

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

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## CORRESPONDENCE.

### SALVATION.

TRUSTING in the Spirit of truth to guide me into the truth as it is in Jesus, my heart is moved to write to the saved in Christ, of salvation. In doing so, the Bible alone must decide everything pertaining to salvation, but when this is done, then the testimony of godly and eminent writers among the saved, may be taken as confirmatory of this salvation in its power and comfort. Notwithstanding the overwhelming testimony of the holy Scriptures, that beside God there is no Savior, and that according to his mercy and by his grace he saves us, yet there has ever been a dispute in the world about salvation, and the principle and way of salvation.

So it is well that we look into this subject, both scripturally and experimentally, according to our experience of salvation. For only as we are taught the doctrine of God our Savior, and the truth of the Scriptures, in our experience of the power of salvation, have we any true knowledge and understanding thereof. Many Bible texts affirm this. He who denies it, thereby denies revealed religion, or

christianity, and affirms the ability of man. All religious schools are based upon this denial of man's entire dependence upon God's revelation and divine power. And so it is hotly contended that man's works obtain in his salvation, more or less, as well as the divine power of God. This teaching and belief has formulated the paradoxical and contradictory creeds that salvation is both of God and of men, both unconditional and conditional, both of grace and of works. How inconsistent and strange! Two principles at war with each other, and cannot be reconciled, yet salvation depends upon both. Could anything be more absurd? One of three things is true: salvation is either of the Lord, or of man, or else it is of neither alone, but partly of both. If it is of man in part, then it is by works in part. If this is true at all, then to the extent that it is true, man is a partner with the Lord in salvation, and to that extent man is entitled to a part of the praise and glory of salvation. There is no escaping this. For if salvation is of the Lord, then the glory of salvation is his; but if any part of salvation is of works, and not by grace, then that part depends upon man, and to

man justly belongs that part of the glory of salvation. But the mere statement of this doctrine exposes its falsity and condemns it. The Bible strongly condemns it. "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," is the clear cut doctrine of the Bible. So then, but two ways or principles of salvation are left for us to consider: salvation is either by grace, or of works; the grace is of God; the works are of man. The grace of God is unconditional, the works of man are conditional, and depend upon himself. When and where did any one ever read in the Bible of conditional grace? But if salvation is conditional in part, that is, in time, then salvation in time is not by grace at all, because there is no such thing as conditional grace. No one is so foolhardy as to contend for conditional grace; therefore none should contend that salvation in time is conditional either, unless they also deny that time salvation is of the Lord and by grace. But whoever denies this, also arrays himself against the Bible.

The Bible doctrine is: "Salvation is of the Lord." "By grace are ye saved: not of works, lest any man should boast." This is present salvation, and this salvation of the Lord, and by grace, is the united teaching of the holy Bible, for it does not contradict itself. It says of Jesus, "He shall save his people from their sins." "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Salvation from all sin, then is from sin, and Jesus thus saves. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make inter-

cession for them." This is salvation from first to last, to the uttermost need of salvation; and this is the work of Jesus, the only Savior of sinners. And since Jesus saves to the uttermost, and from all sin, which includes sins of commission and sins of omission, that is, all transgression and disobedience, the salvation is by grace from its beginning to its end; "Not of works." This settles it as to who it is that saves any sinner from any and all sin, and as to what it is: Jesus and the grace of God. "The grace of God that bringeth salvation." The word "bringeth" is present time; so the grace of God bringeth salvation now and always; for grace now reigns in salvation, reigns through righteousness, reigns unto eternal life, reigns by our Lord Jesus Christ, who alone saves sinners, and saves from all sin, past, present and to come. There is no other Savior of sinners, no other who can and shall save them from their sins. The Bible reveals no other. And the Bible reveals no other principle and way of salvation than the grace of God. So far from the principle of "conditions" and "works" being taught in the Bible as saving us, either in part or in whole, in time or in eternity, its strong and positive doctrine is: "Not according to our works;" "Not by works of righteousness which we have done." And when the Bible mentions an apostle's laborious gospel ministry and good works, even though more abundant than all the apostles, so far from the admission that all this was "conditional" on the part of Paul, and "depended upon himself," it directly attributes it all to the grace of God that was with Paul, and says, "not I." Paul would sound it out loud and clear, "not of works." Yet he commanded the children of God to be the followers of Christ and of God, as dear children,



and to be careful to maintain good works, for necessary uses, and as good and profitable unto men. But so far from Paul, or the Bible, teaching that our salvation now in time being conditional upon our part, and the blessings of salvation depending upon ourselves, and being bestowed upon us as a reward of merit, or in consideration of our personal obedience and good works, the plain doctrine of the Bible is, that the grace of God that bringeth salvation and saves us, itself teaches us that we "Should live soberly, righteously, and godly, in this present world." And so then, we thus do live only because the grace that saves us thus teaches us, and our living in this godly way is clearly the effect of grace. Grace does not merely try to teach us, and then leave it to depend upon ourselves as conditional on our part; but grace really teaches us so to do. It seems very strange that those who know the grace of God in truth, do not see and know this power and sufficiency of abounding, reigning, saving, teaching grace, and attribute all the power in us that brings forth the fruits of righteousness, and the praise and glory to grace. The atonement in the blood of Christ, the anointed Redeemer, for all the sins of all his people, was the abounding grace of God, without which there could be no salvation of his people from their sins; for "Without shedding of blood is no remission," says the Bible. Well, all the disobedience of the redeemed is sin, and all was atoned for by the suffering Redeemer, so that "Where sin abounded, grace did much more abound;" therefore our present salvation from every nature and kind of sin, including all our backslidings and disobedience, is by the grace of our Lord Jesus Christ; and when we are thus saved, it is unto obedience and good

works. It is clear, then, that grace saves us from disobedience and bad works, and saves us unto obedience and good works. Therefore, as the good reason for his saying that we are saved by grace, but not of works, Paul adds: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." It is saving grace, then, that makes us new creatures in Christ; and it is because we are thus in him and he in us, that we are prepared unto good works, and we walk in them only because God before ordained or appointed that we should. The good works are of God's appointment, and so is our walking in them. "For it is God which worketh in you both to will and to do of his good pleasure," is the prime and sufficient reason for the command to "Work out your own salvation with fear and trembling." And since God, who will do all his pleasure, works salvation in us so effectually that we are willing in the day of Christ's power, and are strengthened with might by his Spirit, we shall surely walk in, testify of, show forth or work out our salvation. To deny this is equal to denying that God works in us both to will and to do of his good pleasure, or else it charges failure and disappointment to him, and that his work in us is in vain. Who will dare do this? It is true, then, that God himself is the author, the beginner and the finisher of salvation, of our own salvation, in all that salvation means and is. To him, therefore, is all the power and honor, praise and glory of salvation due, both now and forever. "For Thine is the kingdom, and the power, and the glory, forever. Amen." Who would pray that it might be different? In the prayers of even Arminian teachers, is the confession of man's inability and dependence at all

times, upon the Spirit and grace of God; and this is the daily experience of every sinner saved by grace. To his chosen and inspired apostles Jesus said, "For without me, ye can do nothing." This was true in them in all their after experience; then it is certainly just as true in us. "My strength is made perfect in weakness," is the testimony of Jesus. His strength is manifested in our weakness, not our strength in his weakness; for his is the strength, but the weakness is ours; ours is the sin and unrighteousness; but his is the salvation and righteousness; and there is no time in which salvation is manifested unto us in our deliverance from any danger or trouble, but that the salvation is of the Lord. Therefore, it is his favor or grace that saves us in all the way of salvation. The prophet Jonah experienced this truth when he was in the depths of the sea, and so does every one, when converted from self-confidence, and taught that "the way of man is not in himself." So also the prophet Jeremiah confessed that, "It is not in man that walketh to direct his steps." In this entire and continual dependence upon the Lord, is the ever present need of coming to the throne of grace. The fact that we should from necessity come to the throne of grace, that we may obtain mercy, and find grace to help in time of need, is itself divine testimony, not only that we are wretched and poor and needy, but also that every qualification and all strength to love and serve God, with every blessing and joy of salvation, flow down upon us from the mercy-seat and the throne of grace, and are the unbought and unmerited gifts of the God of mercy and grace. And so, then, our salvation always and at all times, is salvation by grace, for the good reason that it is of the Lord, Who hath delivered us, who doth deliver us,

and in whom we trust that he will yet deliver us. It is clear, then, that our salvation, whether in the past, the present, or the future, is of the Lord. "Neither is there salvation in any other." This is the voice of God; and this settles it as to salvation now in time, and forever. It is a strange infatuation that any one, knowing the need and the divine and infinite value and blessing of salvation, should want to have it otherwise, by contending that our salvation now in time, and the blessing and joys of salvation, depend upon ourselves, and are "conditional," depending upon our self-poised or voluntary obedience. If this is admitted, then at once self-boasting comes in and prevails. Therefore, says inspired Paul, "Not of works, lest any man should boast." And he was speaking of our present salvation, saying, "For by grace are ye saved." The simple fact that he adds, "through faith," confirms this; for all know that faith is a property of salvation now in the present time, and that the God of grace and salvation saves us now through faith. And Paul, speaking of justification through faith unto salvation, says, "Now to him that worketh is the reward not reckoned of grace, but of debt." This is the inevitable result of every phase of conditional salvation; for the performance of conditions are our works, and they "depend upon ourselves," and so grace has nothing to do with us in bestowing the blessing, but we are left to the reward of our works as a debt which we have earned, and to which we are entitled by the terms of "conditional salvation." This is the decision of the inspired Judge in the kingdom of grace, from which there is no appeal. Those who thus deny that we are saved all the time by grace, and claim, "conditional" rewards, instead of rewards, or gifts of

grace, thus doing despite to the Spirit of grace, "are fallen from grace," and have gone back to the covenant or law of works, and can claim nothing from grace, nor consistently ask for any blessing from the God of salvation, only as they have paid him for it by their conditional salvation, which "depends upon themselves," and their obedience and good works. It may seriously be asked, how much reward should any one receive from the God of salvation, if the reward is thus reckoned, not of grace, but of works, as "conditional time salvation" claims? Should that man receive anything of the Lord, as the payment for his conditional works, but judgment? Will the Lord, who seeth the heart and its selfish motive, bless that one with the blessing of his grace and the joy of his salvation, seeing that such an one is claiming this very salvation conditionally, in consideration of his service? No; for grace and the God of grace are infinitely above this mean and selfish principle of serving God in order that he may reward us with his salvation, for our works. Satan taught this principle, when he promised the Son of God great rewards upon certain conditions. Again, Satan taught and said, "Doth Job fear God for naught?" He had no higher view than that this eminent servant of God feared and worshiped the Most High from no higher motive than the mercenary or selfish and base principle that he should receive blessing and honor from God as the reward of his religious life and service. This is conditionalism, pure and simple. And so the reward that the devil offered to Eve and Adam, for doing certain things as conditions, was, "Your eyes shall be opened, and ye shall be as gods, knowing good and evil." This was the origin of conditionalism, and from this root-principle all conditional service

and works for reward have sprung; and they all alike look to self-seeking, self-happiness, and the salvation and praise of self. The service of love and praise and glory to God is not in this principle and doctrine of conditional salvation, or salvation depending upon man; for its nature and motive and aim begin and end with self. It destroys grace, and robs God of his glory. And this is the very motive and aim of Satan in it all. All conditionalism has this feature of self-glorification in it, and appeals to the low and mean motive of serving God for reward. But the blessed God does not bestow his salvation upon us in this way; no, not now, nor ever; for one moment of his salvation experienced in the soul of the humbled sinner, is of infinite worth, and all our works are mixed with sin, and are nothing-worth in his sight. Our only true and acceptable service and worship arises from "The love of God shed abroad in our hearts by the Holy Ghost which is given unto us." And so our service and work of love and faith is, "Praise God from whom all blessings flow," and ascribe to him thanksgiving, honor and glory, not in order that he may bless us with his salvation, but because he "Hath blessed us with all spiritual blessings in heavenly places in Christ, and hath given us his Spirit in our hearts to bear witness with our spirit, that he is our Father, and we are his children. This is the blessed service of love. "For this is the love of God, that we keep his commandments."

A great teacher has said, "When the supreme love once comes into the heart of man, his mind will continuously think of God and remember nothing else. \* \* \* Wherever there is any seeking for something in return, there can be no real love; it becomes a mere matter of shopkeeping. As long as there is in us any idea of

deriving this or that favor from God, in return for our respect and allegiance to him, so long there can be no true love growing in our hearts. Those who worship God because they wish him to bestow favors on them, are sure not to worship him if those favors are not forthcoming." These are forcible and true words, and should sink deep in our hearts. God is the God of salvation, and Jesus is the salvation of God unto his people. "Mine eyes have seen thy salvation," said Simeon, when he held Jesus in his arms. Outside of Jesus there is no salvation from any sin or disobedience, on earth or in heaven. No man has ever yet received this salvation conditionally, nor ever can; for Jesus is God's unspeakable gift, and with Jesus, God freely (not conditionally) gives us all things. "His divine power hath given unto us all things that pertain unto life and godliness," is the word of inspiration. This leaves no spiritual blessing, nothing of all things that pertain unto life and godliness, therefore no part of salvation for us to obtain conditionally, as a reward of debt for our working for the Lord. How contemptible this!

May the Lord deliver his people from this snare of the tempter.

D. BARTLEY.

CRAWFORDSVILLE, Ind., Oct. 25, 1898.

SANFORD, Maine, Oct. 8, 1893.

ELDER F. W. KEENE—DEAR BROTHER:—I feel to-night like writing to you. Whether I can write anything worth your perusal seems doubtful. My letters always seem so much like myself. I would I had more of the Spirit of Christ. I cannot lay aside this little hope I have that I am one of his little ones, yet doubts will come. Temptations come in my way. Do I resist them? No, I yield, and I can always find an excuse for my

own conduct. If I am one of God's children, should I not shew it in my daily walk? Would not a true child of God by her daily life manifest not only to God's people, but even to the world, that she had the Spirit of Christ? It does seem to me sometimes that I am just a bundle of hypocrisy. My mind for the past few days has been more in the past than the present. Five years ago this month I was baptized. I had a great desire that year to go to the church at our yearly conference, but I could not do so. There was one thing in regard to the supper that was not clear to me. Well, Elder Purington preached Saturday afternoon, from Matthew xii. 46-50, and all that trouble was taken from me. Sunday Elder Chick asked me how I had enjoyed the meeting, and if I thought I would have strength at the next monthly conference to ask a place among God's people? I replied that I thought I would. From that time till the next conference I felt that when the day came I should go. It did not seem a trial to me. I did not feel afraid; I seemed to have an assurance that God would give me strength, and I rested in that assurance. I believe he did uphold me. Till after I was baptized (two weeks after I was received by the church) I never doubted I was walking just where I should walk, and that God was with me. I have had many doubts since then, but this little hope I have in spite of all the clouds, that some time I shall awake in his likeness, and be satisfied. I am glad I trust I feel thankful that God has put it in the heart of his servant to come among us. I pray that coming among us may be a mutual comfort to you and to us, and for the glory of God.

Now with christian love to you, and all

the dear family, I remain your sister, in hope,

Alice M. Ford.

DEAR BROTHER:—Sometimes I have tried to write to you, and each time I have finished by putting the letter in the fire. I have been in such a restless state I could not write. Of late my mind has gone over past experiences, and it seems I do not find the evidence that I am born again. I remember when I was a child, maybe eight years of age, my sister was not coming home after the meeting in the afternoon, but she wanted I should go home with my brother. I wanted to stay with her, and go to the evening meeting, and finally she said I might stay. Up to that time I do not think I had any desire to go to meeting, only for the fun of going somewhere. It seemed to me I could not go home that afternoon, for I felt I should hear something for myself that night. I do not remember one thing that was said, but I do know that ever after that evening I was hoping to hear something for myself. Sometimes it seemed I found some comfort in listening to preaching, at other times I felt I was left out. Whenever I read in the Bible it seemed all the promises were for believers, till by and by I read, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." I took some comfort from that at times. I never spoke to any one of these things until after some five or six years Elder Chick talked with me. He asked me, "How long have you had a hope?" I told him about a year. It seems to me now that I had hardly thought of having a hope at all, I only knew that I had that desire in my heart that I might find comfort. It seems I never felt that terrible burden and sorrow for sin that many

speak of. In a way I knew I was a sinner, but it has taken all these years to teach me the depravity of my own heart, and I do not know it now. For a number of years it seemed all the preaching I received was from Elder Chick, but by and by I began to receive from others that same blessed comfort. I began to desire to unite with the church, but how could I? I had nothing to tell the church. I had never mentioned the subject in my own home; indeed, I had taken pains to keep my trouble to myself. It has been a trouble to me since that I kept those things from my home friends. But the day came when it seemed I must go to the conference, and tell the church of that desire of my heart to live with them. It was at the time of the yearly meeting, and I followed my father about all the morning, trying to tell him that I wanted to go to the conference with him, but my tongue was tied, I could not tell him. He went off early, and I went when the rest of the family went. That afternoon Elder Purington preached from Matthew xii. 46-50. Shall I ever forget that sermon? It removed from my mind a cloud that had been in my way. It left me resting. That hymn,

"Down to the sacred wave  
The Lord of life was led;  
And he who came, our souls to save,  
In Jordan bowed his head."

was continually repeating itself to me. I felt confident that at the next monthly conference I should have strength to tell the church of my hope in the Savior. I did go to the next conference, but I could not talk, nevertheless they voted to receive me, and I was baptized two weeks later. It seems to me that then I only saw in baptism a door of entrance to the church. It is since I have been a member that I have seen the real beauty and

significance of the ordinance. That is a trouble to me sometimes.

I do not know what you will think of this letter, but I just had to write it. It was in my mind to write this some months ago, but to tell you the truth, I felt afraid you would lose fellowship for me if I did. It will remove a burden from my mind. In spite of all the doubts and fears and questionings, I believe there is in my heart to-night that longing which is not of this world, but which comes to us from Jesus our Savior.

Your sister in hope,

Alice M. Ford.

ELDER F. W. KEENE—DEAR BROTHER IN HOPE:—Sometimes when my heart is weary, it does me good to write to some dear child of sorrow like myself. I believe there are times with all God's people when they have the spirit of heaviness. There is One who can comfort our hearts. Is it not of him when in writing to another one our heart is lightened of its burden? I often think how the Queen of Sheba, when she came to Solomon, communed with him of all that was in her heart. I know that however sweet may be our communion with any earthly friend, yet there are joys and sorrows locked up in our hearts which we can never express; but to our King we can tell all our complaints; he never misunderstands us; he knows all our sorrow, all our heartache.

That Sunday after our observance of the Lord's supper, I wanted to tell you how sweetly the preaching came home to my heart that day. The welcome to the dear sister, your remarks while breaking the bread, all brought comfort to my heart, but after it all there came such a sense of my utter unworthiness and nothingness, it seemed I could not speak.

Last Sunday, while you were in prayer, there came to me for a moment such a feeling of rest, of security from all the cares of time; it seemed I knew something of that peace that passeth all understanding, but it was only for a moment. Since then I have been filled with disquietude, yet I am glad of that one little moment of rest; it has been a comfort to me amidst all my sadness. I am glad that God reigns. Whatever may be our portion of sorrow, or of joy, however hard it may seem to us poor, blind creatures, that we are, it is all given by our loving Father, "Too wise to err, and too good to be unkind."

May the God of all comfort be with you ever.

Alice M. Ford.

DEAR BROTHER:—It has been on my mind much of late to write to you some of the many thoughts and questionings which trouble me, but whenever I have made the attempt I have had to give it up. I was empty, I had nothing to write. Whether it will be so to-day, God knoweth. I took my pen this morning to finish a letter I had been writing to a dear sister. I felt sad and sick at heart; sick of self and sin. I could but doubt the reality of the hope which I profess. Where was the evidence that I had been born again? What is my daily life? It seems my every act is a denial of that Savior whom I profess to love. By-and-by this phrase, "Too wise to err, too good to be unkind," came to me. It was the still small voice that brought peace to my troubled heart. Our God is a God of wisdom. I could not rest there. It matters not how weak I am, he knows all my failings, all my short-comings. He knows all my desire. He does not leave me comfortless. O blessed truth!



"All that the Father giveth me shall come to me." They shall be mine, saith the Lord of hosts, in that day when I make up my jewels. Can it be that I am one for whom that book of remembrance was written? All these things have been very sweet to me to-day. For a time it seems every doubt, every fear has been silenced, how soon they will return. O, if the people of God could see me in my true light, they would turn away from me. Yesterday morning before the time of our conference meeting, I hoped I should not have to speak. Can you tell me why? Did I, like Peter, wish to say, I know not the man? Was I afraid to acknowledge before the world's people, my joy and comfort, my hope and trust in the Savior of sinners? Away down in my heart I felt I would tell them all of my joy and comfort in that hope that Jesus died for me, of my longing to be like Jesus, of my love for his people, of the gladness which filled my heart, that the brother and sister recently baptized had been given strength to confess their hope in the Savior. I desired openly to speak of all this, and yet I hoped that you would not ask me to speak a word. Can you reconcile such inconsistencies? I cannot. You do not know me yet, my brother, I feel if you did you would have no fellowship for me. Sometimes it seems like a lie upon my lips, when I say brother or sister. Not that I doubt their inheritance, O no. I seem to see hypocrisy stamped upon my every action. Sometimes I even doubt the existence of God. It just seems there is no one like me. Probably if I trust myself to read this over to-morrow morning, I shall see hypocrite written in every line.

Pray for me, my brother, that I deceive not, neither be deceived.

ALICE M. FORD.

MELROSE HIGHLANDS, MASS., May 21, 1897.

TO THE BRETHREN AND SISTERS ASSEMBLED IN CONFERENCE:—I feel a desire in my heart to write a little to-day, knowing that I cannot be at the conference meeting. I feel I cannot write anything worth your listening to, yet my heart is with you. I have in remembrance our last meeting. I went there feeling so cold and miserable, as if nothing could do me good, or give me comfort. As each one spoke, I found a responsive chord in my own heart, and I came away feeling strengthened and comforted. Would it be thus with me if I knew nothing of the love of God? Since our last meeting, I have settled, I fear, into that listless, lifeless state, again.

To-night I found some little consolation in singing some of the sweet old hymns.

"Not the labor of my hands,  
Can fulfill thy law's demands.  
Could my zeal no respite know,  
Could my tears forever flow,  
All for sin could not atone,  
Thou must save, and thou alone."

I am glad this is true. If one moment's happiness depended upon any labor of mine, I could have no hope. Sometimes I can find comfort in some of the many precious promises. His promises are yea and amen. O, to rest in them, as a little child relies on a care beyond his own.

"Knows he is neither strong nor wise,  
Fears to stir a step alone,  
Let me thus with thee abide,  
As my Father, Guard and Guide."

May the grace of our Lord Jesus Christ be with you all.

Your poor, unworthy sister,

ALICE M. FORD.

SANFORD, Me., May 5, 1898.

ELDER F. W. KEENE—DEAR BROTHER:—As I was working to-day, my mind turned to you. I felt that if I had my paper and pen it would at least be a com-



fort to me to write. I cannot tell you the state of mind I was in all the winter. It just seemed to me when I tried to write to the little ones that I was only adding lie to lie. Now and again, when I have listened to your preaching, I have felt a desire that I might feel in my heart a knowledge of the blessed truths of which you spoke, but I have had given me none of that sweet assurance which I can but hope that I have felt in times past. I now have in my mind, a verse that would be running in my thoughts last winter, when everything with me was in so discordant a state.

"Haste thee on from grace to glory,  
Armed by faith, and winged by prayer,  
Heaven's eternal day's before thee,  
God's own hand shall guide thee there.  
Soon shall close thy earthly mission,  
Soon shall end thy pilgrim days;  
Hope shall change to glad fruition,  
Faith to sight, and prayer to praise."

I have found some comfort in thinking how it is God's own hand that guides us there. Many times, during the last of brother John's life, that hymn came to my mind, and when it seemed I could bear the aching of my heart no longer, I went away by myself and sang the verse which I have written. I was thinking of him to-day, how in the prime of life he was taken from us, and then I thought of that lines,

"Hope is changed to glad fruition,  
Faith to sight, and prayer to praise."

And it seemed not sad but glorious.

I shall be glad to get a letter from you. May God guide and comfort you, is my prayer to-night.

ALICE M. FORD.

NASHVILLE, Tenn., Oct. 8, 1898.

EDITORS OF THE SIGNS OF THE TIMES—  
DEAR BRETHREN:—Having obtained permission from the writer to send the following letter to be published in the

SIGNS, I hereby forward it. Dr. Hite is a member of the South College St. Primitive Baptist Church, in this city. He has a deep experience, and possesses a rare gift. His fireside defense of the truth, in a modest way, is known throughout the city, and promises to bear much fruit.

Yours in hope,

J. P. HARVILL.

NASHVILLE, Tenn., July 22, 1898.

MR. JAS. M. HITE:—MY DEAR FATHER:—Your welcome letter was read with much pleasure. We were glad that your general health is better. We are anxious to have you visit us soon. I am taking the SIGNS OF THE TIMES now. It is by far the ablest paper we have. Some of our periodicals contain matter that I do not at all believe. For instance, I saw the following in one of our papers, viz: "The idea of sinners continuing in sin until they have to turn, or that they are dead so that they cannot turn, is an error." Also, "The idea that a christian cannot fall, and be lost, is an error." Also, "The idea that a christian cannot quit sinning, is an error." Now, father, you know that all such stuff as the above is false. I acknowledge that it does not suit me. You ought to read what I have quoted, and then read the SIGNS, and you will see what an Old Baptist paper should be. You will remember that you took the SIGNS when I was a lad, living in Buffalo. So you see that it is old enough to know the doctrine of the church. If I continue able, I shall never quit it, I think. It seems to me that the dear Old Baptists are going wild, some of them at least. The Scriptures certainly do not sustain some views now advanced. The old London confession of faith, the oldest we have, does not accord with some of the

notions now held by our brethren. One of the Old Baptists who spoke as the Lord moved him, said, "Lord turn me, and I shall be turned, draw me, and I will run after thee." David, a man after God's own heart, said, "Lord restore the joys of thy salvation." Paul said, "The things I would do, I do not, and the things I would not, them I do." So you see if the modern idea of receiving God's blessings be true, Paul would not have been blessed at all. But Paul preached a better and sure way of receiving blessing. He said to the church, and the faithful in Christ Jesus, at Ephesus, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world." So you see the blessings in this life, as well as salvation in heaven, are according to God's choice, and not ours. I hope you see this fact. I am sure that your experience proves it. For, no doubt, in your experience sometimes you feel the Lord is not near you, and you then are in darkness and gloom. But often he restores the joys of salvation when you least expect it, and feel least to deserve it. I am certain you have experienced such seasons in your christian life and warfare. Then how can we come up and claim that the Lord paid us for being good? David did not say, Wait, Lord, till I do some good works, and then I will ask thee to restore the joys of salvation to me. David as a child of God, felt that he could do nothing but ask God for the blessing, for he had nothing to offer in exchange. If he had, then it would have been of debt, and not a blessing. Besides, David said, "Blessed is the man whom the Lord chooses, and causes to approach unto him." So you see we do not approach

unto God by our work, for one of the prophets said, "All our righteousnesses are as filthy rags," and so we approach unto God by his choice, and not ours. Of course there are commands and directions to the people of God, but this is not mysterious, for if it were not so his people would not know where to go, nor what to do, when he impresses them to act. The Scriptures were written for our learning, as the apostle says, that is, they are our guide when God works in us to will and to do of his good pleasure. The heathen, for want of a better guide, worship idols of various kinds. I mean the chosen people of God among the heathen. The difference between them and us being the blessing which God has given us, of knowledge, but not through our works, but according to his purpose and grace. Now, father, this is my experience in the christian warfare, and I believe it is yours. It must be so, in order for us to give God all the glory. There is but one salvation for us, and it is manifested in time, and continues throughout all eternity. Paul said to Timothy, "Take heed to thyself, and to the doctrine, continue in them, for in so doing thou shalt both save thyself and them that hear thee." He was there contrasting sound doctrine with the false, from which they were by Paul exhorted to keep aloof. But you know that it is by grace that one knows the truth. Paul, as you will remember, once said, contrasting his labor with the labor of the other apostles, "I labored more abundantly than they all. Yet not I, but the grace of God which was with me." So you see that Paul was not a so called "time salvationist," for they labor to obtain the blessing, while Paul was blessed with grace which enabled him to labor more than the other apostles. You see, father,

that is by faith, that it might be by grace. That is to say, it is by grace from start to finish. It is through the gift of grace that one is enabled to believe, and what is not of faith is sin. Therefore any of our work which does not come through faith by grace, is sin. Grace, as you know, is the gift of God, which enables us to believe and act. Hence our good works come from God, as a gift of grace. In fact it is really God, or Christ in us, who does the good works. Paul advanced this idea when he said, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." Saul, as a man, was dead, hence he could not do good works. Therefore the good works recorded of Paul must have been done by the living man within him, which he himself said was Christ. Christ himself agreed to this when he said, "Without me ye can do nothing." You may ask, Why do not all the children of God do the same amount of good works, inasmuch as Christ is in all his people? I will say that his people have different degrees of faith. The smallest degree of faith is sufficient to save him who possesses it, but perhaps not sufficient to enable one to prophesy. Paul said to the church at Rome, "Think soberly, according as God hath dealt to every man the measure of faith." Faith is of grace, and grace is the gift of God, hence our good works are a gift from God; for Paul said respecting his labor, "Yet not I, but the grace of God which was in me." Now if we can exercise faith, then we can do good works in order to obtain the blessing, as some teach, for Christ said to his disciples, "If ye have faith, as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place, and it shall remove." As much as to say, if you can of yourselves exercise

faith, then you can remove mountains, for it was by faith that we understand the worlds were made. So in order for a christian to do this, he must have the power of God, from whom all good works flow by faith through grace, and that as the Lord hath dealt to every man the measure of faith. So we cannot in ourselves remove mountains, inasmuch as faith does not originate within ourselves, but is given to us, and that by measure, from God, who alone can make a world, or remove mountains. Paul said, "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." That is to say, if we as christians, do any good works, we must know that they come from God, since we ourselves are earthy, and therefore sinful. In fact Paul says, "I am carnal, sold under sin." Hence good works are to be credited to the treasure, which is in the earthen vessel. Paul says again, "For we are the circumcision which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh." Therefore the flesh, ourselves, can have no credit. If we sin, which we do every hour or oftener, what shall we say? I will say, it is not of God, but of Satan, who is condemned in the flesh. James says, "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." Yes, he is drawn away, or enticed by Satan, or sin, which is condemned in the flesh. The body, or outer man in the christian, is the same after regeneration as it was before, only that the sin in the flesh is condemned afterwards. Hence it is that Christ destroyed him that had the power of death, which is the devil. That is to

say, the devil cannot destroy the christian in eternal death, since God controls him, and he can do only what God in his predestination permits him to do, as in the case of Job, with which you are familiar. The Lord said in the beginning, "And I will put enmity between thee [the serpent] and the woman, and between thy seed and her seed. It [the woman's seed] shall bruise thy head, and thou shalt bruise his heel." That is, the earthen vessel, the body. Now there is nothing uncertain about this, for the Lord says, it shall occur. That is to say, the devil is predestinated to the end that he will sorely afflict the body of the christian, which is represented by the heel, the most dependent portion of the church, through sin, sickness, persecution, and whatever is necessary to bring about this result, must of necessity be predestinated. For God said, that the devil shall bruise his heel, but the seed of the woman, Christ, is to bruise his head, and thereby so to destroy his intellect, power and chicanery, as to prevent him from destroying the woman, that is, the church. Yea, we have the assurance of the final delivery of the church. For, "If God be for us, who can be against us?" Paul says again, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father." And again, "Thanks be to God which giveth us the victory through our Lord Jesus Christ." Yes, the victory from first to last, from the first manifestation of our salvation to us on earth, to the full realization of it in heaven, is through Jesus Christ our Lord. And it is complete and sure in him, and is manifest in time through many deliverances.

What I have here written you I have learned first by experience, and then I find that the Scriptures confirm the cor-

rectness of my experience. No person can know the truth, except by experience. Paul, when assailed, usually related his experience in defense. His experience enabled him to preach the gospel effectually. And Peter needed a little more experience, needed to be sifted as wheat, before he was capacitated to strengthen his brethren.

Your son,

GEORGE M. HITE.

RIVER VIEW, Ala., Nov. 18, 1898.

DEAR BROTHER BEEBE:—I feel inclined to comply with Elder Chick's request, at the close of his editorial in the SIGNS for Nov. 15th, 1898, viz: that other brethren should write on the subject of the various gifts in the ministry. It seems to me that a careful reading of the Scriptures would convince any one that the position taken by brother Chick is true. To my mind it is very plain that there is an endless variety in the gospel of Christ. I have long since felt certain that all this variety of gifts, and the various styles, temperaments and manner of presenting the truth, was embraced in the twelve apostles, and each one of them were useful in their place. There is variety in nature, as well as in grace; there is variety in everything. This is essential for the growth and well being of all created beings and things, and no less essential for the development and growth of the people of God in their spiritual capacity. Not only was there a diversity, or variety, of gifts that ran through the twelve apostles, but their temperaments were different, and their varied peculiarities of style is manifest in all their writings, and I have no doubt these peculiarities were fully as prominent in their oral preaching. This diversity of temperament and disposition, is noticeable in do-

mestic animals, as well as in human beings. This is God's work, and just as he would have it. In the church this variety is for the good, and growth, and comfort, and edification of the body of Christ. Some of the early disciples were called "sons of thunder." They must have been preachers of great power, cutting right and left, with the "sword of the Spirit, which is the word of God." Saul of Tarsus was a bold, aggressive and zealous persecutor of the church until the Lord Jesus appeared to him to "make him a minister," &c., and from then to the day of his death, he was a bold, aggressive and zealous minister of the gospel of Christ. His temperament, and bold, aggressive disposition, was not taken away in the revelation of Christ, but all was turned into a different channel. Peter seems to have never entirely gotten over his inclination to "go a fishing," likewise some of the other apostles. Peter retained all his natural peculiar disposition and temperament, yet under the power and influence of the Holy Ghost, he could stand up boldly on the day of Pentecost, and say, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." The apostles all seem to have been plain talkers. They did not sugarcoat their language. Paul said, "We use great plainness of speech," and some said of him, "His letters are weighty and powerful, but his bodily presence is weak, and his speech contemptible." He says himself, he did not use flattering titles, "Neither did we use flattering words," "nor of men sought we glory." "My speech and my preaching was not with enticing words of man's wisdom." Stephen did not mince his words when he said, "Ye stiffnecked, and uncircumcised in heart and ears, ye do

always resist the Holy Ghost: as your fathers did, so do ye." And yet in his last moments he prayed, "Lord, lay not this sin to their charge." John writes a great deal about love, and yet he speaks plain, and to the point, using such terms as "lie," "liars," "deceivers," &c. James seems to be a very unassuming man, yet he fails not to condemn the adulterer, and sorcerer. The friendship of the world, and the miseries that shall come upon the rich, &c. Jude has but little to say, but what he does say, is to the point, and in no uncertain sound. But the same objections are raised, and the same accusations hurled against the heralds of the cross to-day, that have ever been. The same diversity and variety runs through the ministry to-day. It is to be feared that this diversity and variety is not duly recognized and appreciated by the people of God. "A man can receive nothing except it be given him from heaven," and no man can preach that which the Spirit has not revealed to him. It seems to me that the great need now is, for the church to recognize and appreciate the various gifts that the Lord has given to the church to profit withal, and to keep each gift in its proper place. I do not know but the church of to-day, goes into the business of making preachers sometimes, and they are always miserable failures, and sometimes we fail to recognize and appreciate these gifts which the great Head of the church has given us. Then coldness and barrenness, sickness and death, is the ultimate result. Paul says that a "novice" is not suitable for a bishop, "Lest being lifted up with pride, he fall into the condemnation of the devil." Yet some churches seem to think that a "novice" (a beginner) is the only suitable person for a pastor or bishop. A youthful and inexperienced preacher is

no more qualified for a pastor of a church, than a sixteen-year-old boy is to govern a family. Paul baptized but very few persons, and yet he had the care of all the churches, at heart, and he said, "Though ye have ten thousand instructors in Christ, yet have ye not many fathers?" To my mind it requires men of experience and of age, men that have suffered, and have been tried, and persecuted, and yet have stood firm, to be true pastors of churches. This is God's order, as given by inspiration.

I will now close this article. I could write more, but will let this suffice. I trust it may meet the approval of the readers of the SIGNS, if in harmony with the Scriptures.

In gospel bonds,

H. J. REDD.

#### GENESIS I. 1.

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

In order to speak of or understand any portion of the Scripture, we must have a knowledge of it revealed in our hearts. In this way we know what is meant by the words, "In the beginning was the Word." This word is from everlasting to everlasting, and must be manifestly with us, or we can do nothing. By it we understand something of the beginning of the world, of our experience, and the Alpha and Omega. If we know anything of him, our desire is to be like him, and in all of our attempts to speak or hear, we want to know nothing but Jesus Christ, and him crucified. In reading this first chapter of the Bible, it is natural for our minds to go back to the time when the worlds were framed by the word of God, but in the Spirit, we are in the midst of an eternal now. Then there is no time, and the Bible is not a mere record

of people and events, but a wonderful book of revelation to the weary pilgrim, as he plods through the wilderness in his journey to the promised land. Christ only has to water the dust of the ground, and apply it to our blind eyes, for us to see the new heaven and new earth that he made. When he sends the gospel reign in poor, dry hearts that seem so dead, hope springs up, and all things are dressed in living green, and we stand beside the rivers of delight. It is interesting to the natural man to contemplate the literal heavens and earth which God created, but only the child of God, with whom is the word, can contemplate the new heavens and new earth. Children of God alone, see the literal heavens and earth as a beautiful figure of the spiritual kingdom. They read of the beginning as others, but by the Spirit they are brought to the knowledge of another beginning, by the light of the word, which is in this beginning. Also they can read in the account of the creation, a beautiful record of their own experience. "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep." It seems to me that the earth is ever without form, and void, until God forms it, and it is by his light we see it formed. Adam was of the earth earthy, and we know we are, and darkness is often upon the face of the deep, so that we cannot know all the deep depravity, and sinful things in our nature, but as I trust, God's Spirit moves upon the face of the waters, and says, "Let there be light." By that word we know the light is good. Ah, but the weakness and sin, and creeping things it reveals every time it is given. Would the child of God ever try to walk worthy without this? The fact that you hate sin, and do not love to

return to wallow in the mire, is proof that you have a life that does not like such filth, and are a child of God, washed in the blood of Jesus, and that in you God has created a new heaven, and a new earth, wherein dwelleth righteousness. It was done in the beinning, when you felt that the earth was without form, and void. Then, even then, was the Word, and that Word was God, and his Spirit moved upon the face of the waters. Mind you, the heavens and the earth were already created in the beginning. Each recurring morning was the light, and it manifested the work that God had done, even as in your experience, after a dark night of trouble you see the work, and that God has labored in love, and by his light you see light, and pronounce all his works good, and very good. When in the Spirit, it is always a new heaven and a new earth, just made, fresh from the hand of your Creator, and as perfect as the world was when he rested from all his labor, and blessed the Sabbath day. So, when after your last dark night of labor, you are made to feel the new heaven and earth, you enter into the rest of God's holy Sabbath, even into the rest that remains to the people of God. Now then, kind reader, if these things are sweet to you, it proves that you too are God's work, created in Christ Jesus, chosen in him before the foundation of the world. Having realized this, you hear the commandment of God in your heart, and know your duty. Therefore we exhort you in the name of Jesus, and the love you have for his people, to tell them your trials and your doubts, and come in manifestly among your brethren, to help them by your presence.

May we all be enabled to bear one another's burdens, and so fulfill the law of Christ.

Yours I trust, in Jesus,

DUDLEY G. JOHNSON.

OAK HILL, Ill., Oct. 18, 1898.

ELDER F. A. CHICK—DEAR BROTHER IN THE LORD:—It has been some time since anything from my pen has appeared in the SIGNS. I have refrained from writing for two reasons. First, I am now too old to want notoriety. Second, the space in the SIGNS can be so much better filled. Nevertheless, I often feel as though I would like to offer something for its pages. But what am I, but a worm of the dust, unworthy a place among the redeemed of the Lord? The SIGNS for October 15th, 1898, is just received, and read with the utmost pleasure, especially the editorial upon the atonement. I want to praise the Lord for that article, for I do believe it will edify and build up in the most holy faith, many of the Lord's little ones, who are weak, and often bewildered, and confused by the sophistry of those who handle the word of God deceitfully. At the same time, my beloved brother, I want to tell you in all candor and brotherly love, that I do not believe that you indited that article. You wrote it no doubt, but I feel quite sure from the way it struck responsive chords in my heart, and fed my poor, hungry soul, that the Holy Spirit of truth was leading you, and instructing you in that matter. I believe my heart was led away from brother Chick, to the great source of every good and perfect gift, beyond. O, that the Lord's redeemed could always look beyond the gifts which he has given them, to the great source of all precious things. It may not be amiss to relate here an admonition which I once received from a dear old brother, in 1840, which I have never forgotten, though with shame I confess that I have not always given heed to it. We had just listened to an able sermon from Elder T. H. Owen, and on the way home I remarked to old



brother Gibson, that we had a most excellent sermon. He laid his hand on my shoulder, and said, "My dear brother, Thos. H. Owen never preached that sermon. Give God the praise, for it was from him that it came." The text was, "Wisdom is justified of all her children."—Luke vii. 35. The church should praise the God of all grace, for her precious and able gifts in the ministry, and the minister should thank God for the dispensation of the gospel which is committed to him. The work which God gave his Son to do, was to save his people from their sins. In the editorial, you have treated this work as an atonement, and I had thought, when I sat down to write, that I would offer a few thoughts upon it, as a redemption, but I see from the length of this, that I shall have to defer it to some other time, if I ever do. In the meantime I trust the Lord will lead your mind out upon it as richly as before.

I did not intend this for the SIGNS, when I began, but if in your judgment it would be profitable to the household of faith, you can use it in that way.

I will ask you to remember me when you have access to a throne of grace. I am living in the valley of Achor. I have no preaching, only my Bible and the SIGNS.

Unworthily your brother, if one at all,  
R. F. HAYNES.

KANSAS, III., Dec. 15, 1898.

HAVING a remittance to make, it is in my mind to say a few words for the readers of the SIGNS OF THE TIMES, if you see proper to publish it. It comes into my mind that there is possibly more writing of late on doctrinal subjects, than on practical duty and love. "Let brotherly love continue," said Paul, in the Hebrew letter. The beloved John also has much

to say about love. But above these, the dear Savior has commanded us saying, "This is my commandment, That ye love one another, as I have loved you." O, my brethren, how often do we lose sight of such admonitions given by the apostles, and such commandments given by our great Lawgiver. Instead of trying to let brotherly love continue, and instead of loving one another as Christ has loved us, saying, "As the Father hath loved me, so I have loved you: continue ye in my love," we find ourselves often saying to our brother, if not in words, in our action, let me take the mote out of thine eye, when we at the same time often have a beam in our own eye. These things ought not to be, but we ought to strive to keep the unity of the spirit.

Not long since I received a postal card from a good brother in Georgia, stating he had seen something in the SIGNS OF THE TIMES, from my pen, that he had taken alarm at, and quoted several passages of Scripture to show me my error, as he supposed. It come so forcibly to my mind that he was looking for a mote, (fault) instead of giving due allowance for my weakness in comprehending, or understanding the correct teachings of the Scriptures, as he did, that I thought best to be silent as to reply. The dear Savior, when accusations were made against him, when before Pilate's judgment-seat, made no reply. O, that I could at all times be given more of the Spirit of Jesus, and when my motives are misunderstood, and when I am even misrepresented, that I could, as his accusers said on the occasion referred to, "answerest thou nothing." But my nature is such that when I am "spit in the face," (mistreated, even by my brethren,) that I find it hard to hold my peace, as Moses commanded the Israelites at the Red Sea,

saying, "The Lord shall fight for you, and ye shall hold your peace." O, that I could be more patient, and "let brotherly love continue." Joseph, when he had shown himself to his brethren, in Egypt, and told them they had done what they had, meaning it for evil, but that "God meant it for good," sent them away, saying, "See that you fall not out by the way." O, brethren, let us try to apply this admonition, and "fall not out by the way." David said, "How good, and how pleasant it is, for brethren to dwell together in unity," then goes on to describe what unity is, it being "like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments." This figure of the ointment is surely to teach us to "let brotherly love continue." We may go back to the warning given by Moses, and we find these words, "And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, nor to the left; to the end that he may prolong his days in his kingdom."—Dent. xvii. 19, 20. This was spoken to a king, and he was not to lift his heart above his brethren. Why should I then, a poor, erring creature, be so vain as to desire to be above my brethren. Solomon has said, "Do this now my son, and deliver thyself when thou art come into the hand of thy friend; go humbly thyself, and make sure thy friend."—Prov. vi. 3. Let us all, dear brethren, "go humbly," and not boastfully, to our brethren, remembering that "a soft answer turneth away wrath."

JAMES M. TRUE.

GOODNIGHT, Ky., June 20, 1898.

G. BEEBE'S SON—KIND EDITOR:—Will you please publish the inclosed letter from Elder P. W. Sawin, when it suits your convenience? I was heavy laden and very sorrowful, because of indwelling sin, when I received it. The reading of his letter was very comforting to me, and I feel assured that it will also be to others of the household of faith.

Unworthily your sister in hope,

LAURA M. BAIRD.

NEWCASTLE, Ky., Feb. 6, 1898.

MRS. LAURA M. BAIRD—MY DEAR SISTER IN A PRECIOUS HOPE, THROUGH THE REDEEMER:—I received your excellent and comforting letter by due course of mail. My soul was filled with joy and thanksgiving as I read its pages. To me there is always something cheering, to hear one tell of that wonderful travel in grace, which gives, as none other can, all glory and praise to him who is the author of it. Notwithstanding all your doubts and fears, my dear sister, you talk and write as none but God's dear children can. You speak that which comes out of the fullness of the heart. "Out of the abundance of the heart the mouth speaketh." You have lived long enough, and have observed enough, to learn that many who profess to be followers of the meek and lowly Lamb, are strangers to the things which you feel in your daily experience. I think that by them, sometimes we may get a more correct view of ourselves. In them we see only the fruits of the flesh, or worldly sanctuary, at which they worship. This principle you find in yourself, but you condemn it, which they do not. To them there is but one law, that of carnal ordinances. You find something about you that does not favor this, nor savor of it, but which delights in the law

of God after the inward man. Yet Paul says, "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." It seems to me that the apostle has written out of his own deep tried experience, and tells plainly your experience, and that of every other heaven-born soul. We often find the pharisee and antichrist within our ourselves. And with it we have been battling ever since we had a hope in the blessed Redeemer. Then what are the distinctive marks of the church, or true followers of the Lamb, which distinguish them from the world? There is a difference, for the inspired writer has said. "Who hath made thee to differ?" O, my sister in a precious hope through Jesus, if there had been nothing in you except what you received in the earthly head and substance, you would have been abundantly satisfied with carnal ordinances imposed by men, and satisfied to worship at the shrine of the goddess Diana, for much gain. But you have become dead to the law by the body of Christ. You have no more life nor enjoyment in it. "How can we that are dead to sin live any longer therein?" You have, by reason of the new birth, been given another life. You are born of God. You are given a new life. You are made partaker of the divine nature, whereby are given to you all things that pertain to life and godliness in Christ Jesus. Why all this? Simply because no mortal could attain to it by virtue of the life of the first Adam. (In manifestation.) See how plainly the Spirit did signify unto Peter, that he should be shorn of all his vain glory, that no flesh should glory in his presence. He has given unto us all things that pertain to life and godliness. If any person receives it, it is of grace,

because he has no money to buy it. And because of this gracious gift, you desire to walk humbly before the Lord. You delight in the law of God after the inward man, but the law in the members daily brings us into captivity to the law of sin, which is in our members. You find yourself worldly minded, cold, careless and indifferent, until you feel to ask the question, "Do I love the Lord or no, am I his, or am I not?" Is there any enjoyment there? No. I long for the sweet beams of heavenly love. I want more of the sweet fragrance of the Spirit, you say. How wretched and miserable you are. Yet this is but the common experience of the dear saints, that they may say with Paul, "O, wretched man that I am." But the Lord is good, his mercies endure forever. He comes to you again, and in the brightness of his coming there is peace and joy. In his presence is fullness of joy. The antichristian powers, the flesh, with all its lusts, the beasts of the forest, hide themselves in their lairs, and you are safely in the arms of your Beloved. Are you not satisfied now? Yes, O yes, "Here would I sit and sing myself away to everlasting bliss." You have longed for the courts of the Lord. Now you are satisfied. It seems to me that the dear child of God is so taught in his, or her, personal experience, that they will abhor all their evil emotions (and they are many) for all the emotions of the flesh are anti, or opposed to the Lord. The carnal mind is enmity against God. But receiving the life of Christ in you, which is the one heart and the one spirit, you have the mind of Christ, and having this mind or spirit, we mind heavenly things. We, in the spirit, walk in newness of life. No more can the saints serve acceptably with the carnal mind, than can the priest with his modern

incense or holy water. You, my dear sister, have found a people, who, like yourself, are poor in spirit, a poor and afflicted people, who trust in the Lord, and whose only hope for redemption, life and salvation, is through the precious merits of the blood of the Lamb. These believe in the grace of our Lord Jesus Christ, rich and reigning, and that this grace must save us, support us, uphold us, in time and in eternity. Were you not glad when the Lord said unto you, "Come, let us go up to the house of the Lord?" And how his heavenly train filled the temple. How wonderful is the way of the Lord, in the dispensations of his providence, in accomplishing his purpose toward you. How great his goodness in leading you and your daughter and sister to the dear little church, amidst all the opposition. Surely his name is glorified, and all his works shall praise him.

I have written these very scattering thoughts to you, and the dear little band of brethren with you, as well as all who love the Lord Jesus. Accept it as a feeble token of abiding love in the Lord. May the loving arm of the Lord ever be underneath you, and all his dear followers, and lead you gently into the rich pastures of his grace, and when your sufferings are over, take you to himself in glory.

With best wishes to you all, I am truly the least of all, in hope,

P. W. SAWIN.

RIVERSIDE, Cal., Oct. 19, 1898.

ELDER F. A. CHICK—DEAR BROTHER IN THE LORD:—In rereading your editorial reply to brother C. W. Holt, in number for Sept. 15th, 1898, of the SIGNS, upon the subject of the ordinances, I am well pleased. But I am constrained to ask a few questions. On page 567, right

hand column, you say, "And all ordinances are church acts. For this reason no one has any right to administer the supper privately. It is to be for the church, and in the public meeting of the church." Questions. If three or four persons of the faith of God's elect be assembled together for worship, one being an ordained minister, and they desire to break bread, and to pour the wine, in remembrance of the Savior, discerning the Lord's body, would it be disorderly conduct? Do you mean that it would be wrong for the church to commune with closed doors? I am aware that these questions may seem odd. But my observations of the doings of men, have suggested these questions. Again, is Sunday a sanctified day? Is there any legitimate construction which can be put upon the Scriptures that will warrant Old School Baptists in incorporating in their articles of faith, a declaration that they believe in the sanctity of Sunday, or the first day of the week? I should like to see your views upon these questions expressed in the SIGNS, if consistent with good order. Wishing the peace of Zion, and the welfare of our precious medium of correspondence, the SIGNS OF THE TIMES, I am as ever, yours in hope,

A. H. HAGANS.

[In reply to the first question, unless the church to which those three or four members belonged, had appointed the time and place named for the administration of the ordinance, it would be out of order for them to attend to it. When we spoke of private communion, we had reference to the practice of the Romish and Episcopal sects, who will carry the emblems to the bedside of the sick, though it be days after the emblems have been set apart to this end, and perhaps miles away. This practice grows out of

their notion that there is virtue in the emblems themselves. The Romish church believe the bread and wine are changed into the real body of the Lord, and that the wine, when it has been blessed by the priest, is the real blood of the Redeemer. This was what we had special reference to in our remark concerning private communion. There is no warrant for this in the word of God. When Paul speaks of the supper he says, "When ye be come together." Once in our experience, an aged sister was upon a bed of sickness, in Westminster, Md. She desired to partake of the supper with the church, before she passed away. The church at Patapsco, of which she was a member, appointed a season for meeting, and for the administration of the supper at her bedside, and as many members as could be there, were present, according to the appointment of the church, and her desire was gratified. This was, as we think, right and in order, but it would have been out of order to have administered the supper to her, privately.

In answer to the second question, we do not mean by the public meeting of the church, anything different from what we have just been saying. In times of persecution it has been necessary to close and lock the doors from the general public. This would not be wrong, but in this day and land, we think that it would be very inadvisable.

In reply to third question, the Scriptures do not justify any such article of faith. Such an article would do very well for those who regard days, and seasons, and times, but it will not do for those who have found the substance of all the old types, in Christ. Beside, the first day of the week does not take the place of the Jewish Sabbath at all. And whatever has been said in the Scriptures,

concerning the Jewish Sabbath, meant our Saturday, and not Sunday. C.

LUFKIN, Texas, Dec. 19, 1898.

EDITORS OF THE SIGNS OF THE TIMES—  
DEAR BRETHREN IN CHRIST, AND FELLOW-WORKERS IN THE MINISTRY:—I have long been a subscriber to the SIGNS OF THE TIMES, and also a strong believer and advocater of the doctrine that is, and has been, set forth in its pages, by its editors, and others. I am now eighty-eight years old, and I am blind and helpless. I have been blind six years. I have been a member of the Primitive Baptist Church a long time. I was in the division when the Missionaries split off, and I held with the Old School Baptists. I commenced trying to preach the doctrine of the Lord Jesus Christ, in the year 1839, and I have always held to the doctrine as it was preached by Elder Gilbert Beebe. But now I am old, and blind, and helpless, and my race is nearly run, and I am nearing the end. Like Jacob of old, I can say, "Few and evil have the days of the years of my life been." Yet I am still clinging to the little hope that I have so long cherished. Dear brethren, as I have already said, the SIGNS have been a great deal of comfort to me in my old and afflicted days, and I cannot ask you to continue sending it to me free, but I do ask the prayers of all of the household of faith.

May the blessings of God rest upon the editors of the SIGNS OF THE TIMES, and may he long spare you, and bless you with a meek and humble spirit, and increase your faith, and grant unto you grace and strength, and enable you to stand firm, and earnestly contend for the faith once delivered to the saints, is the prayer of an old and worn out servant, for Christ's sake. Amen.

T. BRITIAN.

STARBUCK, Wash., Dec. 8, 1898.

ELDER G. BEEBE'S SON—DEAR BROTHER IN A COVENANT OF GRACE:—Inasmuch as the time has arrived for me to renew my subscription, you will find two dollars inclosed. I wish I was able to assist you, over and above my subscription, but I am not. I know no one in this vicinity that would be interested in the SIGNS OF THE TIMES; but I wish you to know that I appreciate them. It is not easy to tell how much other Old School Baptist papers are, but none of them can fill the place of the SIGNS OF THE TIMES, for me. They occupy a place in my mind that no other paper has any right to. I well remember your late father, Elder Gilbert Beebe, stood alone for many years, in defense of the Old School Baptist cause, and warned the people against the isms that came up in his day, and I shall ever revere his memory as a faithful soldier in defense of the truth as it is in Jesus. I am well pleased with our family paper, and am not willing to do without it so long as I can raise money to pay for it. You have a large number of able writers, that can edify and comfort the worn pilgrim, and their theme is salvation by grace. I am much pleased with Elder F. A. Chick's careful, tender manner, in points wherein he differs in opinion from others. I hope I will be able to profit by his example, and be more tender of the feelings of my brother. I have carefully read his editorials, and I do not remember to have ever read one that I could not indorse. I can say the same of your dear father's, which are now being published. I hold the SIGNS next to my Bible.

I did not write this for publication, but that you might know my feelings.

I am, I hope, your brother in the patience and suffering of Jesus,

WM. B. MARTIN.

## EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1899.

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 SIXTY-SEVEN.

At the beginning of the new year, and also of another volume of the SIGNS, we feel like writing a more personal address than we are wont to do at other times. With this number begins volume sixty-seven, of the SIGNS OF THE TIMES. For many years, as a correspondent, we were accustomed to write for the columns of the SIGNS, upon subjects which were from time to time impressed upon our mind. We always felt that this was a solemn work. As far as we recall, we could never write without some sense of the vast importance of the theme which might be resting upon our mind. Four years ago, after much solemn, and we trust, prayerful thought, we came into the position of one of the editors, at the earnest request of brother Beebe, and with the cordial approval of the lamented brother, Benton Jenkins. Since that time we have felt the burden to be heavy, and the responsibility great. Looking back over these four years, our work does not seem to us to be very well done. Nearly always, after writing as best we could, we have felt as we have read our writing over again, that the best things have been left out. Yet we do not in the least

question that we have presented the truth, though it has not been in such a manner as we have desired. We can but say that our brother Beebe, who has shared our anxieties, and who has spoken many words of encouragement, has borne much with our shortcomings, and our readers have been very patient and forbearing. We here desire to express to our readers our sense of their kindness and forbearance to us. As we look back, we can see mistakes that we have made, but yet we have desired above all things, as we hope, that the truth should be maintained in the columns of the SIGNS, and believe that it has been so. We have tried to maintain the same principles of truth which were defended in the SIGNS from its inception, not because they were then presented and upheld by Elder Gilbert Beebe, and those who were then correspondents of the paper, but because we still believe that those principles were and are scriptural. From our youth, when as we hope the Lord was pleased to reveal his Son in us, we have steadfastly believed in God, the only self-existent and supreme being, holy, immutable, eternal, who is the author of all things, and by whom all things consist. We have believed that the Scriptures of the Old and New Testaments are the revealed word and will of God, who by his Holy Spirit, inspired men to write just what he would have written, so that the Scriptures are perfect, thoroughly furnishing the man of God to all good works. We believe that every word of the Scriptures was given for our learning, so that we cannot do without any of it. Even the evil words of wicked men are recorded in the Scriptures by inspiration of God, so that we have a perfect description of the man of sin, as well as of the man of God. We have also believed in the coming of

the Son of God into the world to redeem his people from their sins, and that he fully accomplished the work which he came to do. We believe in salvation by grace through faith, which is the gift of God alone, and that it is not by works of obedience upon the part of the sinner, either legal works done by him before the new birth, or gospel works done by him after the new birth, but that grace in the heart will produce obedience to the commands of God. It will make a man a better citizen, neighbor, husband, father or friend. It will make a man honest, truthful, kind, generous, faithful and loving. If grace does not tend to these things, then it is of no present use to us, and it does not redound in us, to the glory of God. If a man is not made to hate his sins here, and to love holiness also, he has no ground of hope for such things beyond. To lament over daily sin, and to long for holiness, even the holiness of God, is one sure mark of divine grace in the soul. We believe in what is generally denominated, "effectual calling, and final preservation of the saints to glory," and in the final resurrection of the bodies, both of the righteous and the wicked, the one to life and glory, and the other to everlasting condemnation and punishment. These are the things which were stated as the faith of the SIGNS, in the beginning, and we are glad to believe that they have been steadfastly maintained ever since then, in its columns; and we desire to still maintain them. We do not mean that nothing has ever found admittance in its columns but what has been strictly scriptural. This would be too much to claim for any uninspired writing. But we do mean that these are the things which we have striven to set forth and enforce, so far as we have had understanding and



ability. If the Lord will, we expect to still contend for the same things.

We would remember the thousand streams of blessings which have been poured out upon us all during the past year. That which the Scriptures have prophesied of, has happened in the world during the past year. Wars, and rumors of wars, have abounded. The sort of christianity which the world believes in and loves, has been witnessed in seeing two nations, both of whom claim to be christian nations, intent upon visiting upon their christian brethren death and destruction. What a piece of sarcasm it would be to say, "Behold how these christians love one another," as was said in the early ages of christianity. But it is good to believe that God still rules, and that the wrath of man shall praise him, and the remainder of wrath he will restrain. If there be any force in language at all, this must mean that all that transpires as the result of human wickedness, shall praise God in some way, while God so overrules that wrath of man, which if acted out, would not praise God, he will not allow it to be acted out. Men are wicked, and are condemned in their wickedness, but yet God reigns in it all. Here is the safety and the patience of the saints, and here they can abide in perfect peace. No child of God will ever, if led by the Spirit of God, seek to take shelter for his misdeeds, under this absolute truth that God reigns, and his will is done in all things. Always will the truth be set home to such a heart, "Ye meant it for evil, but God meant it for good." But, as said, amid all the strife, and the turmoil and wrath of man, the Lord's people have dwelt in safety. He has still been their refuge and strength. He always is a very present help in trouble.

Brethren, we have been blessed tempo-

rally more than we could ask, and far more than we have in any wise deserved. But how infinite the blessings of grace which have been bestowed upon us. Unworthy though we have been, yet we have been favored with seasons of communion with our beloved. At times we have all been favored to sit down under his shadow with great delight, and his fruit has been sweet to our taste, and at no time have we felt that we deserved the times of rejoicing which have been ours. If the wages of sin have been death, it is sure that the blessings of eternal life have always been nothing but the gift of God. God's favors always come in such a way as to humble us. No one ever had a true season of blessing from God, and at the same time felt that he had lived so as to call it down, or be entitled to it. For ourself, we can say that never in our life, have we in the time of rejoicing (and such times have been ours) felt that our gladness was the result of anything that we had done. At such times we could but be humbled in the dust, and say, Who or what are we, that we should be so favored of the Lord? It is all of sovereign mercy that we have been blessed. We have never begun to serve the Lord, but he has for these many years been serving us. We owe him all things; he owes us nothing. If anything of praise or obedience has gone out from us toward him, it has been only what he first gave us; and what he gives of life and blessing, must return to him again. If it be of him, it must also be to him again. We hope to live in this faith in the future, much more than in the past. Sometimes, it is true, we have gone about what has seemed to be our duty, not because we were glad to do so, but because we were constrained to go, through fear of chastisement, but at such times

we have found no blessing. Rather we have been made ashamed of the low legal spirit which had actuated us, and we have been humbled in the dust before God. Even though we had carried precious ointment, yet our own motive had been as the dead flies in the ointment, spoiling it. We have greatly desired to serve God in the relation of sonship, and not of servitude. We have desired the Spirit of him who said, "It is my meat and my drink to do the will of him that sent me," rather than that of Moses, who was as a servant faithful in the house over which God had set him. We have greatly desired to realize the meaning of Paul when he said, "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." We have loved the exhortations of the word of God, and have loved to hear them presented, and to present them ourself, because they show us our great lack, and stir up our mind to the remembrance of the will of God. How blessed are we if the Spirit of the commandments and exhortations, which is love, dwells in our hearts. Having this love in the heart, we greatly desire to know what the will of our heavenly Father is, and how we ought to behave ourselves in the house of God. God has given the order of his house, in the word, and he has given the spirit of obedience to the hearts of his children. O for more and more abundance of this spirit. We look forward to the coming year, with hope and confidence. God has been faithful; we cannot doubt that he will continue faithful.

"His love in times past forbids us to think  
He'll leave us at last, in sorrow to sink."

We shall need the patience of our brethren to be continued toward us. We trust that it may be in all your hearts to

pray for us. Paul said his brethren helped him by their prayers. We do daily feel that we need this help. Many times when we strive to write concerning the things of the kingdom, and when we are trying to preach the word, it would comfort and encourage us much could we feel the assurance that some child of God had it in his or her heart to pray for us. Often it may be we are helped by the prayers of the brethren when we do not know it. God knows what his people need, and he knows their desires, and he knows how to supply all their need, through riches of grace in Christ Jesus. He knows how to give, and how to answer prayer. We trust that we may be kept from delusion and error, in this dark and trying day, when the hearts of many seem to wax cold; and to be turning after new things contrary to the Scriptures.

Brethren, farewell. Live in peace, and the God of love and peace shall be with you. 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. It is a good plan to inclose in the letter, one of the little pink slips containing the name, taken either from the margin of the paper, or from the wrapper in which the paper comes.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### MATTHEW XVIII. 7.

"Woe unto the world because of offenses! for it must needs be that offenses come; but woe to the man by whom the offense cometh!"

These words were spoken by our Lord, to his disciples, at a time when they had evinced an undue ambition for preferment in his kingdom. A spirit which was common to the Gentiles, to lord it over one another, though common in the world, was unbecoming the followers of the meek and lowly Lamb of God. And he set a little child in their midst, and said, "Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." There is no aristocracy in the kingdom of our Redeemer; all the subjects of his government are brethren. All are alike dear to God, chosen of him in Christ, redeemed from sin, death and hell, by the blood of the immaculate Lamb, quickened and born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, and all alike freely justified through the redemption that is in Christ Jesus. They are not to be lords over God's heritage; but they are commanded to be kindly affectionate one to another, forgiving one another, even as God for Christ's sake has forgiven them. The artless, unassuming disposition of little children becomes them. Woe unto the world because of offenses. Although there is a must needs be for them, still the offenders of God's little ones are not held guiltless. The necessity for offenses may be considered.

1. From the very opposite character of the kingdom of Christ from that of the world. While in the world the church must needs have tribulation. Because God's little ones are not of the world,

therefore the world hates them, because the world hates God, hates Christ, hates holiness; and therefore it is, that if any man will live godly in Christ Jesus, he shall suffer persecution.

2. It is needful for the saints. Their trials and afflictions are working together with everything else for their good. God has chosen them in the furnace of affliction; and he sits as a refiner's fire, and as fuller's soap, and he will thoroughly purge the sons of Levi. He presides over them in all their trials, and will not suffer the enemy to exact upon them, nor the son of wickedness to afflict them beyond the limits which he has set. The wrath of man shall praise him, and the remainder of wrath will God restrain. As God used the heathen nations as his sword to chastise Israel, so the powers of this world are suffered to afflict the people of God, so far as shall be for their good and his glory, but no farther.

3. Offenses must needs come; because so it is written; and the Scriptures must be fulfilled. In the last days shall come perilous times; many shall depart from the faith, giving heed to seducing spirits and doctrines of the devil, &c. That wicked shall be revealed, whose coming is after the working of Satan, with all signs and lying wonders, and with all deceivableness of unrighteousness, in them that perish. There were false prophets among the people, even as there shall be false teachers among you, &c. How could the Scriptures be fulfilled, if the saints should have no conflicts with the world, or receive no offenses from the world?

4. These trials are needful for the trial of our faith. Hence the admonition to consider him who endured such contradiction of sinners against himself, lest ye be weary and faint in your minds. Ye

have not yet resisted unto blood, striving against sin. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him, &c.

But notwithstanding the must needs be that offenses should come, notwithstanding the wisdom and power of God in overruling them for the good of his people, and for his own ultimate glory, it were better that a mill-stone were hanged to the neck, and the offender cast into the sea, than he should offend one of God's little ones. Men of the world when they belch forth their venom upon the people of God, do it from the most impure and wicked motives, as when the Jews and Romans stained their guilty hands in crucifying the Son of God, and they are equally as guilty as though their wickedness were not so overruled. God has created the smith that bloweth the coals, and bringeth forth an instrument for his work, and he has created the waster to destroy. He will suffer no weapon that is formed against Zion to prosper, or any tongue that riseth against her to go uncondemned.

The admonition of our text is addressed to the disciples. They have great occasion to deny themselves of worldly lusts, and to crucify those fleshly propensities within them, which war against the Spirit, lest they become the authors of offenses, by savoring the things which be of men, or of the world. And when of their own-selves men rise up to draw away disciples after them, when they cause divisions contrary to the doctrine which the saints have received, (by divine authority), they are not to be countenanced by the church of God. However high their standing, or important their station in the church, if thy hand, or thy foot offend thee, cut them off and cast them from thee; or if it be an eye, let it be plucked out, according

to the discipline of the house of God; for whoever may be the agents in producing offenses, the spirit which leads to such offenses, is of the world, and the principle is condemned.

Whenever christians grow up to be anything larger than little children, they may certainly conclude that they have increased with an increase which is not of God. Their flesh is inflated with a worldly spirit, which wars against the spirit of holiness, and from these fleshly lusts proceed wars and fightings, subjecting them to discipline, sorrow and woe. Let us who profess to be the followers of Jesus, put off the old man with his deeds; and may God grant unto us grace, that we may walk humbly before him in love.

MIDDLETOWN, N. Y., May 15, 1856.

## POETRY.

### A SONG OF PRAYER.

GENTLY lead me, Savior lead me,  
In the way that thou hast gone;  
Safely keep me, Savior keep me,  
Till the morning's early dawn.

I am weak, and feel I need thee,  
While I'm traveling o'er life's way;  
Let thy presence come to cheer me  
In the dark and dreary day.

I am weak, and prone to wander  
From the path I ought to go;  
Let thy Spirit gently lead me,  
Let me see thy path below.

Dearest Savior, be thou near me,  
Let me hear thy gentle voice;  
Let thy mercy gently lead me,  
Make my feeble heart rejoice.

Savior, Savior, gently lead me  
In the path of peace and love;  
Make thy Spirit strong within me  
Till I go to thee above.

Then in that blest habitation,  
I shall praise the Truth and Way;  
I shall praise thy name forever,  
In the land of endless day.

F. W. RHODES.

## OBITUARY NOTICES.

My wife, **Rebecca White**, after laying helpless for nearly three years, died on Feb. 4th, 1898. She was a firm believer in the doctrine set forth in the SIGNS, and during all her long illness she enjoyed reading, and hearing read, the many precious truths in its columns.

J. G. WHITE.

WITHIN a short period of time the church of Christ, at North Berwick, Maine, has been bereaved of several of those who are dear to our hearts. We miss them in our meetings, but we mourn not as those which have no hope.

**Reuben Chadbourn**, of North Berwick, Maine, died June 20th, 1898, aged 69 years, 4 months and 20 days. His father, who died many years ago, in his last sickness advised him to unite with the church, knowing that the Lord had wrought a work of grace in his heart, but this he never had the courage to do. Whenever he was spoken to upon this subject, amidst much emotion of soul he would declare he was not worthy, he was too great a sinner. But all the church with whom he assembled to worship the everlasting God, counted him worthy of their love and fellowship as a believer in the Lamb of God. Like the Savior of sinners, he was meek and lowly of heart, and to such, saith the Lord, will I look. (Isaiah lxvi. 2.) He was an affectionate man in his family, a kind and excellent neighbor, and I think it can be said that no one stood higher in the esteem of the community than he. Our brother, June 20th, the day that he died, was apparently in his usual health. He partook of supper, walked outside the house, and a little while later he was found dead. Thus we feel the assurance that sudden death to his body was sudden glory to his now glorified spirit in heaven.

At his funeral the writer preached from Isaiah lvi. 1, 2.

ALSO,

**Olive Grant**, of Acton, Maine, died Sept. 17th, 1898, aged 77 years, 6 months and 26 days. She was baptized in her youthful days by Elder Jameston. For several years before her death her health declined, and she became more and more feeble. In consequence of this our dear sister was unable to assemble with the household of faith, to join in their sacred worship of the Almighty, but her affections and longings for the welfare of Zion was unabated to the end of her pilgrimage. She much enjoyed conversation upon eternal things, and with all her heart she was a believer in salvation by the grace of God, through the redemption that is in Christ Jesus.

At the funeral of our sister, the writer spoke from the words, "Christ was delivered for our offenses, and was raised again for our justification."—Romans iv. 25.

ALSO,

**Samuel Grover**, of North Berwick, Maine, died Sept. 25th, 1898, aged 83 years, 3 months and 16 days. He was received by the church July 21st, 1850, and was baptized by Elder William Quint. Our brother was one whose presence in the assemblies of the church could always be counted upon. He thus declared his devotedness to Zion, and as a church we greatly miss our brother. He was eminently one who desired the peace and edification of the saints, and when their edification was in any degree disturbed, he was not indifferent, but his heart was grieved. Our dear brother was one who much lamented his felt unspiritual mindedness, and ever accounted himself the most insignificant one of the flock. On the afternoon before the night in which he died, I visited him, and spoke to him of the Lamb of God, and he made answer, and said, "I have trusted in him." There was such a meaning in these his dying words.

The writer preached at his funeral, from Hebrews xi. 13, "These all died in faith."

ALSO,

**Harriet Potter**, of Sanford, Maine, died Oct. 5th, 1898, aged 73 years and 14 days. Our sister had been divinely exercised in things pertaining to God, many years before she united with the church, but at length she was strengthened to confess her hope in the Savior, and was baptized Oct. 25th, 1896. She was one of the household of faith, always in attendance at the meetings of the church. She acknowledged herself "a poor, ignorant sinner, whose only hope for eternity was in salvation by the grace of God." All her days she enjoyed good bodily health, and the sickness of which she died was the only time in her life that she had the attendance of a physician. Shortly before she died, while upon a visit to her, we had a short but precious season of communion upon the things of Christ, and referring to the day that she was baptized, she remarked, "It was the happiest day of my life. I left a great burden there in the water." These were almost the last words she uttered. A few hours after she became unconscious, and on Wednesday morning, Oct. 5th, her soul departed to the better country, that is the heavenly.

At the funeral the writer preached from the words, "But now, O LORD, thou art our Father: we are the clay, and thou our potter: and we all are the work of thy hand."—Isaiah lxiv. 8.

ALSO,

**Daniel Randall**, of North Berwick, Maine, died Oct. 21st, 1898, aged 75 years, 7 months and 1 day. He was received by the church August 11th, 1850, and baptized by Elder William Quint. For the last few years of his life, our brother had very poor health, and underwent much distress in consequence. Not only were his days spent in bodily discomfiture, but he endured much affliction of soul, and was often laid in the deeps, entombed beneath the sore temptations

of Satan. But now and again the Lord his Redeemer would break into his prison, and bring him forth to the light and comfort of the hope of righteousness by faith in Jesus Christ. Ah, when I visited him during his prison hours, how humbled and abased he was in his own sight, and God, in his view, so high and so holy. He mourned for the light of God's face; then he would sink in distraction of soul, beneath his felt sinfulness, and Satan's cruel insinuations. But when Jesus appeared to his view, and his heart for a little while rested in him, it was soul-gladdening to witness the ease and comfort that the blessed Comforter afforded to his soul. Some days before he died, he was in the comfort of his hope in the Redeemer, and desired his daughter to read and sing to him, and he remarked that he could feel the precious hymns as it were thrill through his whole body. He desired the words to be sung to him,

"With heavenly weapons I have fought  
The battles of the Lord,  
Finished my course, and kept the faith,  
And wait the sure reward."

At his funeral I preached from Psalms xxiii. 4.  
FRED. W. KEENE.  
NORTH BERWICK, Maine.

DIED—On the morning of October 25th, 1898, **Deacon B. W. Magee**, at the residence of his son, brother John W. Magee, in Camden Point, Platte Co., Mo., after about five months' suffering with breaking down of digestion of the stomach, together with old age. Brother Magee was born in Harrison Co., Ky., about the year 1813, and emigrated in Coles Co., Ill., in the year 1834, where he married Miss Elvira True, in about the year 1836. To them were born three sons and four daughters, one dying in infancy, and one son, Lieutenant Thomas H., dying in southern Arkansas, during his service in the 62d Illinois Infantry, in the summer of 1864. Brother Magee joined the Little Bethel Predestinarian Baptist Church, by experience and baptism, and was baptized by Elder Thomas Threlkeld, in Coles Co., Ill., about the year 1845, and was soon after chosen deacon of the church, in which capacity he served that and other churches, until his death. His first wife died in Louisa Co., Iowa, in the year 1875. He was married the second time, in 1877, to a widowed daughter of brother Thomas Ashbrook, who died in a few years, leaving our brother again a widower. He from this time until his death made his home with his children, most of the time for the last ten years with his oldest daughter, sister Mary J. Wortham, in Pawnee City, Neb. A few days after his death, sister Wortham wrote me as follows: "My dear old Father passed away at 8 o'clock on the morning of October 25th. The last words he spoke was, 'I want to pass away.' How I do miss my dear old father! I do not wish him back in this world of suf-

fering, but the thought that I shall never see his dear, patient face again, is hard for me to bear. Brother John writes me he could hear him almost every hour, day and night, praying to God to take him home."

"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."

JAMES M. TRUE.

KANSAS, Ill., Dec. 13, 1898.

**Isaac Longenecker** was born May 15th, 1830, died Oct. 9th, 1898, with consumption. He was married twice, and leaves a large family of children by his first wife. He was married the second time to sister Kate Arnold, Oct. 24th, 1887. His church relations in early life were with the Lutherans, but since his last marriage he principally attended the Baptist meeting, and had preaching at his house whenever there was a preacher visiting the church. Since I have had the pastoral charge of the church, I have preached at his house regularly every other month, on Saturday evening, and he seemed to enjoy it very much. He was not able to get to the church since last March.

Mr. John Landes, of the United Brethren Church, with the assistance of Mr. Faughs, a Lutheran preacher, conducted the funeral services, after which his body was laid to rest in the Baptist graveyard, in Juniata Co., Pa., in which County the greater portion of his life was spent.

May the God of all grace be with our dear sister, and his children, that they may be able to say, The Lord's will be done.

AHIMAAZ MELLOTT.

NEEDMORE, Pa., Dec. 8, 1898.

DIED—At his home near Weston, Mich., Nov. 10th, 1898, **Sheldon Wyman**, aged 84 years and 7 months. Was born in Bennington Co., Vermont, in 1814; came to Michigan in 1834, and was married in 1836, to Lydia Carpenter, daughter of Elder James Carpenter, who baptized him into the fellowship of the Primitive Baptist Church, of Fairfield, in 1840. He remained an exemplary member to the end of his pilgrimage, always filled his seat in the house of God when well. He was a firm believer in the doctrine of salvation by grace, that none could ever reach the portals of eternal joy and praise, at God's right hand, only through the blood and righteousness of Jesus Christ. He died on the farm where he first made his home, when the country was almost an unbroken wilderness, and had added to it until it is one of the finest in the county. Our mother is left a lonely widow. They had lived happily together over sixty years. He was a man whose honesty and integrity were untarnished, one of the pillars of our church. He leaves also four sons and three daughters, who were all present at the funeral, twenty-one grandchildren and fourteen great-

grandchildren, to mourn the loss of a true christian and friend.

The text used was Job v. 26, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." The funeral was largely attended, at Weston, November 12th. The hymns sung were from Beebe's Collection. The last, No. 806, was sweetly sung at the close, after which his four sons (two of them twins over 61 years) and two sons-in-law, tenderly bore the remains to the cemetery, and they were deposited there to await the morning of the resurrection, when the glorious body of our dear father shall come forth. May the Lord remember our dear mother in her sad affliction, and his church in our midst, and build up her waste places, and cause her to flourish and rejoice.

Father had been a reader of the SIGNS many long years, and our mother has many volumes in a good state of preservation.

SARAH WYMAN.

Mrs. Nancy Hastings, wife of Leven S. Hastings, of Delmar, Del., was born Oct. 21, 1839, and died Nov. 4th, 1898. Mrs. Hastings was not a member of the visible church, but gave a bright evidence that her name is written in the Lamb's book of life. She attended our meetings, and manifested a growing interest in the things of the heavenly kingdom, until she was confined to her home by that fearfully lingering disease, pulmonary consumption. We experienced a christian fellowship for her while she was yet able to attend our meetings. When she could no more leave her home, she sent for me to visit her. I went, and found her enjoying a good hope through grace, but sorrowing because she had not told it to the church, and realized the desire of her soul in obedience to the command of her heavenly Lover in baptism, while she was yet physically able. During our interview the Lord gave her the answer of a good conscience, in her ardent desire. From that time unto the end, she bore her severe and continual suffering without a murmur or complaint. When reference was made to her suffering or death, her reply was, "It is all right if it is the Lord's will." Her mind and her eye were clear to the end, testifying by word and look the sustaining power of the sovereign, saving grace of our Lord, our resurrection and our life. Thus lived and died the faithful wife, affectionate mother, lovely daughter, and dear sister, leaving her husband, one daughter, one son, an aged mother, (sister Julia Hearn) two sisters and one brother, to cherish her memory.

Her funeral was largely attended at our meeting-house in Delmar, where the writer spoke from 2 Timothy ii. 19, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

May the Lord comfort the bereaved.

W. W. MEREDITH.

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

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 Eliza Mobly, Ind., \$1.00; Richard Waller,  
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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 67. MIDDLETOWN, N. Y., JANUARY 15, 1899. NO. 2.

## CORRESPONDENCE.

### THE RAIN AND THE DEW.

BELoved IN CHRIST JESUS, IN THE BONDS OF THE COVENANT, ORDERED IN ALL THINGS, AND SURE:—We are witnesses that the covenant of grace is sure, or else we should have perished in our sins. Even since we first tasted that the Lord is gracious, but for the sure mercies of the everlasting God, which are according to his eternal purpose, which he purposed in Christ Jesus our Lord, we should have given up hope of attaining to eternal glory. We are made to see daily that we are not worthy of the least of God's mercies, and not only have we no worthiness, but such sights are given us of the depravity of our flesh that we have to say,

“Without thy sweet mercy I could not live here,  
Sin soon would reduce me to utter despair;  
But through thy free goodness my spirits revive,  
And he that first made me still keeps me alive.”

God's tender mercies are over all his works, and nowhere is this more manifestly declared than in the works of the new creation, that is, in the children of God. “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we

should walk in them.” “This people have I formed for myself: they shall shew forth my praise.” “Mercy shall be built up forever.”—Psalm lxxxix. 2. Thus then it is that streams of mercy perpetual flow to solace us as we journey through the wilderness of temptation and sin. The people of God are likened to tender herbs, (Deut. xxxii. 2,) and tender herbs need to be dealt with tenderly. Well, the Lord who planted us (Matt. xv. 13,) will himself care for us. He will cause his doctrine to drop as the rain, and his speech to distill upon us as the dew, as “the small rain upon the tender herb, and as showers upon the grass.” When the winds and storms assail us, when the world, the flesh and the devil, practice their destructive arts upon us, it does seem that the tender herb would utterly wilt and die. Our spiritual life seems sometimes well nigh exterminated. O, so hardened I have been through the deceitfulness of sin! But the mercy of the Lord endureth forever, and he says, “Incline your ear, and come unto me, hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.”—Isaiah lv. 3. The precious doctrine of Christ's gospel,

how reviving it is when ministered to our souls by the Holy Spirit. "My doctrine shall drop as the rain." When faint, and drooping, and ready to die, (Rev. iii. 2,) when our hope in divine things is languid, and it looks presumptuous, hypocritical, to claim that we are the temple of the Holy Ghost, the beloved children of God, then the doctrine of Christ has been shed upon us as the rain from heaven. Here a little thought, and there another sweet thought, drop upon drop, thought after thought, sweet meditation. The doctrine has come down as the small rain upon the tender herb, so gently, so sweetly, that our downcast hearts have been cheered, and our faces have been upward turned in prayer and praise and love to the God of our mercy. The world, and everything that it can afford, is not like our God. Those who are born of the Spirit are plants that need the dews of heaven. What would become of us if in our nights of soul trouble, there should be no dew to revive and comfort us? It is the speech of the Holy One of Israel, his sacred word, his precious promises, that sustain, and bring us through affliction's night. Job, in his bitter, hot nights, without this dew was well nigh perished; but his God was very pitiful, (James v. 11,) for even then the remembrance of Jehovah's past mercies was (though invisible, and unknown to him,) as the dew, keeping him from absolute despair. In the dark, hot, parching night, his soul mourns, and in his complaints he recounts his former blessedness, and says, "My root was spread out by the waters, and the dew lay all night upon my branch. My glory was fresh in me, and my bow was renewed in my hand."—Job xxix. 19, 20. "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his branches as Lebanon."—Hosea xiv. 5.

As flowers need night's cool darkness, the moonlight and the dew, the gentle rains, and genial sunshine, so do believers in Jesus need the unceasing tender mercies of God. Our heavenly Father well knows that we cannot thrive, endure and live, unless his own hand shall care for us. When we are wilted beneath our conscious sinfulness, then our God in due time makes his doctrine to drop as the rain upon our parched leaf. O, he waiteth to be gracious, and pours forth his loving-kindnesses, and his speech distills as the dew, telling us that the blood of Jesus Christ, his Son, cleanseth us from all sin. Then in our peace and comfort we can sing, "He restoreth my soul."

"Much we talk of Jesus' blood,  
But how little's understood!  
Of his sufferings so intense,  
Angels have no perfect sense.

O, the sufferings of the Lamb of God, to purge our guilt away. What wondrous love, what compassion there is in the bosom of God. Christ and him crucified is the balm for all our griefs. God's voice from Mount Sinai withers all fleshly confidences and self-righteousness, but the speech of our Lord from Mount Calvary distills as the dew, and revives and saves poor, perishing sinners. As thought upon thought from the heavens of Christ's gospel, have fallen upon a poor sinner like me, there has been such a springing up within me, that I could join with the psalmist and say, "How precious also are thy thoughts unto me, O God! how great is the sum of them. If I should count them, they are more in number than the sand: when I awake I am still with thee." Every token of the Lord's love and mercy, revives and maintains our hope in his salvation. As the glorious doctrine of grace is unfolded by the Spirit to us, then we are built up, and grow up into Christ Jesus in all things. I cannot attempt to

enumerate the precious things of Christ. Who can count the rain drops? God is rich in mercy, abundant in goodness and truth, therefore whatsoever we need, so abundant and suitable are the loving-kindnesses of the Lord, that we shall not want. "I will cause the shower to come down in his season: there shall be showers of blessing."—Ezek. xxxiv. 26. As then the herbs of the field are dependent upon the rains and sunshine, so we only live and thrive, and bring forth fruit unto God as we are nourished and cherished by our dear Redeemer. (Ephes. v. 29.) It is a great mercy to be continually looking up to our God as the source of all our blessedness. Truly he is the fountain of living waters, and when the Lord sheds forth the blessings of his pardoning love and justifying grace, then we rejoice in Jesus' precious blood and righteousness, by which we are presented without fault before the throne of God. The revelation to us, by the Spirit, of the excellencies of our Savior and King, is as "the tender grass springing out of the earth by clear shining after rain."—2 Sam. xxiii. 4. The revived and cheerful plant lifts its face up to the sun; so we, comforted by the droppings of the truth of the gospel, lift up our countenances to behold our reconciling, smiling God. Jesus, the vision of thy face hath overpowering charms.

"His face is fair and bright,  
With blushes here and there,  
As mild and soft as light,  
And sweet as roses are.  
A single smile from Jesus given,  
Can lift a drooping soul to heaven."

I know it is a marvelous thing to hope that the Holy One of Israel is our God, and our salvation, and that we are dear unto him as the apple of his eye. (Psalms xvii. 8. Zech. ii. 8.) O, when this divine revelation has dropped upon me, then I have lived, and amidst the consolations,

praises have welled up in my soul unto him who hath loved us, and hath washed us from our sins, in his own blood. I have this morning been reviewing portions of my life in years past, times of trial, when it was very night with my soul. As I pondered over these seasons of affliction, I saw that I had been sustained in the midst of all, and brought forth of my troubles to praise the Lord, who is my friend and my salvation. As I called to remembrance these times, and mused, I saw that the truth of God rested as the dew upon my mind, distilling its sacred virtues, forbidding me to despair, supporting me to hope that God would hear my cry, and would in love to my soul grant me enlargement; that he would in his own way and time make the crooked straight, and the rough places plain. Yes, I feel it was the doctrine of God that as the dew lay all night upon my branch. But sometimes, in the darkness and obscurity of my condition in spiritual things, I look at the heavens, I contemplate, or try to contemplate, the principles of the gospel of the grace of God, but the heavens to me are as brass, the clouds of my unbelief, and of Satan's insinuations, so intervene, my God, as a chastening to my wayward soul, holdeth back the face of his throne, and then I feel it is night indeed; for my heavens are stayed from yielding dew. The doctrine of Christ is then as a mere letter; its spirit and comfort I cannot feel; it drops down no dew upon me, therefore, "The earth is stayed from her fruit."—Hag. i. 10. But the Lord will not forsake his inheritance; he will not suffer us to die in the hot, dark nights of our sinfulness, worldliness and temptations. His own hand shall drive away the clouds of guilt and unbelief, and he will cause his doctrine to drop as the rain, as the

dew, so tenderly, so soothing to our fainting, tried and sin-plagued hearts. O the name of Jesus, what a balm, what sweetness there is in it, when whispered to us by the Comforter. A few days ago the doctrine in the following verse of a hymn dropped upon me, and I felt so revived and comforted.

"O! wondrous grace, and mystery profound,  
In God's eternal purpose I was found;  
His sovereign love, his grace, his deep decree,  
In some mysterious way included me."

FRED. W. KEENE.

NORTH BERWICK, Maine.

### BIBLE CHARACTERS AND EVENTS.

AMONG the multiplicity of published literature extant in the world in all its various hues and colors, the Bible stands apart, clear and distinct from all the rest. It is not, nor does it ever become, (as other books) "as a tale that is told," but it is a constant and continuous testimony of the Savior of sinners. Who being revealed of God, enters into our conception and comprehension from a heavenly source, by divine light, which is the wisdom and knowledge of God. And this is how it stands apart from all other teaching. For all that we receive by sight or hearing comes through the teaching of men, or through our own natural research; therefore it is of earthly origin. While those to whom God reveals his beloved Son as their gracious Redeemer, are "born again from the dead," "Not of blood, nor of the will of the flesh, nor of the will of man, but of God." The Scriptures then have not arisen by any earthly means, but, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The Bible then is not a simple narrative of events in the history

of the world, but in all its pages it presents salvation from death in sin (through the merits of Jesus Christ, the Son of God,) to all the chosen family of God; and it is written to God's people alone, and even they cannot comprehend its hidden meaning, nor unearth its unending riches, nor solve its profound mysteries, through the natural understanding of the carnal mind, for that is enmity to God. But as they receive natural life from a natural birth, so from a spiritual birth they receive spiritual life, and from the spiritual life comes spiritual blessings in wisdom and knowledge of God, through the revelation of Jesus Christ, as the life and light of his people. The characters as set forth in the Bible are presented, not for the purpose of perpetuating in history the acts of men once prominent in the world; neither are they intended to emulate deeds of valor, or of greatness, but with one simple end in view, they present in type, in pattern and in shadow, the whole arrangement of God in salvation, as wrought out through the atonement of our Lord and Savior Jesus Christ. The acts of every character and all events point to him. As a scaffolding erected about a building, as a means by which the structure is reared, (not created) so all things and all events in this natural world work together for the upbuilding of the church of Christ. And just as all Bible teaching comes down to the earth (not out of the earth) through a revealed religion, so also the church of Christ, the city of God, the new Jerusalem, cometh down out of heaven from our God. This heavenly city is built upon the foundation of the characters presented in the Bible, (the prophets and the apostles) "Jesus Christ himself being the chief corner-stone." While the salvation of God (through Jesus) is presented by each

character, yet each one is a distinct type in itself, setting forth some particular phase of the work of grace, or in the emblem of him who came to do the will of his Father in the work designed for him, according to the wise counsel and pleasure of the Father. In the varied experiences of the saints of God, they behold Jesus in the relationship, by which they are delivered out of their distresses. Each day's experience differs from the experience of every other day, because each day's needs are special to that time. To-day we may be walking in the sunlight of God's deliverance, having had returned unto us the joy of God's salvation. We are happy in his love; we are comforted with much assurance in the Holy Ghost. Our cup runneth over. In such a happy condition what do we need to-day? It might appear that we are above and beyond the sense and reality of need. But such is never the case in the travel of God's children. This day we need sustaining grace, for we need to be kept from falling into the same pit from whence we were just delivered. In every conceivable need which come to the pilgrims in Zion, Jesus presents himself to them as a God of succor in each need. "And his name shall be called Wonderful, Counsellor, the mighty God, the Prince of Peace." To those without hope, he comes as a God of hope, and to him in great tribulation as the God of peace. When we are weak and timid he walks with us as an elder Brother, and in the manifestation of our faith in public worship of him, he is the High Priest of our profession. When we contemplate our translation from the darkness of sin and death, to the light of gospel liberty, his name is "Wonderful," for we wonder at the miracle of the power of electing grace. Do we need guidance in the way

of truth? or to be shown the way of life more clearly? We enter into our closet, and shut the door, and we pray to the Father in secret. He is our wise "Counsellor," and we are taught of him. Adam (the first character presented in the Bible) is declared to be "The figure of him that was to come." This is the only true figure of Christ and his church. All other characters and events but foreshadow the mighty works embraced in the great atonement on Calvary. So the apostle declares, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year after year continually make the comers thereunto perfect." Both Cain and Abel were representative characters in the offerings which they offered. The offering of Cain was not acceptable, because in type it represented the works of the creature, which works are declared throughout all the Scriptures to avail nothing in the salvation of the people of God. Of this people John says, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." And Paul says: "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." While on the other hand, the offering of Abel was acceptable, because it presented in type the shedding of blood, foreshadowing the sacrifice upon the cross, of which the apostle declares, "And almost all things are by the law purged with blood; and without shedding of blood is no remission." It was therefore necessary that the pattern of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. "For Christ is not entered into the holy



places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." As each garment which constitutes the apparel of man and woman is made after a pattern, and each separate garment is made after its own particular pattern, and the pattern must precede the garment, so also the garment of salvation, with which all the children of God are clothed, is made after the pattern of all that was portrayed in the characters and events as presented in the Scriptures. Moses was commanded thus, (as pertaining to all things that were to figure under the ceremonial law) "And look that thou make them after their pattern which was showed thee in the mount." When we are favored by faith to behold Jesus as the way of salvation, and as the one great sacrifice (offered and approved of the heavenly Father) for the sins of all the people whom the Father had given him, we also behold the pattern, as shown us on the mount of God's holiness, as wrought out in a night time experience under the law. On every page of the book of the record of our daily experience, we read by the light of faith all that which presents to our enlightened mind, both the pattern and its fulfillment. If we see a shadow, our eyes dwell not upon it, but we look for the substance, without which the shadow could not exist. Therefore has the Lord turned unto us a pure language, by which we are enabled to read the signs that are in the firmament of the new creation, and also by which we do lisp the name of the only begotten Son of God, in whose radiant countenance we behold his glory, and rejoice in it.

B. F. COULTER.

PHILADELPHIA, Pa., Dec. 15, 1898.

STARBUCK, Wash., March, 1898.

G. BEEBE'S SON—DEAR BROTHER IN THE LORD:—I have a letter from Elder B. S. Pater, pastor of Harmony Old School Baptist church at Dayton, Wash. By request of Elder Newkirk and myself, he has reproduced a sermon from memory as nearly as he can, which he delivered on the third Sunday in this month.

WM. B. MARTIN.

"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, until the whole was leavened."—Matt. xiii. 33.

The kingdom here spoken of is not, as I understand it, the kingdom of ultimate glory, but the church militant; for the parable seems to present the idea of a preservation for some future use. For when a woman takes leaven, or yeast, and puts it into the meal, it is to prepare it for some future use. I cannot see where any preparation will be made in the final heaven for any future use, but conclude that all preparation is made here. So that I conclude that the kingdom here spoken of is the same kingdom of which Daniel spoke when he said, "In the days of these kings shall the God of heaven set up a kingdom which shall stand forever." Now the leaven seems to me to represent the Holy Spirit. The woman represents a supernatural power over the leaven, and also over the meal. The meal represents God's chosen people. The parable does not say that the woman took the leaven and hid it in her sack, or closet, or barrel of meal, which she had, but she hid it in three measures of meal, which conveys the idea of chosen or selected quantity. Now, according to the teaching of the parable, the whole Arminian idea is overthrown, for we know that the leaven is subject to the woman, and that the meal is passive, and subject to the leaven. This seems to condemn

the cherished, loved and popular doctrine of free moral agency, for the meal has not the power to either accept or reject the leaven, but is subject to it. So according to this, if a man is a free moral agent, he is not like the kingdom of heaven, for he claims to have power to resist the Spirit of God. Therefore, if he have this power, he is not like the subjects of this kingdom, for they are subject to the leaven, or the Spirit of God. Now I wish to bring this subject to our understanding, in our own experience. Here is where I take comfort in the subject, when I can realize the workings of God's Holy Spirit within. God speaks by the mouth of the prophet Ezekiel concerning this people and kingdom, saying, "I will take you from among the heathen, and gather you out of all countries, and will bring you into you own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."—Ezekiel xxxii. 24-27. Now the people here spoken of is Israel, and they typify the kingdom of heaven in our text. In this prophecy our God declares he will gather them from among the heathen, and out of all countries. Then we understand that the Lord by his Spirit leads his people from their bondage in sin, into the kingdom of God's dear Son. Then he declares that he will give them new affections, new desires, a new will. In this he takes away their stony heart, and gives them a heart of flesh. That is, he takes away their love for sin and uncleanness, and gives them

a love for righteousness. Thus he puts his Spirit within them, and causes them to walk in his statutes, and to keep his judgments. He says, "I will put my law in their hearts, and write them in their inward parts." Thus we find this people with the love of God written in their hearts, and the Spirit of God dwelling within them.

Let us notice something of the working of this Spirit, and its effect upon the poor sinner. Man, in a state of nature, is of the world, and the Savior says, that the world will love its own. This we see is true, for we see sinners who are void of the Spirit, and they are in love with the world, and their delights are in the amusements and pastimes of the world, such as the ballroom, the card table, the gambling hall, and all the vices of the world. In such things they take their delight. Then it is true, that where the treasure is, there will the heart be also. If the salvation of the man depends upon his own free will, can we not see where he will go? He is of the world, and he loves the world, and his treasure is in the world, and his heart is there. He has not the love of God shed abroad in him. So his whole mind leads him in the way of sin and death, but when God puts his Spirit in him, as the leaven has power over the meal, so the Spirit has power over the man. It begins its work in him. Now let us go back to the prophet. The Lord said, "A new heart also will I give you." That is, he will give new affections, new desires, or in other words, the love of God is shed abroad in his heart. And to take away the stony heart, is to take away his love for uncleanness and sin. That is, the Spirit takes away the love of the pleasures of the world, and causes him to love God and holiness. This I understand is the work of the Spirit.

First, in our experience we saw, for some cause, that we were sinners before a just and holy God, and that we were in a lost condition, thus being convicted of sin. Then repentance followed. So we find that conviction produces repentance, and not repentance conviction. Thus God works in them both to will and to do of his own good pleasure. Mind you, that this is a new heart, and a new spirit, and also that it is the Lord who has put them in you. It is not a reforming of the old will, or nature, but a new principle which the Lord by his Spirit puts within you. This is illustrated by many figures in the Bible. "When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusteth, and divideth his spoils."—Luke xi. 21, 23. The strong man, represents our natural will, or the carnal mind, which is not subject to the law of God, and neither indeed can be. The palace represents this body, and the stronger man, the Spirit of God. As long as there is no opposing power, the strong man is living in peace; that is, as long as we lived without the Spirit of God, all was in peace. But when it pleased God to send forth his Spirit, and bind this strong man, then there was a warfare commenced which has continued ever since. Thus we see, that in our conversion, our free moral agency was all laid aside. God put within us, by his Spirit, an inclination both to will and to do of his good pleasure. Thus we find within us, some of the workings of the Spirit, leading us from the love of sin, to the love of God and holiness. As we pass on still further in our journey, we realize still more and more, that we are not free agents, for we come to realize with Paul, that when we

would do good, evil is present with us. And we delight in the law of God after the inner man, but we see another law in our members, warring against the law of our mind, and bringing us into captivity to the law of sin, which is in our members; and thus we realize the conflict between the flesh and the Spirit, the flesh lusting against the Spirit, and the Spirit against the flesh, these being contrary the one to the other, so that we cannot do the things that we would. Now, if one cannot do what he wants to do, is it not evident that he is not free? What is the desire of the heart of the believer? Is it not to be conformed to the image of our Savior? But because of indwelling sin, we cannot do this. Therefore we mourn on account of sin, and hunger and thirst after righteousness. If we are free, why do we mourn? Why not cease from sin? Why do we hunger and thirst after righteousness? It is because we are not free, and cannot attain unto it. We cannot do the good that we would. Then we are brought into fellowship with Paul when he says, "For I know that in me, (that is, my flesh,) there dwelleth no good thing. For to will is present with me, but how to perform that which is good I find not." Not only this, but we are also made to know that our righteousness is of the Lord. By this all confidence in the flesh is lost, and we come to know of none whom we can trust, but the Lord. Thus it is evident that every act of obedience toward God, is not of the flesh, but of the Spirit. Thus it is that the Spirit performs its work, perfecting the body for the Master's use.

Now brethren, I shall leave this subject with you. I have not written just as I spoke, but have tried to follow the same line of thought.

Your brother,

B. S. PATER.

WAVERLY, Pa., Dec. 28, 1898.

**BRETHREN BEEBE AND CHICK:**—As I am kept in doors most of the time to-day, on account of bad weather, I thought I would use a little time in writing to my Father's children. I have said something already that seems presumptuous for me, and perhaps it would be better for me to stop where I am, for it certainly is something great, glorious and wonderful, to be united in spiritual ties to the dear saints of God. To think that such an one as I, the vilest of the vile, full of all manner of evil thoughts, and no power to think one commendable or good thought, and cannot of myself take one step in the right way, but am continually going astray, should dare claim a spiritual relation with the saints. However, whether right or wrong, I do love them above all others, and have no interest in any others, religiously. No, I do not, and I cannot help it. If my eternal salvation depended upon my loving the professed religious societies of the world, as I do the Old School Baptist Church, which is the church of the living God, the pillar and ground of the truth, I would bid adieu to heaven and eternal happiness, for I cannot change my feelings nor belief one iota. If I am a real genuine Old Baptist, God Almighty has made me one, for it is contrary to every principle of my nature. If I was as sure that I am a real Old School Baptist, as I am that they are the church of Christ, I would have no doubts, and if there are any besides Old School Baptists, that preach the plain, unadulterated gospel of the grace of God, they must be on the isles of the sea, for they are not in this enlightened land, I reckon, for it is do, do, do; money, money, money. Take do, and money, away from antichrist, and you have all their salvation. Please pardon; never-

theless it is truth. I do not say that there are none of God's dear children tangled up with them, but if they are spiritually exercised, they are hungering for what they cannot find there. God has called many of his people out of Babylon, and every one that he has predestined to deliver from the meshes and snares of Babylon, will be brought out in his own time and way, and they will declare his name and power, when thus brought forth. I firmly believe that God works all things after the counsel of his own will, and that "all things work together for good, to them that love God, to them who are the called according to his purpose." I, for one, must acknowledge that I cannot decide what is good for me. (God knows.) I do not know how to pray, or what to pray for, and when my prayers are being answered, if they are at all, I do not know it, but after I have thought I could see that God's hand had been leading me along by the way I knew not, and though the way was rough, dark and thorny, it was the way to the foot of the cross; just where I longed to be. When I can see both ends of a trial or affliction, I can see God's predestination in it, though it has been severe. I may not see all that has been accomplished by it. But when I can only see one end, the beginning, like Jacob, I say all these things are against me. Infidelity is one of my greatest infirmities. Could I divest myself of its awful power, I would be much more happy than I am. But alas, I am helpless as an infant, and must wait until God sees fit to show me the mystery of his purpose, or will, then like Israel, I can say, "It is enough." I am a strange creature. Much of the time I feel that I am wandering in the wilderness in a solitary way; no one like me; no evidence of salvation; no spiritual

life, and dare not say that I have even a little hope. Brethren, do you ever get so low? Then again I am raised from the grave of doubt and unbelief, by him who declares, "I am the resurrection and the life," to the joys of heaven and eternal rest, to bask in his love for a little time. Yes, short but precious these seasons of rejoicing are, and O, how far between.

I had the privilege of attending the Licking and Mt. Pleasant Associations, in Kentucky, last fall, and was more than pleased with my visit among them. They are whole-souled, loving Old School Baptists, well established in the doctrine of grace, and to me the preaching was wonderful indeed. It was in demonstration of the Spirit, and in power. While listening, I hardly knew whether I was in the body or out of the body. Elders Peter Sawin, Isaac Sawin, Lester, Lively, Eubanks, R. W. Thompson, and two or three others whose names I cannot now call, were present, and I believe they are all good ministers of the precious gospel of God's grace. I would be glad if I could preach as good as they. This may be wrong, but if it is, "I can't help it." I also attended the Juniata Association, for the first time, and felt at home while with them. They seem just like our folk, and I have not any doubt but what they are. Elder E. V. White is the pastor of Sidling Hill Church, where the Association was held. I have no doubt but what he is a good pastor, and I know he can preach good. Elder Ahimaaz Mellott is serving several churches in this Association, and is esteemed highly as a servant of God, and brother in Christ. He has baptized a goodly number in the past year. There has been several two days meetings in the bounds of what was once known as the Chemung Association, in the past year, with fair attendance, and

good preaching by Elders Durand, Bogardus, Bundy and Hubbell, though Elder Bundy could attend only one besides the one at Otego, his home church. There has been some additions the past year, and some deaths. "The Lord will help Zion, and that right early."

The SIGNS OF THE TIMES continues to bring good news from the different parts of the land. What a great blessing and privilege, to read the testimony of so many of the Lord's afflicted and poor people, and greater still, to feel that we have been taught in the same school, and can understand the pure language of Canaan. "Blessed are the people that know the joyful sound." It is not always joyful to us, and yet we know it, which knowledge is evidence of light.

Do with this as you think best. It is the best I can do by way of writing.

From the poorest, weakest and worst of all,

D. M. VAIL.

BLANCO, Texas, July, 1898.

DEAR BRETHREN EDITORS OF THE SIGNS:—I hope that you will not think me presumptuous in addressing you thus, and in sending you this scribble to do with as your judgment dictates. I do not wish to bring reproach upon the paper, for I prize it too highly; nor do I wish to bring reproach upon the Baptists, for I love them too much.

"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

This obedience was in agreement with the covenant entered into long before he was fashioned as a man, and we understand it was an engagement between the Father, Son and the Holy Spirit. We hear the prophets testify to it. Isaiah says, "It is a covenant to give the sure

mercies of David." And again, "It is an everlasting covenant." Thus we understand that it was the covenant of redemption and salvation, entered into by the sacred three, in behalf of elect sinners on whom grace and mercy were settled forever, in Christ their covenant Head. Christ said, "Search the Scriptures, [the Old Testament] for they are they which testify of me." Again, he said, "All things must be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning me." The prophecies are infallible, and it is easier for heaven and earth to pass, than for a tittle of the law to fail. The Lord said, "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations." Then the covenant was everlasting, and was made from everlasting, and was the fruit of sovereign love and mercy, to sinners who believe in Christ, and to whom grace and glory are given forever; and as time ushers into being the elect, they shall become recipients of that mercy. This shall continue from generation to generation, until the last of the elect has become the recipient of the blessings promised, and then will time be no more. Again, it is written, "Wherefore, when he cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body hast thou prepared me." These offerings we understand were a sacrifice for sin, or for the purification of those who had fallen into sin, or offenses against the law. There were many sacrifices which represented cleansing and purification, but they did not communicate it. All were figures and prophecies of Christ Jesus, the true sacrifice, who is the whole substance, and the efficacy, of those shadows and representations. We hear him say,

"Lo I come, in the volume of the book it is written of me, to do thy will, O God." God's will was to save sinners, the elect of Adam's race, and it was to be done by the one great sacrifice, the offering of the body of Christ once for all, who has forever sat down on the right hand of God, till his enemies are made his footstool. In the accomplishment of his purpose, he set his glory above the heavens, and made the riches of his love more signal, and illustrious, and noble, than the brightest of his material works, and then he ascended on high, and his glorified being took possession its throne; angels, and authorities, and powers, being made subject unto him. What a display of his sovereignty, and the independence of his almighty works. In the garden, as a man, we hear him say in anguish, "Father, if it be possible, let this cup pass." Yet as one in the covenant of redemption, we hear him say in the next breath, "Nevertheless not as I will, but as thou wilt." Herein was love in full, and mercy as the crowning trophy. He trod the wine-press alone. His righteous soul became exceeding sorrowful, even unto death. He felt the dreadful weight of imputed guilt, and the terrors of avenging justice, while he lay prostrate. He felt to the full the wrath of his almighty Father. Then, as man, his anguished soul cried, "If it be possible, let this cup pass from me." That is, if sinners can be saved without my death, let this cup pass, but if my death is the only remedy, let me drink the cup, to save my people. O, can a mortal comprehend the depths of this love divine? All the floods of sorrow and anguish could not drown it, neither could the indignation of divine justice quench it. Who can think upon this dreadful scene without sympathizing pangs of love piercing his very soul? As his covenant en-

gagements were about to end, and not before, his face became more marred than any man, and his form more than the sons of men, and on his eyelids sat the shadow of death, and he had neither form nor comeliness. Yet man, sinful man, was not satisfied, for it is written, the ploughers ploughed upon my back, and made long furrows. Yet he hid not his face from shame and spitting, and his beauty consumed away. "Reproach hath broken my heart, and I am full of heaviness. I looked for some to take pity, but there was none; and for comforters, and there was none." We read that prior to his sufferings, he was fairer than the children of men, but when his Father withdrew his smiles from him, it far exceeded all else that he had endured. It is heart-rending to hear his groans, from the deepest recesses of his agonized heart, in expression of his overwhelming woe, "My God, my God, why hast thou forsaken me?" All heaven was moved, and the very sky was robed in woe, while the dying Christ hung upon the tree. But we hear our Lord's triumphant voice say, "It is finished." The types and prophecies are accomplished. My covenant engagements are fulfilled. For what? O, blessed hope, the redemption of his people, the bride, the Lamb's wife. Then he could say, I have made an end of sin, I have wrought an everlasting righteousness, the law is magnified, and justice satisfied. His righteousness is for his bride a covering, and his obedience is hers. Blessed be his holy name and his grace. He who knew no sin, was made sin for us, that we might be made the righteousness of God in him. Man is not righteous in this life, for the Scripture says, "There is none righteous, no, not one." So through grace in regeneration, righteousness is imputed through

Christ's obedience. Man has that original taint of Adam, as long as the Adam life endures. We know that we cannot have righteousness in it, but the Spirit within makes known Christ's righteousness, and at the same time makes us sensible of our sins, and we say with Jeremiah, "Turn me, Lord, and I shall be turned." Paul prayed that this sin in the flesh might be removed, but the Lord said not so, "My grace is sufficient for you." He has wrought all our works in us, and ordained peace for us. "Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God!" This is wonderful, and we are lost in the contemplation of such mercy and love for condemned sinners. For man was judged by the law, and condemnation was passed upon him. Isaiah said, "Woe is me! for I am undone; because I am a man of unclean lips, and dwell in the midst of a people of unclean lips." Again we hear him say, "But now thus sayeth the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not; for I have redeemed thee, I have called thee by thy name; thou art mine." "I have blotted out, as a thick cloud, thy transgressions." How greatly blessed are these people of the Lord. It would be thought that they would never murmur nor complain at the dealings of the Lord with them, but they are irreconciled to all that they cannot see is for their good. All the dealings of the Lord with them are mercy, whether they can see it or not, and all should say with David, I will sing of the mercies of the Lord forever, and I will declare the savor of his name and grace far and wide. His mercy lasts through time and eternity. The efficacy of that covenant can never be diminished nor changed, and is sure to all the elect family of every na-



tion, kindred, tongue and people. The divine Spirit is to be with the elect people, while they tabernacle here in the flesh, to comfort and teach them all things, and when the silver cord of life is loosened, the blessed Spirit of God will waft them over the stream of death. Then shall they see God as he is, and be like him, and praise him forever. Our natural bodies must go down to the grave, until the morning of the resurrection, when he will rebuild them into temples of perfection, and immortality and glory. Their dust shall praise him. He who raised up Jesus from the dead, shall also quicken your mortal bodies, by his Spirit which dwelleth in you.

Yours in fear and much weakness,  
SARAH JONES.

STEWARTSVILLE, Va., Dec. 23, 1898.

DEAR BROTHER BEEBE—MUCH ESTEEMED FOR THE TRUTH'S SAKE:—The time has arrived for my husband to renew his subscription for our dear family paper, the SIGNS OF THE TIMES, which comes to us regularly, richly laden with the good things of the household of faith, from the dear brethren and sisters, far and near, with no Babylonish sound, but with the precious things concerning Christ and his people. I hope you will not think it presumptuous in me, though the least of the Lord's children, if one at all, to again write a few lines concerning the comfort that I have received while reading the SIGNS. Probably you remember from my writing, that I have been physically afflicted the last forty-four years. I am yet "shut in," but my health and strength are much improved. I have been a reader of the SIGNS the last forty years, and more, (when able to read at all) except a few years in succession my husband was not a subscriber. We were

with my dear mother a portion of that time, and read hers. When your dear old father was editor, I so much enjoyed his writings, and the writings of others, that often when thinking of his age, and that he would soon be called home, I feared that his place would never be filled. You see that my faith in that was weak, for it did not seem to me there was another so wonderfully prepared in every way as he, to fill his place, though I doubted not the wisdom and ability of God. I had long loved to read the writings of your brother, Wm. L. Beebe, and yet do. After your father was taken from us, I was truly glad that he became his successor, and while filling that noble calling, never did I think but what it was filled to a jot and tittle equal unto your dear father. Elder Jenkins' writings were also very precious indeed. I was ever glad to see his name, expecting something great. I think I never was in that disappointed. When he was called home I felt to mourn our loss, but that God knows what is best for us all; that "He is too wise to err, and too good to be unkind," and that he doeth all things well; that "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." And now, dear brother, I feel to say that the Lord in mercy yet remembereth Zion, and hath again blessed her with another precious editor, whom I have long loved to read the writings of, and that you are yet editing, publishing and sending out the paper, as in days of yore, without any deviation from the doctrine so wonderfully and ably set forth, and contended for ever since the commencement of its publication. I feel thankful, and to rejoice that it is so. Yes, I am sixty-four years old, and can say that the older I grow, the nearer the tomb I become, the more firmly, if pos-

sible, I am convinced that the doctrine set forth by the writers in those columns, is the doctrine of the Bible, and the greater my desire to again bear my feeble testimony to the belief of the same, before leaving this tenement of clay. Many, many times, when reading, I have been so drawn to the writer, in feeling, that I wanted to write at once to the editor, brother or sister, that wrote the piece, and tell them something of the comfort and enjoyment it afforded to unworthy me, but knowing my imperfections, and incompetency, I would refrain, esteeming their time as very valuable and precious. O, what a great privilege I deem it, that the dear Lord has for so long, and is yet, graciously bestowing upon us, in granting us so comforting and so instructive a medium of correspondence, the enjoyment of which is far above rubies. O, the dear Lord is so good and merciful. Would that my life could be to the praise of his grace; but as the poet says, "What I desire I can't attain, from what I hate, I can't refrain." But I trust that when this corruption and mortality shall have been put off, the victory will then be gained to me, by and through our Lord and Savior Jesus Christ, and I ever be with the Lord. Precious hope.

Brother Beebe, I am truly glad that some of the brethren could and have come to your aid financially. I do not see how any brother or sister can subscribe and read the SIGNS, and not pay you, or inform you that they cannot. To put it off so long is truly lamentable.

Dear brother, I have not written this expecting it to be published, but to relieve my mind, feeling it my duty; however it is at your disposal.

May the grace of God be with you, and with all Zion, is the desire of the least, if one at all, of her daughters, desiring the prayers of all.

Affectionately, but unworthily, your sister in hope,

S. J. BASHAM.

HOPEWELL, N. J., Sept. 18, 1898.

ELDER F. A. CHICK—DEAR BROTHER:—May one so unworthy as I, address you by that dear name? It is a sweet name to me, but I feel too unworthy to call the dear children of God by that dear name. It is nineteen years, the twenty-third of last April, that I have had a name with the dear little children of God. When I look back to that bright and happy day, when our dear brother, Elder Wm. J. Purington, raised me up out of the water, I recall that all things appeared so beautiful, for all my trouble was gone. But O, how soon I was in the valley of sorrow and trouble again. And there is where I stay most of my time. The Lord brought me up out of the horrible pit and miry clay, of trying to keep the commandments of men, with all the burdens that they heap upon us, and in which I thought that I was pleasing God. But when the commandment came, sin revived, and I died. O, how sinful I still feel. I do not feel worthy to meet with those that I believe are the children of God, but, "There my best friends, my kindred dwell, there God my Savior reigns."

Dear brother, I have not written what I sat down to write. I wanted to tell you what a comfort your preaching was to me to-day, for I felt to be a poor sick soul, weary of this sinful world. Sometimes I feel as if my strength was almost gone, and that I cannot bear the trials and sorrows which I have to pass through. But there are so many sweet promises in the word of God. Jesus says that he has carried all our sorrows and trials. Why then should we murmur and

complain? But I am so weak, the very weakest of the Master's flock. He tries our faith, and it is by his grace I am what I am, if a child at all. Had it not been for his grace, I should not have been among the Old School Baptists, for I thought, if I believed as they did, that all things were ordered of God, I should not want to go to the meetings at all. How different we see and hear, when our blind eyes are opened, and our deaf ears unstopped, and we have tasted of his love to poor sinners. O, how low I get. I sometimes feel as if I was one alone, and had no friends. It is a trying place that I am in, with so much on my mind. I think sometimes that it is more than I can bear, and then I think how thankful I am that it was the Lord's will to lately place me where I am so near to the meetings, for before I was so far away. The Lord marks out our path, and he will give us grace to follow it. I feel as if this was not worth your time to read. I hope that you will excuse the way it is written. I cannot talk to you as I would like to, neither can I write as I would like. When I try to write, it all seems to be gone; that is, what I want to say. But it is my joy to hear the gospel, and to hear the brethren and sisters talk of the love of God to poor sinners, and to read the good letters in the SIGNS. I hope that the good Lord will lead me in the right way, the strait and narrow way, in the future as he has in the past.

"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.

The Lord doeth all things well, and why should I complain? It all arises out of my evil nature, and I cannot control it. My thoughts are evil, and I come so far short of doing the things that I should, but I can say, the things I once

loved, I now hate, and the things I hated, I now love. This is my hope, "We know that we have passed from death unto life, because we love the brethren." It has not been the pleasure of God to give me much to say, either in conversation or writing, but I hope that he has given me a heart to understand.

From your sister,

SARAH E. GOLDEN.

[THIS good letter is greatly appreciated. We travel much along the same path as is here described. Most of those who are called by grace, we doubt not, can testify to the same experience. How true it is that the life of a believer, is a constant warfare, but this warfare is full evidence of indwelling grace.—Ed.]

SOUTHAMPTON, Pa., Dec. 4, 1898.

DEAR BROTHER:—I send you the inclosed notice of the death of Mr. Edwin M. Duffield, written by his daughter, Mrs. John Yerkes, and also her letter to me, being the plain expressions of one who feels to be a poor sinner, yet has a good hope through grace, and such the spiritual readers of the SIGNS love to read. I hope you will publish both the letter and the obituary notice in the same number. Mr. Duffield was a regular attendant at our meetings when he felt able, and we feel that he had a hope. To some of our brethren he had in former years talked quite freely, and his expressions when dying, some of which our dear sister has referred to, confirm the evidence before given, that he was one of the redeemed of our God. He was a very kindhearted man, and held in high esteem in the community. It has been my privilege to baptize two of his five daughters, Mrs. Emma Addis, whose experience has been published in the SIGNS, and sister Josephine. To our dear widowed friend, and

some of the remaining children, we hope the Lord has given some tokens of his convicting power, and saving grace. May the Lord comfort them all.

Your brother in hope,  
 SILAS H. DURAND.

SOUTHAMPTON, Pa., Dec. 3, 1898.

DEAR ELDER DURAND:—I have written in regard to dear father, but my poor tongue or pen fails to express what a dear man he was, always kind, generous and pleasant. I often wish that I could show the evidence that he did, although he never made any profession. I am sure I fully realize that I cannot do the things that I would. I often think I have "missed the substance, and caught the shadow." I think so often that I have made a mistake, and that I have no hope; and yet when I look back to the time when I was in such great darkness, and it seemed almost like a voice spoke these words to me, "Come in, thou blessed of the Lord, why standest thou without?" immediately I felt that I must go and tell the church, and I remember how grief and sadness were turned to joy and gladness, and I was enabled to go to the church almost six years ago, and was received and baptized, why, I do not know, for,

"What was there in me that could merit esteem,  
 Or give the Creator delight?  
 'Twas even so, Father, I ever must sing,  
 For so it seemed good in thy sight."

In my early experience I thought I would grow in grace, but it has not been so; and that I would understand more, but in that I am no farther advanced. I wanted to speak of death, when I looked on dear father's face, so happy and pleasant looking, while all around were so sad. I thought, Death is not the monster I had thought, but the end of pain and suffering, sin and sorrow. I wonder if I

will feel so happy when death comes? It does not seem now that I ever could, but then I think that God is able to make me so. It is not necessary that I should feel so when death is not here. The Lord has promised that he will never forsake his people, and if I am one, why am I not satisfied to wait on the Lord? Surely it is good to be afflicted. While dear father was suffering so terrible, I felt to say, "Thy will be done," for the first time in my life. I had always felt, like fixing things to suit my will.

Well, I have failed to write this or the obituary notice as I wanted them, but I can do no better by trying again, so I will hand it to you, and perhaps you can get an idea from it so you can write it for our paper.

Very unworthily,  
 JOSEPHINE W. YERKES.  
 (See obituary notice in this number.)

DUTTON, Ontario, Dec. 27, 1898.

EDITORS OF THE SIGNS OF THE TIMES:—Dear friends, or may I call you dear brethren in tribulation? I deeply sympathize with you in your trouble, about the financial standing of your paper, which is a welcome visitor to many a home, I believe, but "In this world ye must have tribulation," and "tribulation worketh patience," &c. "When you are tried by fire you shall come forth as gold." I believe that there is nothing that will come upon you but will work for good. Perhaps you will be dealt with as the poor woman spoken of in the Scriptures, who thought she only had enough for one meal, and that she would starve then. I do declare that the Lord is able to keep up the SIGNS, no matter how impossible it seems to look to us, if it is his will. With us things are impossible, but with God all things are possible. I will have

to relate an occurrence that took place lately with myself. About a year ago, while I was visiting my aunt, we began talking about beliefs. She spoke about Sunday, and I told her that I did not believe Sunday to be any better than any other day, when she quoted, "All that love me shall do my commandments." This winter I was impressed to write to her, and give her my views on the subject, so I did so. The day, or the day after I had sent my letter away, I picked up the SIGNS to read, and read the piece that D. D. McAlpine had in the paper published December 1st. It seemed a wonder worked by God; the very passages that he used, were the ones that I had used. That night I desired the same paper I had been reading, so I asked my mother for it. She by a mistake got me a paper dated June 1st, and desired me to read the editorials of the late Elder Gilbert Beebe, thinking that it was the same paper, dated December 1st. I turned to them in the paper that I had, and the first words that my eyes lighted upon were, "The Sabbath." I cannot express the feeling that I had then. I hardly could conceal them from my mother. I realized that the all-powerful hand of God had worked a miracle with me, and that not even a sparrow can fall to the ground without him. I felt that "he is a very present help in every time of need;" that he works, and none can hinder." I do know that if the SIGNS fail, it is for some wise purpose.

Please excuse me if I have imposed upon you by writing. I am writing to you because it would be a great pleasure to me, if I could speak one word of encouragement to a poor, tried child of God. I am a poor worm of the dust, "prone to sin as the sparks are to fly upward.

REUBEN ROBBINS.

DANSVILLE, N. Y., Sept. 26, 1898.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—Through the tender mercies of our heavenly Father I am permitted to still enjoy his blessings, both spiritual and temporal. But it remains a mystery for what purpose I am thus isolated from those who seem to walk the same paths, encounter the same difficulties, and experience the same hopes and doubts that encumber my pathway. When I came to this place, nearly fifty years ago, a movement was made to establish a Baptist church, and if I had been made of the right material, I might now have the advantages of church membership, the social privileges, the friendship and kind attentions, at least, of a church. But somehow the Lord enabled me to see that those people proposed to enter into co-partnership with those who had undertaken so large a job that I had no faith that they would ever accomplish it, and besides I knew it was a job that my God had never let out to any man, or corporation, or "trust" of any sort, but has always proclaimed that he would accomplish the work with his own right hand. So I remained outside, and here I am today, alone, though not alone, for I feel the presence of my God often enough to assure me that though I wander in dark places, and see no light, his Spirit guides me, and his right hand sustains me.

The SIGNS is a great comfort to me, and I am glad some of the brethren are waking up to the necessity of sustaining you, notwithstanding the delinquency of so many subscribers. Of course the publication of the SIGNS is an enterprise founded on business principles, and should be sustained on business principles, but I have always felt sure that the Lord was at the bottom of the whole thing, and was, and is, able to use means to accom-

plish his purpose regarding it, either to continue it for the comfort and edification of his people, or to let it die a natural death, as many other publishing enterprises have done. While it continues I expect to read it, for it is the only preaching I have, and to make it serve me instead of the stated preaching at the meetings of the church. I usually read it through at once, when I get it, and lay it by to re-read whenever I feel inclined.

JANUARY 1, 1899.

You see by the date under which the foregoing was written, that over three months have elapsed, and yet notwithstanding the Lord has spared me already more than twelve years beyond the three score years and ten allotted to men, I still abide in the flesh, and I feel like wishing you, and all those who love the truth as set forth in the SIGNS OF THE TIMES, "A Happy New Year." I have known the SIGNS from its beginning, and have been an interested reader from almost its beginning, and if it has changed in any of its principles, it has carried me with it, for I certainly get as much comfort by reading it, as I ever did, and when I get hold of a bound volume of it printed over forty years ago, I seem to be reading in the current volume the same truth of God's sovereignty, and man's accountability, predestination and salvation by grace, the irresistible power of the Holy Spirit in quickening sinners into spiritual life, and sustaining and comforting them, and preserving them through all the dangers and perplexities of this mortal life, until they enter into that glorious rest which God has prepared for his people. The SIGNS began proclaiming salvation by grace, and grace alone, no human ability about it, and if it proclaims anything different now, I do not

discover it. Keep right on, dear brethren, and may the Lord, as he has done hitherto, sustain you in the promulgation of his sovereign love and mercy to fallen man. As I have before intimated, I am here, a "lone sparrow upon the house top," surrounded by a babel of confused tongues, and the only refreshment I have is the clear, trumpet tones of the SIGNS, twice a month, for which I herewith inclose my yearly subscription.

Sincerely yours in behalf of the truth,  
P. WEST.

OPELIKA, Alabama, Dec. 20, 1898.

DEAR BROTHER CHICK:—In reading the last issue of the SIGNS, I could not, and did not try to keep from thanking God, that there was such a publication as the SIGNS. Sometimes we feel more edified from reading than we do at other times, but there is doubtless an effect going on, even when we do not perceive it. We may read at times, and feel as though it is not profitable, but I am led to believe that we may be really benefited, when it is not so perceptible. I feel as though I must commend the article of brother Rittenhouse. It struck me with more force than usual. It is the truth written in an earnest and affectionate manner, and like seed, it will germinate and bring forth fruit to the good of the church, and the glory of God, which should be the object and end of all our writings. I was so much impressed, that I felt that I must write and encourage and embolden such servants of God.

When I was at brother Roby's house, near Philomont, Va., I wrote last, and I referred in my article to the language of the Savior to the Pharisees, reproving them in their religion, and exposing the vanity of the same. John the Baptist reproved Herod because he had his broth-

er Philip's wife, and John was beheaded. The Jews became intolerant because Jesus exposed their false systems. Paul said that he fought with beasts at Ephesus. And in plain words he told Simeon the sorcerer, who and what he was, saying, "Thou child of the devil, thou enemy of all righteousness, when wilt thou not cease to pervert the right way of the Lord?" The beast is said to have made war with the saints. Paul said that we were not to contend with flesh and blood, but with spiritual wickedness in high places. Jesus said again, that he came not to send peace on earth, but a sword. And Zechariah said, that God would raise up the sons of Zion against the sons of Greece, and they should be as the sword of a mighty man. The warfare is on, and the battle before us. Error must be exposed and the truth proclaimed, and all the servants of God must be true and faithful. They are said to be so. Paul spoke of some who were valiant, who waxed valiant in fight, putting to flight the armies of the aliens. The words of Jesus were with telling effect, when he exposed the Pharisees, and called them a den of thieves. And he said they were hypocrites, children of the devil, and a generation of vipers. He said, "How can ye, being evil, escape the damnation of hell?" The religious machinery of the ancient Pharisees was very much like that of their modern brethren. In modern times they are anxious and willing to practice and teach the same things, to the detriment and destruction of the principles of truth. They are zealous and energetic in pushing their views, and forcing them upon the unwary, and would, if possible, deceive the very elect. They and their system should be exposed, and the saints warned and exhorted to beware of the

doctrine of the Pharisees, which is hypocrisy. That this is so, is too plain for those who have eyes to see, hearts to believe the truth of the gospel, to be mistaken. If from indifference, or that we may be popular, or from thinking that it is unchristlike to expose these things, some are silent, and seem to advocate the course called charity, I can only say that I do not see it that way. I may be altogether wrong, but I speak things as I understand them. I know that Christ and all the apostles suffered on account of the doctrine which they advocated, and that there were anciently those among the people of God who said prophecy unto us smooth things. That which was pleasant and popular was doubtless what they meant by smooth things. I have thus complied with the promise made in the article written from Philomont, Va.

Yours to serve in the gospel,

WM. LIVELY.

[WITH the Bible before us as it is has been quoted by brother Lively, there can be no question that it is the duty of all who know the truth, and who are called to publish it, to declare that what the Scriptures testify against all manner of error and evil. It is well to have our attention called to these things. All that is false must be not only abhorrent to God, but also to those who love his name. All that does not bring forth the royal diadem, and put it upon the head of Jesus, should be rejected, and denounced by all who love the truth. We are guilty of the blood of men, if we do not warn them of the evil, as well as testify of the good.—ED.]

MACOMB, Ill., Dec., 1898.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—I lately received the following



letter from Elder J. M. True, which he says I can forward to you for publication, should it contain anything interesting or comforting. I feel that it will prove of comfort to others, as it has been to me. I read this, and other precious letters I have of late received, to our dear pastor, Elder Dark, a short time before he died, and he wept, and praised the Lord aloud for his goodness and mercy. I want my dear kindred in Christ to know that I highly prize these precious epistles of love, but feel to be too unworthy to be thus remembered, and feel too incompetent to answer them as I would like to.

With love to all, your sister,  
SARAH E. RUNKLE.

KANSAS, Ill., Nov. 28, 1898.

MRS. SARAH E. RUNKLE—DEAR SISTER IN CHRIST:—Having loved your dear father in his lifetime, with a devotion almost reverential, and having heard him so faithfully preach the unsearchable riches of Christ, in its purity, I feel like giving vent to some of my feelings by writing to you. You may not call to mind the fact that he acted as Moderator of the church called West Liberty, in Des Moines Co., Iowa, when I was ordained to the work of the ministry, but such was the case. He had been invited by the church to be present. He and Elder Wm. A. Thompson, of Illinois, and Elders John Rowland, and Elijah Ping, of Iowa, composed the presbytery that laid hands upon me on that solemn occasion. How can I forget it? O, the awfully solemn event for me. This, and other occasions that I have been with him, coming so often, and so forcibly into my mind, and reading your dear letters as published in the SIGNS OF THE TIMES, causes the desire in mind to write to you. I hope you will pardon me for so doing. I am now al-

most as old as your father was when his armor was laid by, and the crown of righteousness that Paul speaks of, was placed upon him. In one of the hymns he composed is this verse:

"How transient is all earthly bliss!  
How poor is shining gold!  
And mortal crowns, compared with this,  
How worthless to behold!"

This hymn of his composing, and one that commences, "O land of rest, for thee I sigh," suits my feelings just now, as I write to you, especially the last stanza,

"Weary of wandering round and round,  
This vale of sin and gloom,  
I long to leave the unhallowed ground,  
And dwell with Christ at home."

But with one of old, I desire to "wait all my appointed time, till my change comes." I have tried in my feeble way to give God all the glory for the salvation of sinners, and to extol him as Sovereign, knowing no other salvation than of God, for twenty years, and my desire is to die as your dear father did, in the harness, preaching the total depravity of the human heart, and the incapacity of the natural mind to serve God acceptably, and that man in nature has no will to do so. He must be born again before he is free.

Affectionately your brother, I hope,

JAMES M. TRUE.

ROSENBERG, Texas, June 9, 1898.

EDITORS OF THE SIGNS OF THE TIMES—DEAR BRETHREN:—As I have never written anything for your paper, I feel a desire to pen down a few thoughts, trusting that God will direct my pen. I am such a poor, ignorant one, that I often fear that I am deceived in my attempts to worship such a high and holy being as I deem my God to be. Yet I sometimes trust that I have a feeling sense of God's love, which causes me to hold on, and to

press forward, hoping that God will enable me to also reach the heavenly kingdom, where all is joy, peace and love. I have been a reader of your paper, the SIGNS, for five years, and I do heartily approve of its sentiments, in setting forth the unlimited predestination, power and love, of God. I have read Elder Rittenhouse on the relation of Joseph to his brethren, and it was food to my soul. What time I can spare to study the word of God, I can see no plan of salvation, only in and through God's predestinating love to those whom he gave to his son in covenant relation, before the world began. I know that this doctrine is unpopular, not only in the religious world, but there are some whom I meet of our name and order who will not have this wonderful doctrine. While it is food to my soul, others are ready to reject it. But I want to praise the name of our God, that he has given me to see and understand some of the consolations of this blessed doctrine, which will stand the test, and go through the fiery furnace, as did the three Hebrew children. Why did they come through unhurt? Because Jesus was walking with them, having perfect control not only over the fire, which we know would otherwise have consumed them, but also over death, hell and the grave, and all other powers. Jesus said that all power was given to him, that he should give eternal life to as many as the Father had given him. May God help his chosen ones to come away from sin, and live a life of obedience, while journeying through this world of sin and sorrow, and to praise him for his goodness. O, that men would everywhere praise the Lord, for his mercy endureth forever, and his ear is open to the prayers of those who love him. O, for a mind to thank our heavenly Father. Though we have sin-

ned, yet he has been merciful to our unrighteousness. "His loving kindness, O, how free." How comforting are the words of holy writ, upon this subject. "Blessed is the man to whom the Lord will not impute sin." "Blessed is he whose sin is forgiven." And, "I will be merciful to your unrighteousness, and your sins and iniquities, I will remember no more." I have had a name among the Primitive Baptists since July, 1881, at Mt. Olive church, near Sweet Home, Texas. I was liberated by the church to exercise my gift, and to speak of the goodness of God, in March, 1887, and in 1894 the church called for my ordination, and set me apart to the full work of the ministry. I have since that time, in much fear and trembling, tried to tell some of the dealings of God with me, and to speak words of comfort to those who believe in him. I was called to the care of Mt. Olive church, a short time after my ordination, and have been trying in my weak way to serve Christ ever since. Old brother F. G. Culpepper, is the only member now living, who was in the constitution of this church, forty-four years ago. He is now nearly ninety-five years of age, and yet has a strong mind, and is a good disciplinarian.

I submit these lines to your judgment. Publish if you see fit. If not all will be well. May the God of love be with you, and help you to keep your paper laden with good news, as has been the case. Pray for us.

I am your little brother, as I hope, in gospel bonds,

J. G. GRANT.

**EDITORIAL.**

MIDDLETOWN, N. Y., JANUARY 15, 1899.

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

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

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

*All letters for this paper should be ad-  
dressed, and money orders made payable, to**GILBERT BEEBE'S SON,  
Middletown, Orange Co., N. Y.***I KINGS XIII. 18-22.**

ELDER James M. True requests us to say something through the SIGNS upon the subject found in 1 Kings xiii. 18-22.

In response, we desire to say, first of all, there is no one from whom a request of this sort would have more weight with us, than from him, yet we hesitate to attempt a compliance with this request for several reasons. First, we doubt not that brother True has had more thought upon this theme than we have had, and perhaps has more satisfactory views than we shall be able to present. Second, it always causes a feeling of hesitancy in us when those who are older than we in the kingdom of Christ, ask such things of us, from the reason that we feel sure that they themselves are far more deeply instructed in the things of God than we have ever been. Third, as regards this particular subject, there are some things which are far from clear to our mind. Some things, as we have thought of late upon this chapter, have seemed clear to our mind. These things we will try to speak of, but hope to be kept from bare speculation concerning what is not clear. There is no doubt, from the inspired testimony, that all that was written aforetime, was

written for our learning. It becomes us to believe then, that this portion of the written word contains lessons for us also. The Spirit of God can teach us these lessons, and he only can apply them, when they are discovered to us. It becomes us to come to the consideration of any portion of the word with reverence. It is sure that when we come to any portion of the written word, we have come to stand upon holy ground. We cannot too earnestly condemn that spirit in any man, which would seek to judge which portions of the word are of most importance. We must earnestly protest against that spirit which would seek to belittle any portion of the word, however much it may seem to the natural mind to be trifling or unreasonable. For ourself, we desire to bring to the consideration of the least word of God a spirit of reverence and fear, and of prayer, that the meaning of that word may be revealed to us. If it be asked, Why these preface remarks? We answer, that it is because we have heard this very chapter to which our attention is called, made light of, and doubt thrown upon its inspiration, or its right to be a part of the written word of God. We say right here, emphatically, that we do not recognize any man's right to sit in judgment upon the Bible, so as to say that one part is inspired of God, and another is not. If it were possible to convince us that any portion of the Bible was not inspired of God, then we should straightway assert and believe that no man could know that any part of it was of God. It is just such proud and self-assertive criticism as this among professed higher critics of the Bible, that has sown the seed of all the skepticism and indifference to the word, which abounds to-day in the world. Let us, as Old School Baptists, still claim and rejoice to be known

as sticklers for every word of the Scriptures as being inspired of God.

This thirteenth chapter of 1st Kings, is as much of God as is the fifty-third chapter of Isaiah. We do not say that the acts and words of the two prophets, or the acts of the wicked king, Jeroboam, were dictated by the Spirit of God, but that the record of these acts and words was dictated, and is absolutely as they took place. Furthermore, if the Spirit of God had not seen it needful that these things should be recorded for us in these last days, then they would have found no place in the Scriptures. The preceding chapter records the wickedness of King Jeroboam. That the people might not go up to Jerusalem to worship, and so their hearts return to the service of their rightful lord, Rehoboam, in Judah, this wicked king hit upon the plan of erecting two altars, one at Bethel, and the other at Dan, to the two calves which he had caused to be made, and to be set before Israel, saying, "These be thy gods, which brought thee up out of the land of Egypt." He also ordained priests to these idols, and then made feasts to them. Now, in the beginning of the thirteenth chapter, we are told that as the king stood by the altar in Bethel, to burn incense, there came a man of God out of Judah, by the word of the Lord, and he cried against the altar, and said that upon this altar should a future king, Josiah by name, burn the priests which offered incense upon it, and men's bones should be burned there. Space forbids that we should quote the whole narrative. We wish that all would turn to the chapter and read it, before going on with what we are here presenting. As we read on, we learn that the prophet gave as a sign that he was a true messenger, that the altar should be rent, and that the ashes which were upon

it should be poured out. Then the king in anger put forth his hand against the prophet, and his hand was dried up, so that he could not pull it again to himself. Humbled, the king entreated that the man of God would ask of God that his hand might be restored to him again, and this favor was granted him. Then the king entreated the prophet to come into his house, and refresh himself, saying that he would give the prophet a reward. But he said that if he should give him half his house, he would not eat nor drink in this place. The reason for this seems very plain. He came as a messenger of condemnation and threatening to the king, for his wickedness, and now to eat bread with him, or at his bounty, and to accept a reward from him, would be to soil his holy calling, and to profess fellowship with the throne of iniquity. Not only must he preach against the wickedness of the king, but he must emphasize his preaching by having no communion with him. Christians must not accept bribes from the world, which they condemn. They must not eat the bread and wine sacrificed to idols, and not to God.

Now there dwelt in Bethel, an old prophet, who was told all that this man of God had done, and what he had said, and he followed after him, and said to him, "Come home with me, and eat bread." But he said that the Lord had said to him, that he must not eat bread, nor drink water there, nor turn again to the way by which he came. But the old prophet said to him, I am a prophet also as thou art, and the angel of the Lord said to me, Bring him back with thee, into thine house, that he may eat bread and drink water. But it is said that he lied unto him. So he went back, and did eat and drink with him. Then the word of the Lord came to the old prophet, and he

said to the prophet who had turned back, that as he had disobeyed the word of the Lord in turning back, his carcass should not come into the sepulchre of his fathers. Then we read, that a lion met him in the way and slew him, but neither slew the ass upon which he rode, nor devoured his body, but stood by it. Then the old prophet in Bethel came, and took up his body and buried it in his own grave, and "mourned over him, saying, "Alas, my brother." Then he commanded his sons when he should be dead, he should be buried in the same grave, because he was a man of God.

We have thus briefly sketched the narrative. It seems to us that there are some lessons which we may learn from it.

First. When wickedness and forgetfulness, of God, is in the land, there is often a falling away also among the people of God themselves, and even among those whom God has called to labor in word and doctrine. The old prophet in Bethel, seems not to have borne any positive testimony against the evil practices of the times. He seems to have had no part in it all, but he had not lifted up his voice against it, and this also led to a falling away, in his heart, from truth and righteousness in other ways. Thus he became capable of falsehood. What motive influenced him to give this lying message to this true prophet, we are not told. We may suppose that like most things which men do that are evil, what he did, was actuated by a number of motives. He could but admire the boldness and faithfulness of his brother, which yet he had not imitated. He desired to assure him of sympathy in his good work, and perhaps share to some small extent in the honor given to the faithful prophet. These desires were largely of the flesh, and so he descended to falsehood to overcome the

other, and secure his presence. At all events we may learn that when a servant of God ceases to bear faithful testimony against the corruption which he sees gathering in Israel, very soon he will himself partake of the general corruption. He will lose his strength, and double speech, if not double dealing, are not very far from him. It was so with this old prophet. Wickedness allowed, and not protested against, will eat as doth a canker, into the very life of the people of God.

Second. When God speaks, we must hear no other voice. The first prophet had borne true testimony to what was the will of God. He also knew what was the will of God concerning his own conduct in the land. True, a message came to him from one whom he recognized as a prophet of the Lord, but no message from any source must interfere with the known word of God. The first was God's message to him. He had heard it as a part of that word which he had delivered to the king in Bethel. If this part of it was not of God, then the denunciation which he had announced against the altar in Bethel, was not of God. He should have said to the tempter, I know not of whom thou hast had a message, but I do know what the Lord has said to me. This is also our place to-day. Another man cannot tell us what is the will of God concerning our place or work. God must speak to each one of us for ourself. No man can say to another, It is your duty to preach or not to preach. No one can say rightfully to another, it is your duty to do this or that thing. No man has any right to say to another, You should labor in this field or in that field. All that any one can have any right to say to another, is just what the word of God says, that it is our duty to obey God in

all things which he commands, yet, like this prophet, we are prone to hear what our brethren may say, and to heed their advice rather than to inquire of the Lord. Often they may advise us in such a way that our natural desires fall in with it. The thing which they tell us is our duty, may be the thing which we would naturally seek after, as something which would minister to our selfish desires. It is easy to believe that this pleasant way must be right. O, for more of the Spirit of the Master, who said to Peter, when he would keep the Lord back from the cross-bearing way, the way that led to suffering and death, "Get thee behind me, Satan."

Third. We also think that this lesson is to be learned from this narrative, viz: what the power of open wickedness and wordliness and ungodliness could not accomplish, the false word of one who was really a true prophet of the Lord, did accomplish. The king urged the prophet to abide with him, and partake with him of his table, but this had no weight with the prophet against the word of the Lord; but now, one who is recognized by this prophet as his brother, tempts him with a lie, and he is induced to yield. How much harder to resist the allurements of a friend and brother, even though we may know that what he says is not according to what the Lord has said to us, than to resist the importunities of the openly wicked and ungodly. The very humility and sense of being less than other believers, may through the flesh, prove a snare to our feet. No doubt he felt in his heart, Surely this man is better than I am, and he has the word of the Lord, as well as I. Perhaps I may be mistaken, and he be right. It would be natural for any one who esteemed others better than himself, to reason thus, yet true humility means sub-

jection to the word of God, and this may mean withstanding even a brother to his face. The truth prominent here is, that no one can teach us what the will of God concerning us is, save the Lord himself. We must follow no man, only as he follows Christ.

Fourth. Our most spiritual brother cannot tell us our duty, and those who are truly spiritual will shrink from making any such attempt.

Fifth. The prophet in Bethel lied to gain what might have seemed to him a good end. Surely it will be a good thing to show, he might think, that I admire this one who so boldly has denounced the king for his wickedness, but it will not do to do evil that good may come. A good end never justifies vile means. Nothing can make falsehood right. Why judgment did not fall upon this lying prophet, as well as upon the other, we do not know. At least he did have the sorrow and shame of knowing that his falsehood had brought death upon his brother, who gave heed to him. And his was also the burden of declaring that he had lied, and that the judgment of God would fall upon his brother. Himself was made the messenger of the judgment of God to the other, and so he was convicted in the eyes of the other, of falsehood out of his own mouth.

Sixth. We learn from this narrative that having the word of the Lord we must not forsake it, no matter how plausible the reason may seem to be.

Seventh. We learn that the servants of God may err very grievously, as did Peter in denying his Master, and again when he dissembled about eating with the Gentiles, for which Paul says that he withstood him to the face. So Paul and Barnabas erred when they disputed concerning Mark, and so disputed that they

could not go in the same direction. So also the disciples erred when they would have called down fire from God out of heaven, and thus have consumed the city which had rejected their Master. So also do we all err often in word and deed. How often do we need forgiveness. How often do we deserve the judgment of God.

Lastly, the fact that the names of these two prophets are not given, shows that our little earthly names are of no account, compared with the great truths of revelation, concerning the mind and the dealings of God toward his people. The lessons to be drawn from this chapter are of far more consequence than the names of the prophets of whom these things are written.

We leave these remarks with brother True, and with all who may read. After all we are compelled to feel very sensibly how little we do know of the Scriptures.

C.

#### CAUSE OF DELAY.

It is not often we have to apologize for being late in issuing the SIGNS OF THE TIMES, but owing to the sickness of four members of our family, it has been impossible for us to get the last issue and this number out on time.

For the last three weeks there has been from one to three members of our family sick all the time. This has so crippled us in our help in the office, that it has been impossible to avoid falling behind with the paper. We feel certain that none of our readers have been more annoyed by the tardiness in receiving their paper, than we have been at being obliged to try their patience.

Although we are still short of help in the office, we feel that the prospect is that, if the Lord will, we shall be on time

with the next number. We beg the forbearance of our subscribers, and assure them that we shall do all in our power to bring the paper up to date, and keep it there.

B.

#### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

##### MATTHEW XXIV. 21-39.

It would afford us much pleasure to give a satisfactory explanation of every passage of Scripture on which we are so frequently called to express our views, by our numerous correspondents, if we had the ability, and could command the necessary time and space which would be required; but in all these respects we are deficient. On this Scripture referred to, we do not feel prepared to speak with as much confidence as we could wish, but we nevertheless offer a few suggestions, which may perhaps draw out the clearer views of some brother to whose mind the subject has been more fully opened, and thereby our readers generally may be edified. The connection shows that our Lord had been instructing his disciples in regard to the time when the building, the temple at Jerusalem, should be thrown down, and what should be the sign of his coming, and of the end of the world. In regard to the destruction of Jerusalem, and the tribulations which should come upon the Jews when the cloud of impending retribution should burst in wrath upon them. Subsequent history has fully identified the time literally when this fearful prediction was accomplished; and in our text we are told, "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall



appear the sign of the Son of man, in heaven," &c.

We do not feel at liberty to understand these predictions as relating literally to the natural heavens, or the natural sun and moon and stars; for whatever natural phenomena may have been witnessed, the subject must certainly have related to the heavens, sun, moon and stars figuratively, as used in Rev. xii. 1, 4; and the shaking of the powers of the heavens, that which is signified in Heb. xii. 26, 27, wherein is set forth the total abolishment of the rites and ordinances of the Jewish heavens. Mark the language of the inspired writer to the Hebrews: "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven: whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as the things that are made, that those things which cannot be shaken may remain." And then the admonition which follows this last quotation: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear," shows clearly that this shaking of the powers of the heavens, darkening of the sun and moon of that heaven which was shaken, and the falling, or casting down to the earth those stars which were drawn by the tail of the dragon, (Rev. xii. 4,) were preparatory to the more full revelation of the church in her gospel organization and perpetuity, in distinction from that which was to pass away. If we are correct thus far in regard to the import of the twenty-ninth verse of our

text, it must follow that in the revelation of Christ in fulfilling the judgments which should fall upon Jerusalem, should be recognized the sign or evidence of the Son of man in heaven. Truly this was a sign, for before Christ suffered on the cross he had repeatedly given it as such; that is, as a sign on which his disciples might rely, after his death and resurrection and ascension, that he was accepted in his mediatorial work, and that he fully represented the saints for whom he had officiated in his priesthood: these things which he had declared should be, were necessary to show that he was in heaven. Not only that he had entered into heaven itself for us, but that he had ascended his mediatorial throne, and possessed all power in heaven and in earth, and was and is mighty and able to save unto the uttermost them that come unto God by him, seeing that he ever lives to make intercession for them.

Whatever allusion this declaration may have to his coming at the last day, to raise the dead and judge the world, we will not presume to say, but to our mind, there is a sense in which his words were fulfilled before the generation then on the earth had passed away. As before that generation had literally passed away these predictions concerning the destruction of Jerusalem, were literally fulfilled, and in their fulfillment a sign, unmistakable and clear, was given of his mediatorial glory, his spiritual kingdom brought to light in her gospel organization, the throne of his glory, peculiarly as that of the Son of man, was manifested; so also we may infer, that although death may bear down to the grave all the posterity of Adam, yet the race of mankind, divided into two generations, the one called a generation of vipers, and the other a chosen generation, as such they shall not

pass away until the second coming of Christ at the last day.

MIDDLETOWN, N. Y., June 2, 1856.

## MARRIAGES.

By Elder F. A. Chick, at the residence of the bride's brother, Waverly, Baltimore, Md., on Tuesday, Jan. 3d, 1899, Elder A. B. Francis, of Delmar Del., and Miss Mary F. Cole, daughter of S. Howard Cole, of Baltimore Co., Md.

By Elder G. N. Tusing, at his residence, Dec. 7th, 1898, Nelson E. Philips and Miss Mary C. Myers, both of Franklin Co., Ohio.

By Elder T. M. Poulson, at the home of the bride's mother, at Salisbury, Md., Dec. 2d, 1898, Mr. Wm. C. Perkins, of Virginia, and Miss Annie P. West, of Wicomico Co., Md.

## OBITUARY NOTICES.

OUR dear father, **Edwin M. Duffield**, died May 22d, 1898. He was born June 13th, 1827, and was united in marriage with Martha A. Williams, Jan. 5th, 1854. To this union eight children were born, all of whom are living. His death was very sudden. He and his son were driving to the home of his brother-in-law, when their horse became frightened, and father, in trying to hold him, was so seriously injured that death was the result. Being near their destination, he was taken there, where physicians and loved ones did all that could be done, but to no avail, for the dear Lord saw fit to take him home. Father never made a public profession of religion, but he was a firm believer in the doctrine of salvation by grace. He would often say he was a vile sinner, and if saved, it was by the blood of the crucified and risen Redeemer. During his days of intense suffering, he would frequently say, "Tell me about Jesus," and he repeated the first stanza of the hymn, "O land of rest, for thee I sigh," and while his pain was so great he would say, "Sweet peace, sweet peace," always with a peaceful, happy countenance. On the morning of the day he died, one of his sons said to him, "This is a beautiful Sunday morning, father, but not so to you, for your sufferings are so great." "Yes," he answered, "this is a beautiful Sunday morning to me; the Lord comforts me. Our Savior suffered." He fully realized that God was his only help, and was reconciled to his holy will.

His body was laid away at Southampton, when Elder Durand spoke words of comfort to the bereaved ones.

May the dear Lord, in whom dear father trusted, enable us all, and especially our dear mother in her loneliness, to say, "Thy will be done."

JOSEPHINE W. YERKES.

OUR dear and loving Father, **W. H. Jones**, who was dear to all who know him, departed this life very suddenly, at 1:30 a. m., Sept. 19th, 1897, aged 69 years, 11 months and 4 days. It was hard to give him up. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord. Father was a member of the Primitive Baptist church, and attended the meetings regularly. He was very interesting in conversation, and especially on scriptural subjects. He was a cripple, and had been for some thirty-five years, but he bore with his pains as well as any man well could, and was always in a very kind and loving humor. He had no enemy, everybody loved him, and called him "Uncle Billy." I loved to talk with him about the Bible, he could explain the Scriptures so well. He was a dear lover of the SIGNS, and has been a subscriber for a long time.

H. O. CANADY & WIFE.

BRUNSWICK, Tenn.

**Dr. L. G. Brantley** died Dec. 15th, 1898, at his home in Social Circle, Ga., in his 80th year. He was an orderly member of the Baptist church there for a number of years. He leaves three sons to mourn their loss, and a host of friends.

ALSO,

**Lucy Ann Brantley**, his dear, aged wife, died four days later, on Dec. 19th, in her 77th year. She was a daughter of Louis Mayne, of Walton Co., Ga. In youth she was united in marriage with Benjamin Allen Lane, with whom she lived happily for about thirty years. He was a deacon of the Primitive Baptist church at Harris Spring, Ga. She, too, united with that church in youth, and continued a consistent and steadfast member until called to unite with the church triumphant, as we believe. In 1879, she and Dr. Brantley, were united in marriage. They were both kind and charitable, ever doing good to the needy and afflicted. We have never been acquainted with a more useful couple in all the relations of life.

JOHN N. HURST.

DIED—**Mrs. Polly C. Ross**, at the home of her son, David Ross, in Hallwood, Va., Nov. 24th, 1898. Cousin Polly had never made a public profession of her faith in Christ, but we feel to have the assurance that Christ was revealed to her, the hope of glory, by the quiet and peaceable life she lived, and the love she had for the truth, having no confidence in the flesh, nor fellowship for the unfruitful works of darkness. She was a reader of the SIGNS, and loved the doctrine therein set forth. We visited her a few days before her death, and it did our soul good to see the spirit of resignation, and submission to the will of God, so manifested in her. She said she was in the hands of a kind Providence, and was satisfied for him to dispose of her as he saw fit; if it was the will of the Lord to raise her up to health again, all right, and

if it was his pleasure to take her hence, she was willing to go. She took part in entertaining the Association held with Messongo church, a few weeks previous to her death, and often spoke of the spiritual enjoyment that meeting was to her. She was of a very energetic disposition. Left a widow, she raised her three children to manhood and womanhood, who are left to mourn the loss of a good mother.

The funeral services were conducted by Elder T. M. Poulson, in the presence of a large assembly. We feel that our loss is her gain.

MARTIN D. FISHER.

**Mr. John Reddish**, a well known and prominent citizen of Wicomico Co., Md., departed this life at his home, Dec. 4th, 1898, at the advanced age of 78 years, being born Nov. 4th, 1820. He married Sally Ann Staton, April 21st, 1863, five children being the fruit of this union, one son and four daughters, all living to mourn his demise. Mr. Reddish was a man of very deep convictions; he was firm in whatsoever he believed. In my first acquaintance with him, as he did not understand, he was not reconciled to the truth of the Bible, but he came into the knowledge of its truth as mysteriously to himself as the distilling of the dew. When he first began to see the truth of the letter, it seemed to distress and worry him, as he had not yet seen the full destruction of all his own works, and as the latter receded, the former began to appear in its beauty, and with a great deal of attraction. Then he began to talk about it, and the theme was pleasant to him, and pleasant to those that were interested in it. He spoke freely of the preaching at the last meeting that he attended, which was the two days meeting at Delmar, Del., in November. A short time before he was taken sick, he said he saw clearly what that good hope through grace was, much to his comfort and satisfaction, and he seemed to be full of the subject, which was a great satisfaction to his dear, heart-stricken companion and family, and to us all. He came home from the meeting, and was soon taken sick with pneumonia, which only lasted two weeks. He was never heard to murmur or complain. His life ebbed out like the going out of a lamp for the want of oil. We know in this case what the apostle meant when he said, "We sorrow, but not as those which have no hope."

The writer was summoned, and tried to comfort the mourners by presenting some thoughts in connection with the Scripture found in 1 Corinthians xv. 50, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." His remains were then laid away to rest beside his father, brother and others, until the trump of God shall sound. The family have our heartfelt sympathy and prayers. We hope that as their day, so shall their strength be.

T. M. POULSON.

**DIED**—At his home near Bloomfield, Ohio, **Walter Cabbage**, son of Benjamin C. and Elizabeth Cabbage, of appendicitis, Nov. 30th, 1898, aged 38 years, lacking 4 days. He went to Ohio in the winter of 1886, and was married to Miss Edna V. Dill, daughter of W. F. and Mary E. Dill, March 13th, 1887. The subject of this notice never made a public profession of his faith in Christ, but for many years he manifested a deep interest in the things pertaining to the kingdom of our Lord Jesus Christ, and in the last few hours of his life he said God gave him a glorious revelation of the joys awaiting his children. O father, such a wonderful death scene; it was glorious. It seemed heaven was very near, to see one just entering, able to talk as he did. He would say every few seconds during the day, "I am so happy."

The above is an extract from a letter his wife wrote to me. I now want to add some extracts from a letter sent me by my brother, who was with him during his last hours. He said to my brother, "You write to father." Then he said, "The operation has been performed, and all has been done for me that can be done, but to no avail; I have got to go. I am not surprised, for once when I had a bad spell, I thought I was in mother's arms, (now deceased) and there seemed to be a defused line drawn, the lower parts of my body on the one side, and the upper parts of my body on the other side of the river of death, and all was peace, and I asked ma if this is death? if I was dead? and she said, 'No, not yet.' And since that time I have felt that I would not get well." Then he said, "Do not give way to your feelings, I am so happy." That he had suffered more than he thought he could stand, but God had given him to see how every pain was necessary to bring him to his present condition; not one pain could be left out. He sympathized with us, since we could not comprehend the unutterable joy and peace he felt. He was ready to go, and if he could roll over into that river that separates us from that happy shore, how glad he would be, and then said, "Join me in prayer and praise to that adorable One." And then offered up a most beautiful prayer. And again he said, "Let us sing that good old tune that has caused so many hearts to rejoice," and commenced to sing, "O happy day that fixed my choice," &c. My sister wrote, that his soul seemed enraptured with the view he had of heavenly things. His language could not all be comprehended by the natural mind. The Lord so enlightened his understanding, that what he said came to us as a message from heaven. His wife's mother wrote me, that the day before he died he offered three of the most beautiful prayers she ever heard. What more shall I say? only that, Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power. It is the Lord, let him do what seemeth him good. He leaves a wife and two daughters, with four brothers and two sisters, and his

father, besides many relatives and friends, to mourn his absence.

Funeral services were conducted by Elder Prichard.  
B. C. CUBBAGE.

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

Previously acknowledged.....	\$203 15
Mrs. H. J. O'Bannon, Va., \$1.00; S. S. Vermilye, Pa., \$1.00; Lydia Wyman, Mich., \$3.00; R. Case, Ontario, \$1.00; Mrs. S. A. Wilkin, N. Y., \$3.00; A Friend, D. C., \$5.00; T. D. L. Parks, Tenn., \$1.00; Jennie Power, Ill., \$1.00; Mrs. Amy Shaddock, Pa., \$1.00.—Total .....	17 00
Total to date.....	\$220 15

**CHURCH CONSTITUTED.**

ON Saturday before the first Sunday in July, 1898, in pursuance of a call of a number of brethren and sisters, met at the house of brother William Castleberry, near Union schoolhouse, No. 45, in Gosper Co., Nebraska,

We the undersigned brethren, to wit,

Elder James H. Ring, of Salem church, in Lancaster Co., Neb., Elder Isaiah Waggoner, of New Hope church, in Butler Co., Neb., Elders James H. and Joel Hammons, and Deacon Joseph Bruce, of Little Flock church, in Nuckolls Co., Neb., being of the faith of the Old School Predestinarian Baptist Church of Jesus Christ, having met together at the house of brother F. O. Long, clothed with the authority of the above named churches, and after praise, and prayer by Deacon Joseph Bruce, proceeded to organize in council as follows, to wit,

By choosing Elder James H. Ring, Moderator, and Deacon Joseph Bruce, Clerk of Council.

We the council, after going apart and examining the record of a church purported to be constituted Dec. 22d, 1888, seven miles north, and one west, of Bertrand, Neb., known by the name of Pleasant Ridge, find that the record of said organization is incomplete, it showing no authority for such organization as an Old School Predestinarian Baptist Church, in gospel order. The said record failed to show that any Articles of Faith or Rules of Decorum were ever adopted, or the organization ever pronounced a church in order.

Isaiah Waggoner	} Council.
Joel Hammons	
James H. Hammons	
James H. Ring	
Joseph Bruce	

We therefore recommend the brethren and sisters making the call, to present their letters of recommendation from their respective churches, to the said council, with their Articles of Faith and Rules of De-

corum, with which they desire to be constituted into a legal, authorized gospel church of Jesus Christ, together with the name it shall be called, to be known as a Primitive Baptist Church in order, to which the brethren and sisters all agreed.

The council having found as above stated, by motion and second, organized a presbytery, by choosing Moderator and Clerk, as above chosen in council, together with the brethren and sisters holding letters from the following churches, to wit,

Jacob Bruce, from Salem church, Harrison Co., Ind., given at their regular meeting in August, 1888.

Robert Roland, of Cedar Creek church, September, 1870, Wapello Co., Iowa, F. O. Long, and Annie Long his wife, Lupe River church, June, 1898, Custer Co., Neb., J. M. Castleberry, New Hope Church, June, 1898, Hopkins Co., Ky.

Which letters were found declaring the brethren above named to be in good standing, and full fellowship with the respective churches, being of the same faith and order with us.

The presbytery chose the Moderator to offer prayer, and Elder Isaiah Waggoner, to deliver the charge, after which the presbytery declared them a church in gospel order, and gave the right hand of fellowship.

Then the brethren so constituted by the authority of the presbytery, chose for their Moderator and Clerk, *pro tem.*, the same as that of the council.

Then proceeded to business as follows, viz:

First. Act of the church was to adopt the Articles of Faith and Rules of Decorum.

Second. Gave an invitation for the reception of members, when brother Wm. B. and sister Nancy E. Castleberry, were received by relation.

Third. Chose brother F. O. Long, Church Clerk.

Fourth. Chose Elder Joel Hammons, Pastor, and Moderator of the church.

Fifth. By motion and second, agree to call the name of the church Providence, in Gosper Co., Neb., near Union Schoolhouse, No. 45.

Sixth. By motion and second, agree to attend to the communion, or the Lord's supper, on to-morrow, after preaching, July 3d, 1898.

Seventh. Moved and seconded, that we hold our church meetings of business on Saturday before the second Sunday of each month, at 3 p. m., and at 11 o'clock a. m. on Sunday.

Adjourned until Sunday morning, at 11 o'clock.

Met at the Union schoolhouse, and after preaching by Elders J. H. Ring and J. H. Hammons, gave an invitation for membership, when sister Elizabeth Troxil presented a letter of recommendation, and was received, and sister Lina Thomas united by relation.

JAMES H. RING, Moderator, *pro tem.*

JOSEPH BRUCE, Church Clerk, *pro tem.*

THE

"FEAST OF FAT THINGS."

A pamphlet containing the following articles, viz:  
 First. "Minutes of the Proceedings and Resolutions, Drafted by the Particular Baptists, Convened at Black Rock, Md., September 28th, 1832," at which time the division (or "split") took place between the Old School, and the New School Baptists.

Second. The "Everlasting Task for Arminians." By the late Elder Wm. Gadsby, of England.

Third. "A Dream-Tour Through the Arminian Heaven." By Elder H. M. Curry, of Lebanon, Ohio.

Fourth. "Fatalism." By Elder H. M. Curry, of Lebanon, Ohio.

Fifth. "The Celestial Railroad." This allegory, after the style of "Bunyan's Pilgrim's Progress," is written to show what wonderful improvements have been made since his day, in journeying to the "Celestial City." Please do not confound this with the Arminian poetical effusion, of the same title.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 67. MIDDLETOWN, N. Y., FEBRUARY 1, 1899. NO. 3.

## CORRESPONDENCE.

### WORSHIP AND REWARD.

WORSHIPERS OF GOD:—In the light of revealed truth, let us prayerfully consider what it is to acceptably worship him. His beloved Son says, “God is a Spirit: and they that worship him must worship in Spirit and in truth.” No carnal or fleshly service is worship, therefore, but that only which is spiritual; neither any form of worship or service which is unreal, untrue or false; for God must be worshiped in truth, or it is mockery and an offense to him. He is the perfection of holiness and truth, and nothing that is false can enter into his worship or endure in his presence. “For our God is a consuming fire,” and everything false and corrupt shall be consumed as chaff and dross. All mere creature, fleshly, selfish worship, is of this nature or kind, for it is lacking in perfection and truth. Therefore, all worship that is in spirit and in truth, must have its source in God himself, who is a Spirit and is Truth. His Son said, “There is none good but one, that is God.” And so all goodness and holiness is from God. Jesus was good and holy, because he “came forth from

the Father,” and he said, “I am in the Father, and the Father in me.” Jesus, therefore, though a man in the flesh, as born of woman, was a true worshiper, and worshiped the Father in Spirit and in truth. To his disciples his word is, “I am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.” He again says, “I am the way, the truth, and the life: no man cometh unto the Father, but by me.” Therefore, whoever worships the Father truly, and comes unto him, must live in Christ, and Christ in him; and this worship in spirit and in truth must be in the life and Spirit of Christ, or else it is not in truth. Indeed, it is only in the Spirit of God’s dear Son, sent forth into our hearts, that we can truly call God our Father, and cry to him in worship, as shown in Romans viii. and Gal. iv. “The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us,” says Paul. He also says, “For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” It is evident then, that all true worship arises from the Spirit and love of God in the



heart, as the source and effectual cause of all spiritual worship and acceptable service to God. This is the more evident, because "God is love; and he that dwelleth in love dwelleth in God, and God in him." "Love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love," is the record by John. Therefore, it is only through the love of God in our hearts that we can know and worship him. The holy Jesus is the full manifestation of the God of love, and the love of God, and also the express image of the Father's person or nature, and "We love him, because he first loved us." Knowing him, we love him, and loving him, we serve him. John therefore says, "And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." Now, then, it is his abiding in us by the Spirit that we know and love, serve and worship God, but not in any other way, or by any other power. In this truest and highest sense, "In him we live, and move, and have our being," as said Paul. All true goodness and holiness, spiritual perfection and beauty, are of him and from him; therefore all that spirituality and truth in which we worship the Father, we first receive from him, that we may be sanctified through his truth, even as his dear Son prayed. (John xvii.) Not only in spirit and in truth and in love must we worship God, but in faith also. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Now, a knowledge of God, faith in him and love to him, are the essential qualifications which only will cause and move us to diligently seek

him, to seek him with our whole heart. "The christian loves the God he knows, and serves the God he loves." So this knowledge and love in the soul, are the efficient CAUSE and pure MOTIVE of our seeking and serving God. No one can or will truly seek and worship God, who does not know him, neither do any love him who do not truly know him. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ," wrote John "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent," prayed Jesus to the Father. In the same prayer the Son said to the Father, and of his disciples, "I in them, and thou in me, that they may be made perfect in one." In this union only is all our perfection and acceptance, now or ever; and it is BECAUSE we are in the holy Son of God, and he in us, and the Father in him, that we worship God in spirit and in truth, and believe in and love him. Hence, every spiritual emotion in the heart, with every act of true devotion, and all acceptable service,—all these arise and spring directly from the indwelling of the quickening and enabling Spirit, and divine love and faith, without which none can approach unto God in true worship. ALL REAL OBEDIENCE IS FROM THIS DIVINE SOURCE. "The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, HE DOETH THE WORKS," is the true revelation of this mystery by the holy Son of God. "For it is God which worketh in you both to will and to do of his good pleasure," wrote his faithful servant Paul by inspiration. All other pretended worship and service to God is but a form without

the power, and is not in spirit and in truth, but a selfish, fleshly will-worship, pleasing to the creature, but an offense unto the Holy One. The service and worship of Cain was of this sort, as also that of the Pharisee who prayed in the temple: and no mere voluntary creature worship can be any better, because it is of man, and has regard only to the happiness and good of self. Behind and underneath all such religious worship and service is the aim of REWARD—I shall receive honor and good by this service. This feature necessarily underlies all phases of contingent or conditional service and worship, because an expected good as a conditional reward is connected with all such service, offered to God as formal worship and obedience, and prompts it as a secret and selfish motive. It is impossible that it should be otherwise according to a conditional basis of religious service and worship, because the conditional promise is always before the conditional worshiper as a motive and selfish influence, and he cannot escape it. But, indeed, he does not want to, for when he does the conditional service, he expects God to bestow upon him the conditional reward, and it is for the reward that he serves. All conditional religious service, therefore, centers upon the conditional server and worshiper; for his religious devotions are rendered in the belief and with the view of receiving conditional blessings as rewards. Satan was just such a conditionalist when he said, "Doth Job fear God for naught?" Wickedly selfish himself, he could not understand that Job feared God in love, and worshiped him in spirit and in truth, as feebly shown in this writing.

It is true that the Lord speaks of rewards, both to the righteous and the wicked, and Jesus said, "For the Son of

man shall come in the glory of his Father, with his angels, and then shall he reward every man according to his works." And since they receive according to their works, only those in whom God has performed the good work of salvation, and by the Spirit hath wrought in them the righteousness of Christ, who is our righteousness, shall receive the reward of righteousness, for the saints are God's workmanship, created in Christ Jesus unto good works, that they should offer up unto God spiritual sacrifices. These are the true worshipers, and they receive a sure and blessed reward. What, then, is the reward of the righteous? IT IS THEIR SUPREME BLISS IN GLORIFYING GOD. Having revealed his beloved Son in them in his saving power, and in the beauties of holiness and perfect love, casting out all their fears, they find a holy delight and supreme blessedness in the heart-given love and worship and praise of their blessed God and Father; and in this is the fullness of reward to them. Having freely received of God the fullness of salvation in the finished and perfect work of the Lord Jesus, their loving services and devotions and worship are also freely given to him, as the pure incense of their souls. And in this out-flowing service of love from their adoring hearts, as a divine fountain of living water spontaneously springing up to God who has bestowed his love upon them, there is not in them the low and selfish motive or thought that they shall receive his blessing or reward in return for serving him. O no! but the heavenly reward is theirs already in the riches of his mercy and grace and glory in thus raising them up into holy communion with the Father and the Son, so that they now joy in God, and worship him in spirit. Their reward is that they are thus washed, and sancti-

fied, and justified, and exalted in the righteousness of Christ and the salvation of God, as the people whom he hath formed for himself, to show forth his praise, and worship him in the beauty of holiness. Not in order that they may be rewarded with the spiritual and heavenly blessings of God, no no! but because he has so divinely and graciously blessed them in Christ, and filled their hearts with his everlasting love, and their quickened souls with his joyful praise. Does any one vainly say or think that the souls who thus worship God in spirit and in truth, because all this worship springs pure and fresh from the ever-living unction of the quickening and enabling Spirit in them, that they are not active in serving the Lord, but as involuntary and passive as lifeless machines? Why do any, then, so uncharitably charge this absurdity upon others, who attribute all true worship and acceptable obedience and service to the Spirit and love and grace of God in the heart of the true worshiper? Would any dare thus reproach the obedient and righteous Son of God, because he said, "I can of mine own self do nothing;" and, "The Father that dwelleth in me, HE DOETH THE WORKS?" If none would have the awful presumption to say that this teaching made the blessed Jesus an involuntary, passive and irresponsible machine, then they should be ashamed, and feel condemned for saying it against his humble servants for confessing and teaching the same truth. Paul, who closely followed his Master, said, "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is OF GOD." And for all his brethren in Christ he prayed, saying, "Now the God of peace make you perfect in every good work to do his will, WORKING IN YOU that which is well pleas-

ing in his sight, through Jesus Christ." The inspired psalmist says to the Lord, "I will run the way of thy commandments, when thou shalt enlarge my heart. Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end. \* \* \* Quicken me after thy loving-kindness; so shall I keep the testimony of thy mouth." How true and excellent! Here we see the efficient CAUSE, and springing out of it the active and blessed effect, to the glory of God. And herein is the full reward. "This man shall be blessed in his deed." The thought of serving God to the end that he might bless him with a reward, he would disdain as selfish, and a reflection upon the infinite goodness of God, whom he loves and delights to serve. This one prays, "Order my steps in thy word; and let not any iniquity have dominion over me. Deliver me from the oppression of man; so will I keep thy precepts. Make thy face to shine upon thy servant; and teach me thy statutes. \* \* \* I have longed for thy salvation, O Lord; and thy law is my delight. Let my soul live, and it shall praise thee; and let thy judgments help me. \* \* \* I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." How entirely dependent upon the God of his salvation the psalmist was. It was this that led him to thus call upon the Lord in prayer and praise for his salvation and help; and thus quickened, strengthened and helped, his soul ascended to God in loving and active devotion and joyful praise. And this active service was not offered up to God conditionally, that he might receive a reward of blessings in return, but because of God's free and abundant blessing in bringing him into this sacred communion and heavenly worship, in which was his

great reward. For in truth God himself is the full reward and blessing unto all who truly worship him, and they are satisfied with this blessedness. Paul prayed for his brethren in Christ, that God would grant them, according to the riches of his glory, "To be strengthened with might by his Spirit in the inner man; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." And the precious Christ says, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." "BLESSED ARE THEY." They do not thus hunger conditionally, in order that they may be blessed, but out of the divine life that God has given them, the spiritual hunger arises freely and without any creature effort, and the Father freely satisfies them with the perfect righteousness and fullness of salvation in Christ, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Thus they are blessed. What more could they desire, or God give? "I am thy shield, and thy exceeding great reward," is the word of the Lord to Abraham; and therefore he said to him, "Fear not." God is this also to all who have the faith of Abraham, and who worship in spirit and in truth, faith and love, as he did. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also FREELY GIVE US ALL THINGS?" Will any presume to answer in the negative? If not, then our salvation and divine blessings in time cannot come to us as conditional rewards, depending upon ourselves, in consideration of our works of obedience. "Now to him that worketh is the reward not reckoned of grace, but of debt." Hear Paul again: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed

us WITH ALL SPIRITUAL BLESSINGS in heavenly places in Christ." None of these, therefore, are conditional rewards, depending upon our works, for then it could not be said that God had already thus blessed us, according to his choice before the world was, because they would not then be ours at all, until we had performed the conditions upon which the blessings depend. But as none will say the blessings of salvation which we receive in time are not spiritual blessings, knowing that they are, and it would be absurd to deny it, and since it is true that our covenant God "hath blessed us with ALL spiritual blessings in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love;" and since God the Father hath given us his Son, and "with him also will freely give us all things;" and since God does not change nor repent, as man, and his choice and blessings cannot be revoked, but are positive and sure, therefore no spiritual blessing is bestowed upon any of the chosen in Christ as a conditional reward, dependent upon their good works as the consideration. Such a thing is simply impossible, according to the gift and choice and blessing of God, as proven above; therefore he who urges this principle of conditional spiritual blessings, as an incentive and motive to induce any one to engage in religious worship, as the price or consideration of divine rewards that they shall thereby receive from God, is grossly deceived, and deceiving others, for he thus degrades the spiritual and divine blessings to the mercenary plane of bargain and sale, as goods in the market, to be obtained by rendering to the Lord certain services, but not until the price is paid. If this principle of conditional salvation, claimed

as the reward of worship and service to the Lord, and depending upon ourselves, is not putting heaven in the market of men, as the Pope of Rome does, it does put the blessings of heaven in the religious market, as the stipulated rewards in consideration of professed good works and service done for the Lord. It is a reproach upon the God of love and mercy and grace, the God of salvation, who freely gave us his beloved Son, chose us and blessed us with all spiritual blessings in him, and with him *freely gives* us all things. "His divine power hath given unto us all things that pertain unto life and godliness." While obedience becomes the children of our Father in heaven, and all gospel instruction and exhortation in the sacred oracles are unto this end, and in all this way of holiness they are willing and active, yet their service is not servile or slavish or selfish, rendered in order to receive reward or payment, nor does the Father thus bribe or hire his children to worship and serve him, but he says, "Son give me thine heart;" and, "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek." This, then, is the heart-given obedience and service of loving children, whose delight is to do the will of their holy Father, who has loved them infinitely, and hath done great things for them, whereof they are glad and grateful, and desire to freely make some returns in love and praise to him who has so richly and freely blessed them. And so the *motive* that prompts their obedience and service is, not self-happiness, but the love of God in their hearts, which causes them to delight in his word and truth, and their purpose and aim in all their service is his praise and glory. In these sacrifices God is well pleased, and in glorifying him the true worshippers are blessed. Saints on earth and

angels in heaven are supremely blessed in the love and worship and glory of God. In this happy service of praise, self is lost sight of, conditional rewards are banished, and God in Christ is ALL IN ALL. O, that one and all could thus know and see and feel.

D. BARTLEY.

CRAWFORDSVILLE, Ind., Jan. 13, 1899.

STATE ROAD, Del., January, 1899.

BROTHER BEEBE:—I will offer for the consideration of yourself and your readers, some reflections upon the following Scripture: "And he said unto me, It is done. I am Alpha and Omega, the beginning and the end."—Rev. xxi. 6.

In undertaking to speak of the works and ways of God, we are, or ought to be, confined to what God has been pleased to reveal. Beyond this we know nothing, and it does not become us to be indulging in sentiments and speculations in regard to the divine government, beyond anything attempted by inspiration. Men have not hesitated to adapt phrases and theories, and maintain them in heated and bitter controversies, when they are actually dealing with questions involving the perfections of Jehovah, and about which we know not whereof we speak. If we would confine ourselves to speaking only what we know, we should find a response in the hearts of others who know the same things, having learned them in the same way. I know nothing about dividing up the Godhead into different persons and offices. God has never revealed himself unto men only in and through the person of Christ. And in that revelation is made known all the fullness of the Godhead. "God is a Spirit." What can we know, or what can we say of a Spirit? I remember saying among the first writings that I ever did, that darkness could

not comprehend light, and that flesh in its highest attainments could not comprehend Spirit. We are not Spirit, but corporeal beings, and we are confined to such language as corporeal beings can understand. Hence the inspired writers use terms such as are used and understood among men, because they are speaking to men, and must use terms that have some meaning among men. When Paul was caught up to the third heaven, he had no language by which he could convey to the understanding of his brethren what he had seen and heard. We forget that God is not altogether such a one as ourselves, else we would be cautious as to reflections upon his Providence. The Spirit is many times in the Scriptures said to be life. The Spirit of God is life in men if it has been conferred upon them, or is anything to them. God as a Spirit is one Spirit always the same, and all the events that ever take place are only the development of what was before unknown to us. We purpose things because it is a necessity of our being, and of our continually returning needs. But when we use the term with regard to the divine government, it is an eternal and unchangeable purpose. It was eternally in and of himself. When he that sits upon the throne says to John, "It is done," he is speaking of the redemption of the Lord's people. He does not speak of it as something just then finished, but as something of which he himself is both the beginning and the ending, and embodying all within himself. There is no word or term that can be spelled with letters, that will express something that was not in and with him. He is Alpha and Omega, and all that lies between the beginning and the end. The apostle makes comparison with the creation. It was in the beginning, and I can-

not get beyond the beginning. That work has been developing ever since, but nothing more created. We dare not say that anything more will ever be created, or anything more needed. We may know but little yet comparatively of what was embraced in that original creation. There never has been any need of prearranging or foreproviding for any emergency that has ever arisen; there will not be. "It is done." The apostle goes right on to say that the work of redemption was finished from the foundation of the world. I would not dare to say that there was a time when it was not finished, because Christ is the Spirit and life of it, and the Alpha and Omega, embodying all within himself. God did rest from creation work because there was nothing left to do. The believer also rests from his own works as God did from his. He that sits upon the throne says, "Behold I make all things new." Not I intend to make, or I will make, but *I make*. All things quickened by the Spirit of God are made new. And he is the Spirit and life of that new heavens and new earth wherein dwelleth righteousness. When the Spirit of life from God entered into the witnesses they were constituted witnesses, and stood upon their feet. We must needs prearrange and foreprovide, as we have to depend upon our own exertions for the supplies that we have not within ourselves. The Spirit that raised up Jesus our Lord from the dead, is the same Spirit that dwells in all the saints, and the apostle's testimony is that it is Jesus Christ, the same yesterday, to-day and forever. We may use such terms as foreknowledge or afterknowledge among ourselves, because things come that way to us, but we ought to know that with him, in whom is both the beginning and ending of all things, there is no significance in such terms.

Everything is present and naked and open before the eyes of him with whom we have to do. Do we know the Spirit of Christ in the saints? Is it a holy and pure Spirit? Can we trace it to a source from which nothing unholy or impure can possibly emanate? The Spirit of Christ implanted in his people to be the life that they afterward live constitutes their salvation. Hence it is Christ in them the hope of glory. He is glorified in his saints, and admired in all them that believe. The Spirit of God, or of Christ, is one Spirit, and its development is always unto holiness, and the end everlasting life. By such expressions as "From before the foundation of the world," and, "Or ever the earth was," we are not to understand that at a certain remote date certain things were arranged and determined upon, but that they were always present with God. "In the beginning was the Word, and the Word was with God, and the Word was God." It does not say that he began there, but that in the beginning he was there. In this Revelation of Jesus Christ, which God gave to John, he is seen seated upon the throne, embodying all the powers and prerogatives of unlimited dominion, so that there is no place found for anything else. Keeping close along with the record of what has been revealed, it is difficult to conceive of a place or room for what would be implied in such terms as predetermine or predestine, as everything is already embraced in the kingdom and government of the Redeemer. There is nothing left for which to provide or to destine at all. Looking at the extent and dominion of the great white throne, I call to mind that the word "predestination," does not have much place in the inspired testimony. Those holy men of old that spake as they were moved by the Holy

Ghost, beginning at Moses through all the prophets and the Psalms, the term never is used by any of them. Christ in his preaching and conversation, never used the term. The sermons that the apostles preached throughout their ministry, the word does not occur in any record we have of them. One writer, and but one of the New Testament writers, ever uses the term, and that on but two occasions. The use made of the term by the apostle Paul is exclusively in reference to the salvation of the Lord's people, and it is not used as implying that any new or additional arrangements should be made, or any contingency provided for. The Redeemer's throne is high and lifted up, and he must reign until all enemies are under his feet. He was manifested to destroy the works of the devil, and all the powers of heaven and earth are in his hand. It was said away back yonder that he should finish transgression, make an end of sin, make reconciliation for iniquity, and bring in everlasting righteousness, and seal up the vision, and prophecy. It would seem clear enough that nothing remained but to await the development of that kingdom which is an everlasting kingdom, and that dominion which is from generation to generation. Among believers there is no question but what the wickedness of men is under divine control. So far they can go, but no farther. We could not have faith in the promises if we did not know that what God had promised he was able also to perform. The word "predestination," that I have made reference to, is not intended in the Scripture to conflict with any of the divine testimony, and really does not seem to warrant the wrangles and debates that have resulted from it. It is striving about a word to no profit. It was never designed to produce



estrangement among brethren. While I am minded to keep in line and within the bounds of divine revelation, it would not be easy to get outside the revelation of that salvation of which Christ is the beginning and the ending, the first and the last, the Almighty.

I am willing to let these reflections stand upon their own merits, and submit them to the judgment of the brethren. In all the lessons of fifty years' experience, the same voice has seemed to come to me that came to the evangelist, saying, The work of salvation is done, the beginning and the ending being in Christ. To him be all the glory.

E. RITTENHOUSE.

MIDDLETOWN, N. Y., Jan. 19, 1899.

DEAR BRETHREN:—For some time I have been trying to write a few lines for the SIGNS, but have not been able to take up my pen to do so until now. I realize my inability to write such as would be of comfort or instruction to the Lord's dear people. Yet I have been requested to write by many of my brethren and friends, and to comply with their wish, and also to speak of a few thoughts which seem to be in my mind, I will make the attempt, looking to him who is able to support the weak. It has been some time since I wrote directly for the SIGNS. It is filled with such good matter, I have not felt able to add to its columns. When I had accepted the call to serve the church here, and at New Vernon, many of my brethren and friends, of Delaware, Maryland and Virginia, requested that I write of my welfare, as they were interested in me. We were warmly received when we arrived here, and since our coming everything has been done that we could wish, for our comfort and happiness. The churches are in a prosperous condition;

the Lord adding to them such as shall be saved. Since the death of their former pastor, our dear and fondly remembered brother, Elder Benton Jenkins, there has been eleven added to the two churches, Elder Chick having baptized three, Elder Francis two, Elder Vail one, and it has been my privilege to baptize five. Yet there is room, and several among us, who have been brought from darkness to light, and we hope before long the Lord will give them strength to come, and boldly confess him, and ask for a place which the Lord prepared for them in his kingdom. In the eleven additions, the Elders spoken of, and also myself, are given to feel the fullness of the words of Jesus, when he said to his disciples, "And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors."—John iv. 37, 38. We indeed feel that he who finished his course, and crossed the Jordan, faithfully labored here, and these eleven, and many others, were brought out under his ministry. May I fill my place here, and everywhere, as faithfully as did he. Only in the Spirit and power of God, can I do this. May his blessing rest upon the weak.

In my mind is a few thoughts upon the subject of charity. Paul said, "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." Jesus taught humility. We are told to esteem others better than ourself. There was a time when the Pharisees took to Jesus a poor woman, who was a great sinner, and accused her to him. She did not make any claim, when accused by them. She did not so much as open her mouth, when brought to him and accused, that we have any

record of. Those who accused her did not realize their own sin, and said to Jesus, Moses said such should be stoned, but what sayest thou? The Savior knowing their condition, their evil heart, their wicked acts, said to them, "He that is without sin among you, let him first cast a stone at her." They being "Convicted by their own conscience, went out, one by one, beginning at the eldest, even unto the last: and Jesus was left alone and the woman standing in the midst." The Pharisees were given to know that it was not their right to accuse or condemn. Did the Savior condemn her? No, but he said, "Go and sin no more." How merciful he came not to condemn, but to save and justify the sinner, and as the poor woman, we each stand "alone" before Jesus, to answer for our own sin, and not the sin of another. O that we could have charity, and bear with one another. But we often find the spirit of the Pharisees in us; not looking at our own sinful heart, our own short-comings, our failings, our weakness, not seeing in ourself every fault that our brother has. We are all alike, and what have we to boast except in Jesus, our Savior? When we complain of a brother or a sister, is it not a pharisaical spirit? Should not we, who hope we have the Spirit of Christ, manifest that spirit by charity toward each other, and forgive rather than condemn? Sometimes some one will speak favorably of a brother to us, and often we answer, Yes, he is a good brother, but, so and so. Before answering in this manner, should not we examine our own heart, and see if we have not every "so and so," which we condemn or brother for having? We would speak very differently, sometimes, if we would think before we speak. I have thought that this is sometimes jealousy. We all like to be well spoken

of ourselves, but when others are spoken well of it does not suit us so well. We often say hard and unnecessary things of gospel ministers. If we, who speak such things, could know the trials, sufferings, afflictions and sorrows, of the poor servants who go bowed down all their lives, surely we would never say anything, or do anything, to wound their feelings. Sometimes some one will say to us, Such an Elder is a good preacher. We answer, Yes, but he only preaches experience, and it matters not what text he takes. This gives the idea that he preaches the same sermon at all times. Or we will say, He is no preacher to me. Is this the Spirit of Christ, or charity? The preacher is not to be blamed, the church which ordained him is responsible, they being the judge of his gift. If one of God's sheep or lambs have ever been fed by him, he is a preacher, and who are we to find fault with the work of God? It has pleased the Lord to give different gifts. Some ministers are expounders of the Word; this gift does not suit every one, but because we cannot enjoy such preaching, is it our right to decide the matter? Some enjoy such preaching; they are prepared to receive it, and the gift is given for them. The pathway of a gospel minister is not so pleasant as many suppose; he has to have many trials and sufferings, to prepare him to comfort the people of God. There is a duty due every servant of God, from his brethren, this is to stand by him, hold up his hands, and thus encourage him; giving him to feel that he is not only respected, but esteemed for the work's sake.

Jesus said, "Love one another." Evil speaking, backbiting, devouring each other, accusing, fault-finding and so on, does not proceed from that fountain. This is not charity. If we do not mani-

fest our love one toward another, how are all men to know we are his disciples? He said, By this love, one to another, all should know we are his disciples. (John xiii. 35.) When tempted to say aught against our brother or sister, let us consider ourself, and may we have grace to bridle our tongue, and our religion not be vain. May we ever forgive others, as God for Christ's sake hath forgiven us. Let us as children of God manifest the fruits of charity.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth."—1 Cor. xiii. 4-8.

Yours in hope of life eternal,

H. C. KER.

MIDDLETOWN, N. Y., Dec. 18, 1898.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—In looking over the SIGNS of December fifteenth, I find questions asked by a brother in New Jersey, upon subjects connected with the order of the church of God, and replied to, which seems plain and clear as regards the order which should exist in every well established and organized body of the house of God, and I am much pleased with the clearness of the reply, and the instruction which it contained. You and I, in our long pilgrimage in the house of God, have at times seen much that was painful to witness growing out of a lack of understanding of what the order of the church was. And can we, as living children of that building or house, be taught too often the order that

we should maintain therein? There is a beauty which language fails to describe when we behold righteousness and peace dwelling in our midst, where Christ has prepared a sanctuary for us, as a place of refuge and rest for the weary, in the Zion of our God. My brother, are there not seasons of joy with us, when we can exclaim in gladness of heart, as did the psalmist, "How amiable are thy tabernacles, O Lord of hosts; my soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God?" Then we would fain have our minds and our hearts filled with the rich gracious promises which are treasured up abundantly in the storehouse of our God. But does he not sometimes bestow his blessings upon his poor, afflicted, weary and tempted little ones, and hold sweet communion with them often, to cheer and comfort them during their many trials and discouragements, with which they meet by the way? Of late, many times I have thought how little we, as subjects of his divine power and grace, ascribe majesty, praise, honor and glory, to the God we adore, for his matchless love and mercy to us. As he declared by Moses, he found us wandering in a desert, a wilderness, and led us about and instructed us, and kept us as the apple of his eye, and at last brought us to our much desired haven of rest, the church of the first-born, a home with his redeemed people, which is much better than silver and gold which perishes with the using. And are we not glad that if the inheritance is ours, it is safe and secure beyond our control, so that we cannot be dispossessed of it, either by selling or wastefulness? It cannot be sold as Esau sold his birthright, for, "It cannot be wasted, nor mortgaged, nor sold."

My brother, when I look over my past

life, how undeserving I feel of such blessings. It seems as though I have done nothing but sin all the days of my life. What poor returns I have made to the Lord for all his goodness and mercies to me, a vile worm of the dust. A short time ago I was reading where Paul speaks of himself as the chief of sinners, and I thought this was Paul's experience then, and that it had been made manifest ever since in all his brethren, and that I was the chief now. When I first had a name among my dear kindred in Christ, I thought to grow in grace, and in the knowledge of our Lord and Savior, but tribulations, trials and disappointments, have been my portion nearly all the time since. Yet I wish to render due praise and gratitude to the Lord for all the benefits which I had received from his kind and loving hand. Certainly, to me, he is a God of mysteries and wonders, and how little can I comprehend of such a being, with my weak, finite mind. Thought cannot fathom the workings of a power divine, and I dare not question his purpose, nor his dealings with me and mine. It is just two years ago to-day since the doctors met in council here to attend my beloved husband, and while the bitterness of the dregs of the cup are not forgotten, I desire to be made submissive to his will, and to remember his right to do as he will with his own. The blessing was given me for nearly twenty-nine years, and I prized it as the greatest of all earthly blessings. You knew his worth and prized it too. These have been sad, sad days, but the grace of God has been sufficient to carry me through. There are many, many trials about which I would like to speak to you, but find them too painful. I will try to patiently bear what else awaits me.

I have enjoyed reading your editorials,

especially the one upon the atonement. I expected that this would be a long, lonely day, but I have spent it in thinking of those who have ministered to me.

Remember me to sister Purington.

Unworthily, but affectionately, your sister in hope,

CELINDA J. JENKINS.

MIDDLETOWN, N. Y., Jan. 3, 1899.

MY DEAR BROTHER IN CHRIST:—Your kind and welcome letter of December 29, is received, and its contents read with much interest. I hesitate to comply with your request, with regard to publishing my letter to you. I have always felt the weakness of my pen was never calculated to comfort or edify any one. Yet, in the providence of God, as my home has been during the past two years, it has been a relief to me sometimes to write to my kindred in Christ, of some of the many trials and sorrows that I have at times experienced by the way. I know that all the way my God has led me, has been a right way, because his wisdom which has done it, is unerring. I would not have you think, my dear brother, that there has been no suffering nor bitterness in the affliction through which I have been called to pass. The rod has sometimes seemed heavier than I could bear, but the sustaining grace of God, and his tender and almighty arm, have borne me up thus far through it all. In five days more it will be two years since my happy home was made desolate. The crosses have all been mine, the crown his. How often of late, I too have desired that rest. O I am so weary, yet I want to be patient and abide the Lord's time. He knoweth best. It has been mine to learn that in the world ye shall have tribulation. But he said, "In me ye shall have peace." It is a peace that the world knows nothing

of, it passes all their understanding, for they have never tasted of its joys. The Father giveth it to whom he will.

I find that if I follow the lead of my thoughts I shall write more than I should. It is a pleasure sometimes to speak out of the depths of the heart's experience, to those who understand the language which has been taught you. Were I to ask counsel it would be of those who have known and felt the same.

Now, my dear brother, I will say to you that if there is anything in my letter worthy of a place in the place for which you ask it, after you have carefully re-read it, you can do as you like, but there are some favors which I too would ask. Will you throw the mantle of charity over my imperfections in what I have written, as would the one who is gone were he here in your place to read it? And will you have yours to me published, also? I have little knowledge now of what it contains, as I keep no copy of my letters. These have been sad and gloomy days to me, but like the three in the fiery furnace, I trust that the form of the fourth has visited me. If at any time, you feel like writing me, it will be greatly appreciated.

Believe me as ever your unworthy but affectionate sister in the unity of Christ,

CELINDA J. JENKINS.

[It has seemed to us that often letters written in the freedom of personal correspondence, are richer than those written for publication. These letters seem to us to be full of those expressions which declare the rich experience of that grace which is never so manifest as in the time of affliction. The grace of God was manifest in the weakness of Paul. He said, "When I am weak, then am I strong." Our sister, in these letters, speaks of great weakness, but this is as was the

case with the apostle, that the grace of God may appear. His grace has been sufficient for her also. We believe that these letters will be of help to many.—ED.]

NORTH BERWICK, Maine, Dec. 14, 1898.

ATTIE CURTIS—DEAR SISTER IN THE HOPE OF SALVATION IN OUR LORD JESUS CHRIST:—Vast multitudes are indifferent concerning the things pertaining to eternity, and many that profess to be concerned, are wrapped up in their own self-righteous performances, vainly imagining themselves to be thus acceptable in the sight of God. Though they take upon themselves the name of christians, and call Christ their Savior, yet he is not precious to them, for their confidence and boasting is in their own doings, and not in what Jesus has done. "Unto you that believe he is precious." It is a great thing to be a believer, and only those are true believers in the Lamb of God, who have learned that they dare not place any confidence in what they have done, but with all their heart's affection, they believe, they trust, they repose in the precious cleansing blood of the Son of God, and their soul's confidence is in the justifying obedience of the Lamb. The more I ponder over my life as a believer, the more I am settled that it is by the grace of God I am what I am. God hath given us everlasting consolation, and good hope through grace, and my constant needs as a poor sinner enhances to me the preciousness of our dear Redeemer. As I think now of your dear mother, that verse comes into my mind:

"As they draw near their journey's end,  
How precious is their heavenly Friend,  
And when in death they bow their head,  
He's precious on a dying bed."

Since my return home, those of the

church that I have met have been making inquiries about you and father, and concerning the departure of your dear mother, to be with Christ, which is far better. I have no doubt our faithful, covenant-keeping God, will be with you and father during the time you may be spared to each other. Life's brief journey will soon terminate with all the human family, and then eternity of bliss, or woe, eternal life, or eternal damnation. There is a sacred and awful solemnity in contemplating the eternal destiny of the human race. If it were not for the predestination of the chosen in Christ Jesus unto the adoption of sons, to be conformed to the image of the Son of God, and unto eternal glory in and with him, there could be no hope for any. But though I am a worthless, vile worm, yet it is given even me to drink down sweetly the hope that God hath loved me, and saved me in the precious blood of the Lamb, and hath predestinated me to be conformed to the image of his Son. I feel it is a great thing to be a believer, for such innumerable things arise that would cast discredit upon my hope, and were it not for the mighty and gracious power of God working in my heart, against every opposition of my vile flesh, and the devil, evidences of his mercy, evidences that Jesus died for me, I could not, how would such a sinner as I dare believe that such an inheritance of glory is mine, with all the church, in Christ Jesus our Lord?

With love to you and to father, and wishing you every consolation that God can bestow, I am, I hope, your brother in Jesus,

FRED. W. KEENE.

BRUNSWICK, Maine, Dec. 18, 1898.

ELDER FRED. W. KEENE—MY DEAR BROTHER:—I wish I could tell you how

glad I was to receive such a comforting letter from you so soon after you were here, and spoke to us in our affliction. It is two weeks to-day since mother was released from sin and suffering. I have found my God a present help in time of need. He has not left me comfortless. When I can forget for a season the natural affliction, and have my mind caught away from my loss, and realize something of her gain, I still want to declare the wonderful works of the Lord. Her passing away from this world had no gloom or darkness about it, for it was such a victory of faith, all was light and peace in Jesus Christ. I wish I could put the note of triumph in this letter, as I write of how precious Jesus was to her when she spoke of heavenly and spiritual things. It was the victory God giveth through our Lord Jesus Christ. She was made to sweetly rejoice in the assurance that Jesus came into the world to save sinners, and finished the work. Salvation by grace was sweet to her, so she often said, "Jesus is all and in all to me." The Lord was good to enable her even in death to shew forth his power, and tell of his goodness and mercy which had followed her all the days of her life. She feared no evil, and could say while looking unto "Jesus who died, yea, rather is risen again," "O death, where is thy sting? O grave, where is thy victory?" She expressed much joy that she would soon be with her blessed Savior, and be like him, and never, never sin again. He was precious to her, and I must quote the same verse you have, "As they draw near their journey's end," &c. I cannot help feeling that I have been blessed, in seeing one of God's children so glad to depart and be with Christ. "It is not death to die, to leave this weary load." She said she had had a realizing sense of her sinfulness

more for the last year than ever before, and now she rejoiced because she had a good hope through grace, that "God for Christ's sake had forgiven her sins." I wish I could write it just as she said it when she would relate portions of her experience, and tell the dealings of the Lord with her, but it cannot be done, for she spoke with that sweet assurance of faith which is the gift of God, and which overcomes the world. I feel it was another blessing in having her mind clear to the last, and a short time of sickness, and I could have health and strength to minister to her needs. Surely God has been good to me, and I do not want to be found complaining, but thanking him for sparing her so many years to me. The church has met with a loss, for she has been a member of the Bowdoinham church over forty years, and always been present when she could. She came home this fall from the association so happy because you and Elder Chick had preached Christ and him crucified, and it was such a feast to her. She enjoyed the visit here at home from Elder Chick, brother Cook and sister Abbie Clark. I feel glad it was the Lord's will for them to be here.

I have felt as if I would like to write something for the SIGNS, which all the loved ones could read, but cannot seem to. If you think what I have written to you would be of interest to others, I would like for you to send it to the SIGNS, with your good, comforting letter to me, which I will inclose.

Father is as well as usual, and bears up bravely, and finds his God does not change. We are lonely, but she did not want us to weep for her, but rejoice and praise God that Jesus died to save his people from their sins. The love and sympathy of the brethren and sisters is very sweet to me. I shall be glad to hear

from you again. We all send love and fellowship to you all, and the household of faith.

Your sister in hope,

ATTIE A. CURTIS.

SOUTHAMPTON, Pa., Dec. 6, 1898.

DEAR BROTHER:—I send this letter for publication in the SIGNS. It is her annual expression of love to the brethren scattered abroad, and it is a comfort to receive such from the Lord's hidden ones. Sister Horton is a member of the church at Vaughan Hill, Bradford Co., Pa., my former home church, now served by brother Charles Bogardus; but the great distance from the church, and her feeble health, have prevented her from meeting with the brethren. It is a comfort to know that the Lord does not forget those lonely and destitute ones. Those who have the privilege of attending the meetings of the church, and neglect it, and "forsake the assembling of themselves together, as the manner of some is," shall suffer loss, and shall receive a just recompense of reward; but those who are providentially deprived of these precious church privileges, shall not suffer loss. The Lord knows how to minister to them who are alone, the rich and precious blessings of the gospel, as well as to those who assemble together in one place in the order of the house of God. He knows how to make them who are solitary, and far from the assemblies of the saints, feel present with them in spirit, and rejoice with them as they worship the living God, yea, and to feel more abundant joy, perhaps, and to feed more blessedly upon the good things of the kingdom, than some who have all the outward privileges. He knows how to bring his comforts and his salvation near to the most destitute and bereaved, and even though they be



in the inner prison of affliction, bound and in midnight darkness, he can and will so come into their hearts with his quickening power and grace, that they shall "pray and sing praises" unto his blessed name, as Paul and Silas did. How especially do these solitary ones, scattered through the desolate places of the country, far from churches of the saints, find handfulls dropped on purpose for them, as they read the Bible, or the pages of some truthful book or periodical, or occasionally listen to the preaching of the gospel by some evangelist whom the Spirit of the Lord has sent their way. My mind is often upon such when I read the SIGNS OF THE TIMES, and other periodicals in which the truth of salvation is presented, and am glad for them, as well as for myself, when I read what evidently came warm from the heart of the writer, indited by that "ready writer," the Holy Spirit of God.

Your brother, affectionately,

SILAS H. DURAND.

ROME, Pa., Dec. 4, 1898.

ELDER SILAS H. DURAND—DEAR AND MUCH LOVED BROTHER:—As the time has nearly come for me to pay for our much prized paper, the SIGNS, you will find inclosed a money order for the same. I wish I could tell you how much I love the reading that our precious paper contains. It is just what my heart loves and believes, and how often my heart responds to some truthful reply our dear editors make to those asking advice. I was made to rejoice and take courage by their comforting reply to brother Holt, respecting communion, as I have never had the blessed privilege of communing with the dear church my heart so much loves. But dear Jesus does not require anything of us we cannot do. He knows my heart

and desires, and as our dear editors say, that is enough. I never have had any desire to commune with any of the churches in this town, for I cannot believe as they do, and I know it would be very wrong to partake of the bread and the wine with them, for there would be no true communion of heart. O, how much those that are blessed with the privilege of the church should prize its worth, but we do not know how to prize our privileges until we are deprived of them. It certainly would be one of the saddest things of my life if I was deprived of the privilege of reading our precious paper, and I am sorry any true Baptist would be negligent in paying for the paper if they had the means, and if they have not got the means, they should be honest and say so.

Dear brother, how are you getting along? Do you ever expect to come to Herrickville again to preach another one of your truthful, comforting sermons? It would be a joy and comfort to my poor heart. I do not know how I could endure my lonely situation, if I did not know there is a people that do not fear to proclaim that salvation is wholly of the Lord, and not partly of man's weak, vain efforts. O, I do not know how an experienced person can talk such things. I do believe the dear Lord taught me in my youthful days that I was perfectly helpless, and wholly dependent on Jesus for salvation, and that all the exciting prayers and loud talking of weak man, could avail nothing, for if we are ever saved, we were chosen in him unto salvation before the foundation of the world. And there will be none missing that Christ died for, no, not one, for he will bring them all home safe at last. But my trouble is, Am I one that Christ died for? If so, I am safe in him.

Now, dear brother, please excuse all

mistakes, for they are many, and you will see my sight is very poor. I cannot see the lines at times. I do not expect to write many more letters, but while I do live, I want to speak of God's goodness to poor, unworthy me, and how much I love his truth, and love them that preach it.

I will close by saying, much love to our dear editors, and to all that love the truth as it is in Jesus.

Please accept my best wishes to yourself and all your family.

SARAH HORTON.

VALEDA, Kansas, Nov. 20, 1898.

EDITORS OF THE SIGNS OF THE TIMES—  
DEAR BRETHREN IN THE LORD:—May one so unworthy as I feel myself to be, call you brethren? Yet unworthy as I am, I am made to believe that God has a family of children, and that they are made to love one another, but the question with me sometimes is, Do I belong to that family? If one, I am the most unworthy and the least of all. Yet I believe that our Lord Jesus Christ had a people given to him, and that he came to save that people, and that people he did save. One of the old prophets said, "The Lord's portion is his people;" and again it is said, "Unto us a child is born, unto us a Son is given," and the angel declared that his name should be called Jesus, for he should save his people from their sins (not in their sins). And this he has accomplished. For it is said of Jesus, that he was made a little lower than the angels for the suffering of death. He took not on him the nature of angels, but he took on him the seed of Abraham. He took a body as yours and mine, and in that body our blessed Redeemer suffered and died upon the Roman cross; and before he expired he said, "It is finished."

What was finished? Through the mouth of one of his prophets the Lord had said, the transgression of his people was finished. And by this one offering he finished the work of redemption, by which he hath perfected forever them that are sanctified. Then by the Spirit of our God, they are called with an holy calling, to a knowledge of the truth. And this is not according to the works of the creature, but according to the power, purpose and grace of God, which was given them in Christ Jesus before the world began. It is his will that his children should be blessed with all spiritual blessings, and that they shall be raised up and made to sit together in heavenly places in Christ Jesus. All of these things are in accordance with the purpose and will of God. For he hath said that all this is according to the choice which he hath made of his people in Christ Jesus before the foundation of the world. He chose them that they should be holy and without blame before him in love. God is love, and all that are begotten of God are made to love him. The apostle John said, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." And Paul hath said, "If sons, then heirs of God, and joint-heirs with our Lord Jesus Christ." O, what wonderful love was this. It unites the children of God together. They are closely framed and knit together by the Spirit of our God, and shall grow together unto an holy temple in the Lord. Therefore, my dear brethren, we should feel to render thanks to our God for his mercy and love toward us. As obedient children let us love one another, and try to live in peace one with another, and thus fulfill the law of Christ. The apostle hath said, "Love worketh no ill to his neighbor," and also that, "Perfect

love casteth out fear." Let us, dear brethren, not become discouraged in the way, for Jesus hath said, "I will never leave nor forsake thee." He will not leave one to perish. Jesus said, "I will give them eternal life, and they shall never perish." And it is said, that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jesus said that he came not to do his own will, but the will of him that sent him, and that the will of God was, that of all that he had given to Jesus, he should lose none, but should raise them up in the last day. Again, said Jesus, "All that the Father giveth me shall come unto me, and whosoever cometh unto me I will in no wise cast out." Then fear not, little flock, for it is your Father's good pleasure to give you the kingdom. The salvation of this little flock is not by works of righteousness which they have done, as some say, but it is according to his own purpose and grace which was given them in Christ Jesus before the world began. It is according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost. How great this change. Regenerated and born again. Twice born, yes, made new creatures in Christ Jesus. This great change must be wrought in every son and daughter of Adam before they can see or enter the kingdom of God. As many as the Lord our God shall call, shall enter into his kingdom, for they are all called with an holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ before the foundation of the world. Now with reference to their perseverance to glory, an apostle hath said, "That neither death, nor life, nor angels, nor principal-

ities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Then, as the apostle said again, "If God be for us, who can be against us?"

I have dropped you a few hasty lines as they have come to my mind. Do with them as seems good to you, and all will be right with me. I will inclose in this letter an express order for five dollars, to pay you for your most valuable paper, the SIGNS OF THE TIMES, and you will please continue it for another year, as I do not wish to do without it. Please excuse delay, as I have been at home but little during this year. Remember me, a poor old sinner, in your prayers.

Yours in hope,

I. McCARTY.

GAYLORD, Kansas, Dec. 19, 1898.

ELDER G. BEEBE'S SON—DEAR BROTHER IN A PRECIOUS HOPE:—As the time has come to send on my renewal for the SIGNS OF THE TIMES, I thought I would write a few lines. Although late, I want to say that I am well pleased with the present shape of the paper, but it seems a long time between issues.

I will give a little sketch of our little church, in Smith and Osborn Counties, Kansas. The church was constituted in 1881, with six members, and though we have had lonely seasons, and I sometimes think our full share of trouble and confusion in times past, I am, I trust, thankful to the Giver of every good and perfect gift, that we can say that peace and fellowship abounds in our borders, and that we are occasionally receiving members, so that now we have a membership of twenty-four, with prospect of others coming ere long. Within the last year

we have had more visiting preachers than all the rest of the time since the church was constituted. For several years the nearest preacher lived seventy miles from here. The last two years our pastor, Elder Jacob Olds, has lived in Osborn County, and last week Elder I. A. Moore, of Cottage Grove church, of Illinois, moved into our settlement, and his son, Elder S. F. Moore, has been visiting with us, and he may conclude to locate in this part of the country, and Elder R. M. Simmons, of Three Forks of Nodawa church of Missouri, is arranging to locate in Osborn County next spring. These with two or three young brothers that are making manifest that they have gifts, that we feel will be profitable, make us feel to hope that our lonesome days are past.

Pray for us, that we may keep the bond of peace in the unity of the Spirit.

Yours in hope,

J. P. AYDELOTT.

MONROE, W. Va., Dec. 3, 1898.

G. BEEBE'S SON—DEAR BROTHER IN CHRIST:—May one so sinful and weak as I feel myself to be, call you by that name? As my last year's subscription is out the fifteenth of this month, I inclose two dollars to pay for the SIGNS another year. I cannot think of doing without them, for I get the most preaching that I receive out of them. I firmly believe the glorious doctrine which they proclaim so earnestly. I feel that I have been kept by the power of God through faith. I know that I am a poor, sinful mortal, and that in my flesh dwells no good thing, but in my blessed Savior is righteousness and redemption, and he is all and in all to me. He is the chiefest among ten thousand, and the one altogether lovely.

"When asked what of Jesus I think?

Although my best thoughts are but poor,

I say he's my meat and my drink,  
My life, and my health, and my store."

It is so strange that people taking your noble paper do not pay for it. It looks bad to me. I would pay for my subscription, if I had to get the money by day's work. I am a poor old woman, but I always manage to pay my subscription beforehand. I will be sixty-seven years of age the thirteenth of this month. I have had a home with the Old School Baptists for fifty years. Elder Joshua Corder baptized me, and by the grace of God I hope to live and die an Old School Baptist.

Dear brother, do with this poor scribble as you think best. May God be with you always.

Your sister,

EMELINE FINDLEY.

## EDITORIAL NOTICES.

### PLEASE BE SURE

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

**EDITORIAL.**

MIDDLETOWN, N. Y., FEBRUARY 1, 1899.

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.*

**IMMORTALITY—ETERNAL LIFE.**

No words can possibly be of more importance to one who confesses himself a sinner, and who realizes and confesses his just condemnation to death and endless punishment, because of his sins. These words have been much upon our mind of late, and we feel like saying some things about them to the readers of the SIGNS.

First, it seems needful that we learn the meaning of the words as they are used in the Scriptures. In striving to trace out their meaning, among the things which demand attention, is the fact that they do not mean the same thing. The original Greek words from which they have been translated, do not mean the same thing, and are very different words. The words *immortality* or *immortal*, occur but six times in the New Testament, and not at all in the Old Testament. Three times it is translated from the Greek word *aphthortos*, which signifies incorruptible, immortal, imperishable, undying and enduring. Three times it is translated from the Greek word *athanasia*, which signifies separation, or freedom from death. This is the word used by Paul in 1 Timothy, when he says of God, "That he only hath immortality," &c. The Greek word *than-*

*atos*, signifies death, and the Greek letter "a," signifies privation. Literally the whole word signifies deprived of death. It means that he who possesses immortality, cannot be subject to death. Death cannot approach to him.

The word *life*, when in the Scriptures it is used in connection with the word *eternal*, is from the Greek word *zoe*, which signifies life, motion, activity. It is often translated from other Greek words in the New Testament, but never in connection with the word *eternal*. As thus used, the word means life in its substance or essence, rather than in any particular forms of its manifestation. Thus we see that the two words, *immortality* and *eternal life*, are different in meaning, and when we read them we ought not to confound them. Paul makes a distinction in Romans ii. 7. He speaks of those who seek for glory, honor and immortality, and says that upon them shall be bestowed eternal life. Thus the two words do not signify the same thing. Also, in 2 Timothy i. 10, Paul makes the same distinction between the two words, where he says that both life and immortality have been brought to light through the gospel. It has seemed to us that the two words bear this relation to each other. *Immortality* signifies the substance, or essence, of that holiness which our God possesses, and which no creature can possess until it is conferred upon him, while the words *eternal life*, are rather the result of the possession of immortality. *Eternal life* cannot be predicated of any being where immortality is not found.

The words "eternal life," do not mean simply continuing to live endlessly, but a different order of life from this mortal life. When Jesus said that he would give unto his sheep eternal life, he did not mean simply endless existence, but

another kind of life. So when Paul speaks of those to whom God would give eternal life, he means another sort of life from this present life. Those who become partakers of the divine nature, or of the immortality which is in God alone, also receive this peculiar life, which is called eternal. The extension of this mortal, sinful life, which believers come to hate endlessly, does not entitle it to the word eternal. Endless duration, in other words, is not eternal life. Perhaps we may refer to this again.

Now we call attention to some things said concerning immortality. First, it is said that "God only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." Now this must mean that he only hath immortality originally, and in the spotless holiness and purity of his own nature. For if not now, yet in the future, it is expressly said, that those who believe shall possess it. They are said to seek for it, and it is said to be brought to light through the gospel. This expression must mean that it is conferred upon the people of God, for in no other way could it be brought to their knowledge so as to have any meaning to them. The expression means that God hath through the gospel revealed to his sinful but redeemed people, that life and immortality shall be theirs (notwithstanding their sin and mortality here) through Jesus Christ our Lord. The gospel of the Son of God tells of this, and it is the blessed hope set before the christian. Paul says, "This mortal must put on immortality," and again he says, "When this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory." So that it seems evident that the statement that God only hath immor-

tality, must mean as said before, that he only in and of himself possesses it, and that if to any creature it shall ever belong, it must be because conferred by its original possessor. But thanks be to God, his chosen shall become partakers of the divine nature, of his holiness and immortality.

It seems important also to keep in mind the connection between life, immortality and holiness. The one cannot be without the other. So also it is important to remember that sin and death are inseparable. Sin is set over against holiness, and life and immortality are set over against death. Sin and death are inseparable, because sin works death. It was not by the arbitrary command of Jehovah that sin and death were put together, but the one necessarily works the other. Sin cannot be without death; they hold the relation of cause and effect. So, on the other hand, it is not the mere arbitrary command of Jehovah, which puts holiness and immortality together. Death cannot come where holiness dwells. Death cannot approach to God, as we have before said when defining the meaning of immortality, and it cannot approach to those who have received of his righteousness. They who possess the holiness which God confers upon his redeemed, cannot die, they must live as the necessary result of the holiness, which has been bestowed upon them. That which partakes of the divine nature must be as indestructible as is the divine nature itself. Could there be a stronger assurance that the chosen of God shall never perish?

It seems most important also to emphasize the entire distinction between eternal life, or immortality, and simple, unending duration of existence. We speak especially of this, because it has become very fashionable to speak of man as

possessing an immortal soul, &c. To assert this is of course a flat contradiction of the statement of the divinely inspired Paul, in his letter to Timothy. Let it be expressly remembered that he directly says that God only hath immortality; and let it be also remembered that the Master implied that men by nature do not possess eternal life when he said that he gave it unto his sheep. Had they possessed this life before, he could not have said, "I give it unto them." Men, fallen men, do not possess immortality until it is given them through the revelation of God in their souls, and they have become partakers of the divine nature. Endless duration of existence is another thing altogether. Angels are never said to be possessed of immortality. It is never said that it shall be given to them. It is emphatically a blessing which according to the Scriptures, is conferred upon sinful men alone, through him who has redeemed them. And yet we suppose that all believe that angels have endless duration of existence. We refer to this to emphasize the distinction between mere endless existence and immortality. Our attention was called to this distinction at a very early age, soon after we obtained a hope in the Redeemer. A sect sprang up in the section of Maine, where we lived at that time, who taught the sleep of the dead until the resurrection, and then that the finally impenitent should cease to exist forever. They often would refer to the words of Paul in Timothy, as proof of this, saying that God only had immortality. This was true; but as we carefully searched the Scriptures, we could but see, as it seemed to us, that endless continuance of existence was not immortality, and that eternal life did not mean a continuance of this life which we now lived, but another kind of life altogether.

But what a blessing beyond all power of words to describe, is this gift of immortality, to those who receive it. It is as the original word means, from, or away from death. Death cannot come near to them. This means, as shown before, that sin cannot approach them again. It means that every longing aspiration after holiness shall be satisfied. Did not the sweet singer of Israel mean just this when he said? "As for me, I will behold thy face in righteousness, I shall be satisfied, when I awake, with thy likeness." Did not Paul mean this when in view of the glorious hope of the resurrection, he broke forth in ecstatic language, and said? "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?" What is it that every child of God, when led by the Spirit of holiness, desires and longs for most of all? Is it not to be holy as God is holy? And as Jesus their Lord wrought out a perfect righteousness for them, and brought it in, he won the final victory over sin and death, for them, so that now to him who believes, death has no sting, and the grave no victory, and hell itself no terrors. In this blessed assurance of faith in the finished work of Jesus, Paul could "desire to depart, and to be with Christ: which is far better." Having this hope in them, Paul could say again that his brethren, by patient continuance in well doing, did seek for glory, honor and immortality. This was all their desire. Because of it they endured, (for so the word patient signifies) as seeing him who is invisible. And to those who thus in hope endured, Paul declares that God gives eternal life. Unto the invisible God they ascribe eternity and immortality, and they hope to see him as they are



seen, and to partake of his fullness, even the fullness of holiness forever. Thus they confess themselves creatures, and he their Creator. They confess themselves sinners, and he their Savior. They confess themselves mortal, and him immortal. They confess that they abide under the sentence of death, and that he alone gives eternal life. How vain and foolish, in view of these eternal truths, appears the claim of men, that heaven, and holiness, and immortality, are put into the grasp of men to hold or to throw away, as it may please themselves. To the eternal God alone belongs eternal things. Poor, finite man cannot deal with finite things, so as to use them to his own best advantage. If he cannot take proper care, and cannot rightly use these temporal things, who shall commit to his care the true riches? We need to be kept, and thank God we are kept, by the power of God unto our final inheritance, and rejoice that this inheritance is also kept by the same power, until we receive it in all its fullness and glory. It has been often said that God's people are prepared for a prepared place, and it may also be said that they are a preserved people, for a preserved inheritance. Our God deals with eternal things, and all that we can ever have to do with them is to receive them; and this reception of them is by an experience of their power. Sin, sorrow and trial, vex and grieve us now, but they shall not always. Reigning grace, and striving sin, wage a constant battle within, and temptations and trials vex us from without. But as sin has once reigned unto death, even so shall grace reign, through Christ our Lord, unto eternal life. Through a present experience of grace in all our trials, we have a right to expect victory at last, when death itself shall be destroyed. Then

shall we know, as we cannot know now, what it will be to be made immortal, and to partake of eternal life.

"This glorious hope revives  
Our courage by the way,  
While each in expectation lives,  
And longs to see the day.

From sorrow, toil and pain,  
And sin we shall be free,  
And perfect love and friendship reign  
Through all eternity."

C.

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## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

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### THE JUDGMENT.

THE Scriptures assure us that God will judge the world in righteousness at the last day, by that Man whom he hath appointed. Paul testifies that that judgment shall be according to his gospel.

By the term judgment, in a scriptural sense, and when used in reference to God's judgment, we are not to understand a court of investigation, for the purpose of ascertaining the guilt or innocence of those who are to be judged. A trial, according to law, examination of witnesses, and an investigation of circumstances, is indispensable before a finite court, in order to convict the guilty or justify the innocent. But God, the Judge of all, is infinite. All things are naked and open to his omnipotent eye, so that he needs not to be informed of the state and condition, prospect or destiny of any of his creatures. The ungodly are condemned already, and the wrath of God abideth on them. Judgment has already come upon them to condemnation, and under that condemnation they are even now held, under chains of darkness, reserved unto the day of judgment, (not to be tried,) but to be punished for the guilt of which they are already convicted. This guilt has been found upon all the posterity of

Adam; all have sinned and come short of the glory of God; and, as evidence of this, death has passed upon all men. Even the subjects of grace and salvation were by nature children of wrath, even as others. There is nothing in their nature, or practice, as the children of the earthly Adam, to distinguish them from the rest of the fallen family of mankind. The judgment of the last day, as we have said, shall be according to Paul's gospel; and as we read the gospel preached by Paul, we understand that God, from the beginning, has chosen his people unto salvation, through sanctification of the spirit and belief of the truth. This choice, Paul says, was anterior to the foundation of the world. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 3, 4. The salvation to which God has chosen his people is from sin and wrath, and the accomplishment of it is by their full, free, perfect and eternal redemption, which is in Christ Jesus, in whom they are chosen. Having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace wherein he hath made us accepted in the Beloved, in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace. (Eph. i. 5-7.) By virtue of this election, wherein God hath chosen his people to salvation, a ransom was provided, and they are redeemed from sin and wrath, and made acceptable unto God in the Beloved, in whom they have redemption, and they are freely justified through the redemption that is in Christ

Jesus. "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. viii. 1. This is as the waters of Noah unto the Lord: for as he has sworn that the waters of Noah shall no more go over the earth, so has he sworn that he will no more be wroth with his people, nor rebuke them; for the mountains shall depart and the hills be removed, but his kindness shall not depart from them, neither shall the covenant of his peace be removed, saith the Lord that has mercy on them. (Isaiah liv. 9, 10.)

The sins of God's people were open, going beforehand to judgment. They were carefully reckoned up, and in all their magnitude of number and turpitude, they were all laid upon him who was made sin for them, that they might be made the righteousness of God in him. In laying upon him the iniquities of us all, (that is of all whose sins he bore in his own body on the cross,) their sins necessarily went beforehand to judgment. Also, in an experimental sense, when the sinner is quickened and made sensible of his lost and helpless condition, his sins are set in order before him, and he sees, feels and acknowledges his guilt, and the dreadful sentence of the law of God in his condemnation; not until the precious Savior is revealed to him, and an evidence that he has canceled the law's demands on his behalf, can he see how God's justice can be sustained in his damnation. But in the revelation of Christ, he is enabled to say, "Surely he hath borne our griefs and carried our sorrows; he was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." The saints of God are already judged, con-

demned and executed in their Head and legal representative. They are crucified with Christ. (Gal. ii. 2.) Baptized unto Jesus Christ, baptized into his death, buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. (Rom. vi. 3, 4.) They are redeemed, justified and cleansed by the washing of regeneration, and shall never again come into condemnation, for they are passed from death unto life. Their sins can never be brought in judgment against them again, neither in time nor in eternity, for God has promised to remember them no more. As a thick cloud he has blotted them out. They have therefore nothing to fear in regard to a judgment to come. This matter is forever settled from the following considerations:

First. Their judgment has already past, as we have shown by the foregoing arguments and testimony.

Second. Sin is a transgression of the law, and where there is no law there is no transgression; and the saints are no more under the law, but under grace. The sting of death is sin, and the strength of sin is the law; but thanks be unto God who giveth us the victory through our Lord Jesus Christ.

Third. The church is the mystical body of him who is the Judge, by whom the world is to be judged in righteousness at the last day; and in that body, the church, Christ will preside in the final judgment, and all his members will perfectly acquiesce.

Fourth. Their sins are covered by the expiatory sacrifice of the Lord Jesus Christ, and God has made a solemn and everlasting covenant with them, that he will remember their sins and iniquities no more.

Fifth. Because as soon as Christ the Judge shall appear, they shall see him as he is, and shall be like him. He is himself their Wisdom, Righteousness, Sanctification and Redemption. No examination will be required to demonstrate the perfection of their righteousness, for Christ as their righteousness cannot be impeached. Their maker is their Husband, the Lord of Hosts is his name, and their Redeemer is the Holy One of Israel, the God of the whole earth shall he be called. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

The judgment of the last day, therefore, so far as the saints are concerned, is but the execution of what we are assured in Paul's gospel shall be accomplished. The Lord himself shall descend from heaven with a shout, and the voice of the archangel and the trumpet of God, and the dead shall be raised incorruptible, and the saints shall be caught up, shall meet their Savior in the air, and so shall they be forever with the Lord. The foundation of God standeth sure, having this seal, for the Lord knoweth them that are his. Here, then, let your faith rest upon the promise which God, that cannot lie, made before the world began. The judgment of the ungodly, so far as we understand the testimony, will not rest upon disclosures then and there made, but it will embrace the execution of the decision already made; for, as we have proved, they are already tried, found guilty, and they are condemned already, and the wrath of God abideth on them.

We might greatly extend our remarks upon this subject, and shall, probably, at some future time, if spared, show how many portions of Scripture, which relate to the present organization and government of the church of God, have been

misapplied, and used as though they had been spoken in reference to the final judgment of the last day. The Lord shall judge his people. He does now judge them. His judgment-seat is in Zion, and all his disciples are amenable to that judgment-seat for every idle word, and for every vain and foolish thought. But they are judged under the law of the kingdom of Christ, and not by that law which is the administration of death. If they forsake the law of Christ, under which they are brought, and keep not his commandments, he will visit their sins with a rod, and their transgressions with stripes; but his loving-kindness he will not take utterly away, nor suffer his faithfulness to fail. The saints are dead to the law, by the body of Christ, and are quickened together with Christ, raised up together, and made to set together in heavenly places; and they are married unto him that is risen from the dead, that they may bring forth fruit unto God.

One great, though somewhat common mistake, which has tended to involve the subject, much to the depression of the children of God, has been in supposing that Christ will not occupy his judgment-seat until he shall come in the last day to raise the dead and judge the world. But divine revelation assures us that "The Lord is our Judge; the Lord is our Law-giver; the Lord is our King; he will save us."—Isaiah xxxiii. 22. As Judge, his decisions are as final now as they shall be when he shall present his spotless bride before the throne of his Father, and turn the wicked into hell, with all the nations that forget God.

Carnal professors, and graceless legalists, may require the terrors and thunder of Mt. Sinai, and the fearful apprehension of a judgment to come, to whip them into an unwilling subjection to what they

call holiness, piety and religion; their highest motives being selfish, the hope of heaven and the fear of hell; but those whom the Son has made free, have received not the spirit of bondage again to fear, but the spirit of adoption, whereby we cry, Abba, Father. The mind and Spirit of Christ is in them, holiness is their element; they love God, love holiness, and hate sin.

"Immortal principles forbid  
The sons of God to sin."

They are born of God, and his seed abides within them, and they cannot sin, because they are born of God; and the sin which is in their flesh, they loathe and hate; for it is at war with the Spirit of life which is within them, and it makes them groan, being burdened, and long and sigh for the day when mortality shall be swallowed up of life, and they delivered from the body of this death.

MIDDLETOWN, N. Y., June 15, 1856.

#### ILLUSTRATED CATALOGUE.

ALTHOUGH we have not published for some time our advertisements of large Family, and Pulpit Bibles, and a number of other books, formerly advertised, yet we have them for sale, and any one wishing to purchase, can obtain full information in regard to them, by sending for one of our handsome illustrated catalogues, which we mail free.

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

Previously acknowledged.....	\$220 15
O. F. Ballard, N. Y., \$3.50; Elder D. Bartley, Ind., \$2.00; Mrs. T. V. Richardson, Md., \$8.00; Friends in Kentucky, \$1.50; Mrs. C. G. Christenson, Ore., \$1.50; N. E. Challis, Mass., \$1.00; L. B. Ford, Mass., \$2.00; Jesse C. Ellis, Ohio, \$1.00.—Total .....	20 50
Total to date.....	\$240 65

## S E L E C T E D .

## ECCLESIASTICAL TYRANNY.

THE National Reform Party is turning our courts of law into courts of theology by legislating upon religion, thus trying to make the masses religious by law. Satan himself could be made that kind of christian, but he would be Satan still.

According to the word of Christ, the civil power has nothing to do with either God or religion, nor with offenses against God or religion. Religion is defined by Webster as "the recognition of God as an object of worship, love, and obedience." Another definition, given by the National Reform Association itself is, "Man's personal relation of faith and obedience to God." Civil government has nothing to do with a man's personal relation of faith and obedience to God. If he has no faith at all, and makes no pretensions to obedience to God, that is nothing to the civil government, so long as a man conducts himself civilly. Neither has civil government anything to do with offenses against God; the Lord himself can attend to that. A man is responsible alone to God for the offenses which he commits against God. Civil government has no business to establish a religion, and then make offenses against it criminal; nor has it any business to put itself in the place of God, and presume to declare that an offense against the governmental idea of God is an offense against God. How is civil government to know whether an act offends God or not?

The National Reformers propose to stop all Sunday trains, Sunday newspapers, shut up saloons, stop street-cars, milk wagons, &c.; and as one minister said, have the police order people to church. In Matt. xxii: 21, Jesus says,

"Render unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Morality belongs to God, civility to the State, or government.

Here the question pertinently arises, Shall the legislature and courts of Ohio adopt the wishes of the theologians, and, in violation of the rules of law, undertake to make the statue of God that which it was never intended to mean? In contemplation of this demand which is now made by the theologians, a court or legislature which should allow a public sentiment to influence it in giving to a written constitution a construction not warranted by the intention of its founders, would be justly chargeable with reckless disregard of official oath and public duty.

The theologians have given to the fourth commandment a construction which is not in any sense warranted by the intention of the author of the commandment. They come to the State legislature and ask it to allow itself to be influenced by these theological sentiments, in giving to that written constitution of the government of God, a construction which is not warranted by the intention of the founder of that constitution. As Judge Cooley says, Such a thing done to a human constitution, or earthly statue, would be reckless disregard of official oath and public duty. But if this is true in the case of things wholly human and earthly, what should be thought of such an action with reference to a divine constitution and heavenly law? Will the State legislature allow this theological sentiment to influence it to commit an act with reference to the constitution and laws of the living God, which if committed with reference to the laws of man, would be reckless disregard of official oaths and public duty? Not only do I ask, Is the State legislature ready to do

this? but, Is it ready also by doing it to force the State courts into sanctioning of it in direct violation of the plainest principles of every rule for the construction of law?

Is the State legislature ready to take the step which would turn our courts of law into courts of theology? Such would be the only effect of the enactment of such a law as is here demanded by the theologians; because when the law comes to be interpreted by the courts upon the basis upon which the law is enacted, the first day of the week as the Sabbath can never be sustained by rules of law or by the principles of interpretation established in law. The only way it can ever be sustained is by principles established by the theologians and by theological distinctions, in total disregard of the rules of law; and the effect of it can be nothing else than to turn our courts of law into courts of theology.

The government of God is the only moral government. God is the only moral Governor. The law of God is the only moral law. To God alone pertains the punishment of immorality, which is the transgression of the moral law. Governments of men are civil government, not moral. The laws of states and nations are civil laws, not moral. To the authorities of civil governments pertains the punishment of incivility, which is the transgression of civil law. It is not theirs to punish immorality. That pertains solely to the author of the moral law and of the moral sense, who is the sole Judge of man's moral relations.

Nebuchadnezzar, king of Babylon, tried to force the three Hebrew children to obey man's law in the place of God's law. He made a failure; so will the National Reform Party.

Sunday and Sunday laws are of the devil. Read Rev. xii: 17: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ."

BIBLE TRUTH.

## POETRY.

### MUSINGS IN THE TWILIGHT.

[DEDICATED to sister Bessie Durand, of Southampton, Pa., whose sweet epistles of christian love are so cheering to me in my invalid life.]

'Tis the pensive hour of twilight,  
And the sombre shadows fall,  
While a deep and solemn stillness  
Seems to hover over all.

Lying here alone, dear sister,  
In the quiet of my room,  
Thoughts of precious forms and faces,  
Rise to dissipate the gloom.

Though I've never seen you, sister,  
Yet your face like others true,  
Now appears in fancy's vision,  
And I long to speak to you.

Long to tell you how I love you,  
That to me you are most dear,  
That your loving words of comfort,  
Often fill my soul with cheer.

And I trust the love, dear sister,  
That I feel for you to-night,  
Reaches out beyond these shadows,  
To the realms of endless light.

And though many miles divide us,  
Yet the thought to me is sweet,  
That a blessed day is coming  
When our weary souls shall meet,

Where no darkness gathers, sister,  
Where no sombre shadows fall,  
Where the light of heaven ever  
Sheds a splendor over all.

NANNIE B. EDWARDS.

OWENSBYVILLE, Ga., Nov. 13, 1898.

### ARE THESE RICH TREASURES FOR ME?

[BY special request of some Baptists and readers of the SIGNS, I have copied two pieces of my father's poetry, one printed in 1888, and the other I think was never printed in the SIGNS. If at any future time you have space, and think them worthy, please publish them.

SARAH E. RUNKLE.]

MACOMB, Ill., Jan., 1899.

How often with wonder thy word I explore,  
What beauties and treasures I see;  
'Tis like a vast ocean without any shore;  
But are these rich treasures for me?

Thy promises, Lord, in profusion abound,  
And blessings as rich as can be,  
And balm in abundance to heal every wound,  
But are such provisions for me?

There's mercy for sinners, the helpless and lost,  
 Forgiveness and pardon all free;  
 There's wine, milk and honey bestowed without cost,  
 But O, are these blessings for me?  
 I read there's provided a rich throne of grace,  
 To which all poor beggars may flee;  
 And I would resort to that hallowed place,  
 But fear that it is not for me.  
 A door is wide open for such as desire  
 The King in his beauty to see;  
 A glimpse of his glory doth set me on fire,  
 But is that door open for me?  
 I'll go there and ask if such beggars as I  
 Are allowed to partake of his store;  
 For I learn none were ever permitted to die,  
 Who earnestly knocked at the door.

I. N. VANMETER.

## PSALM XLVI. 10.

"Be still, and know that I am God."  
 Be still, dear child, nor dare complain  
 Beneath thy Father's chastening rod;  
 He says, "I will thy strength sustain:  
 Be still, and know that I am God."  
 Be still when through the furnace led;  
 The flame shall prove to be thy good;  
 The guide that leads thee, child, hath said,  
 "Be still, and know that I am God."  
 "I only will thy dress remove,  
 And thou shalt soon be sent abroad;  
 I deal with thee alone in love:  
 Be still, and know that I am God."  
 Though Sinai's thunders may resound,  
 The trumpet's voice may sound aloud;  
 Yet in the Lord is safety found:  
 "Be still, and know that I am God."  
 Though winds may blow, and clouds may rise,  
 And dark and dreary be thy road;  
 Thy Father rules both earth and skies:  
 "Be still, and know that I am God."  
 He that in heaven, and earth, and seas,  
 Rules all creation with a nod,  
 Says, "Trust in me, and be at ease:  
 "Be still, and know that I am God."  
 Thy doubts and fears, thy joy and grief,  
 He measures out to thee for good,  
 And will in due time give relief:  
 Be still, and know that he is God.  
 His way, dear child, is in the sea,  
 His footsteps in the mighty flood;  
 In sovereign love he says to thee,  
 "Be still, and know that I am God."

I. N. VANMETER.

## OBITUARY NOTICES.

DIED—Dec. 19th, 1898, at his late home, in the city of Macomb, McDonough Co., Ill., of old age, and infirmities incident thereto, hastened by pneumonia, at the ripe age of 92 years, 4 months and 18 days, Elder **Samuel L. Dark**. The subject of this sketch was born in North Carolina, July 31st, 1806. At the age of three years he moved with his parents to Wilson Co., Tenn. Then in 1828 came to Schuyler Co., Ill., where he taught school for a time, until the breaking out of the Black Hawk war. He enlisted, and served under General Duncan. It was during the campaign against the Indians, while in camp near Rock Island, Ill., that the first religious impressions came into his life. He was wild, reckless and brave, and in a spirit of bravado he received and quickly accepted, in mock solemnity, an invitation from his comrades-in-arms to preach a funeral sermon over a deceased army mule; and it was during the delivery of this discourse that he saw the deep depravity of a sin-defiled heart. And he never saw any real peace of mind until the crucified and risen Savior was revealed to him in a most miraculous way.

Then Jesus all the day long  
 Was his joy and his song;  
 O, that more his salvation might see.

Now my remnant of days  
 Will I spend in his praise,  
 Who hath died my poor soul to redeem.

Soon after this he united with the Old School Baptist church, and straightway he conferred not with flesh and blood, but began almost immediately to preach Christ, and has continued for over sixty years without wavering, or turning either to the right or to the left. His was one of the most remarkable minds I ever knew. It seemed like an immense store-house, where everything that ever entered, was carefully stored for future use, and nothing was lost or mislaid. He was never known to ride a hobby of any kind, and never took sides in any difficulty between churches or brethren, but was always found standing in the breach, pouring oil on the troubled waters. He made no compromise with anything that seemed to him to detract from the glory of God, from the conception to the consummation of the great and glorious plan of redemption through Jesus Christ our Lord. His life was literally spent in the service of the church. He never allowed ordinary worldly matters to keep him from filling his appointments. His gift was that of a confirmer and establisher in doctrine, and an expositor of every false way. He was married three times. His first marriage, with Miss Matilda Moore, occurred in 1834. She died in 1836. This union was blessed with one child, which died in infancy. In 1841 he was married to Miss Christiana Waymac. Eleven children blessed this union, eight of them survive: Mrs. Samuel Thompson and Mrs. N. J. Goff, of



Missouri; Mrs. F. Wilson and Andrew Dark, of Macomb; Mrs. G. B. Reed, in Schuyler Co., Ill.; P. C. Dark, Mrs. M. Curtis and Mrs. Perry Huff, near Brooklyn, Schuyler Co., Ill., in and near the old home. The other three passing away in infancy and early manhood. Then in 1863, he married Mrs. Nancy Morris, who, with one daughter, Mrs. Grace Dark Tutt, survive him, and together with Miss Ophelia Morris, his step daughter, ministered to his wants during his declining years, and stood by him until he passed peacefully, as a shock of corn fully ripe for the harvest, into the presence of him who has said, "Come unto me." At the time of his death he was a member of the New Hope church, and was the pastor of the church, but for some time previous to his death he had been unable to attend the meetings. Sister Sarah E. Runkle, has kindly written of his last days, and his death, which we here append.

During all the past season, and for several months before his death, when I visited him often, I never saw him seemingly in darkness, or troubled with doubts, but he seemed always to be hopeful and cheerful, ever blessing and praising the Lord for his mercy to him, "the chief of sinners." At one time he said, "I know that religion is not a myth, but it is real, I feel it in my heart. Praise the Lord," &c. Several times I read some letters to him I had received, and he would weep like a child on hearing from the brethren, and that they remembered him, ever sending his love to the brethren, especially the ministers, beseeching them to be faithful in all things. "Tell them," he said to me on going to Salem Association, "to preach the truth against all opposition, and not be ashamed of the testimony of Jesus," &c. At another time when hearing of some trouble among the brethren, he said, "O, that the brethren would cease striving about words to no profit, but would forbear each other in love. When they are brought to the verge of the grave, and face to face with their Maker, then pride, pre-eminence and vanity, will find no place. O, that all may think of these things." He would always ask if there was any news from the churches or the brethren, even up to a few days before the last, and was so glad and thankful to have his brethren and friends visit him. I never heard him murmur, but said it was all right that he should suffer, and it was nothing to what Christ had suffered for him. He was ever grieving over his sins and shortcomings, and felt to be the least of all saints. He was conscious up to almost the very last, and when asked if all was bright before him? with a smile he raised his right hand in token of "yes," being then speechless. Two days before he died, I asked him if he was at peace, and happy? and with difficulty he answered, "Yes, I am nearly in the other world, I am happy. It is all yea and amen to the glory of God." A short time before he passed away, while suffering from shortness of breath, he said, "I will never be

any better till I am resting on Jesus' breast." He died very easy and quietly, like a child going to sleep, without a struggle.

The funeral occurred from his late residence, Wednesday, at 2 o'clock p. m., Dec. 21st, and considering the inclemency of the weather, was quite largely attended. Elder Humphrey had charge of the singing, Elder Cotrell spoke in prayer, Elder Witty read the Scriptures, Elder Dobbs read the obituary notice, the writer spoke for a short time from 2 Timothy iv. 6-8, followed by Elder Dobbs, with short but very comforting and appropriate remarks. Also, Elder Cotrell spoke feelingly and briefly of the life and services of deceased, then, after taking a last farewell look at the broken tenement of clay, we placed him gently in the grave, to await the pleasure of the Lord.

SMITH KETCHUM.

CHAMPAIGN, Ill., Jan. 9, 1899.

**Mrs. Hannah Keyt Butcher** departed from this mortal state at her home in Middletown, N. Y., at 5 o'clock p. m., on Monday, Dec. 5th, 1898, after an illness of five months. The immediate cause of death was apoplexy. Throughout her illness she was very cheerful, and never complained. Even when unable to talk to her family, she sang hymn after hymn, thus occupying much of the time. Her favorite hymn was No. 365, (Beebe's Collection), "My Shepherd will supply my need," &c. To a member of the church who called on her she repeated the words of the inspired psalmist, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion forever."—Psalms lxxiii. 25, 26.

Our departed sister was born in London, England, in 1827, and was the last survivor of the family of Elisha and Hannah Walton Keyt. She was married to Mr. Thomas Butcher, forty-eight years ago. She came to Middletown thirty-five years ago, after residing in Elmira, N. Y., seven years. She was baptized in London, fifty-one years ago. Surviving her are her bereaved husband and two children, Alfred, of Brooklyn, N. Y., and Mrs. John Jordan, at home. All the church, of which she was a highly esteemed member, and a large circle of friends, unite with the immediate family in heartfelt sorrow that they shall see this dear one no more in the flesh. May the grace of our Lord Jesus be richly ministered to the consolation of each of the mourning ones, and may each be enabled to rest in the faith of our Lord Jesus Christ, which sustained the dear sister even in her last illness, giving her the victory over affliction and death.

A large company of members of the church, and of devoted friends, attended the funeral services at the desolate home, on Wednesday, Dec. 7th, where Elder Wm. L. Beebe spoke from Hosea xiii. 14, after which Elder H. C. Ker made some very appropriate remarks in attestation of the high esteem in which the church

held sister Butcher, and the deep feeling of grief which overwhelmed their hearts in her departure.

WM. L. BEEBE.

WARWICK, N. Y.

DIED—At his late residence in Wilmington, Del., on Friday, Jan. 5th, 1899, Mr. James W. Simperts, in the 76th year of his age. For the last thirteen years Mr. Simperts has been a resident in Wilmington, and a regular attendant at all our meetings. His death was sudden and shocking to us all, he not having been sick but three or four days. It may have been paralysis or pneumonia. If a man's life and deportment, and the company he keeps, may be regarded as a profession, Mr. Simperts made a profession, the sincerity of which he fully exemplified. His companion has long been a faithful member at London Tract. He was, however, always diffident, and distrustful of himself. I am informed that he had been a regular attendant at Baptist meetings for more than thirty years. An increasing interest was plainly noticeable of late years, in our meetings, and in the company of brethren. His end was peaceful as it ever can be in any case. The bereaved family evidently had the sincere and heartfelt sympathy of all who knew them.

On the evening of the 8th services were held at the house, and again the next day at London Tract, where the last rites were attended to. "Blessed are the dead that die in the Lord."

E. RITTENHOUSE.

STATE ROAD, Delaware.

## ERRATA.

BROTHER BEEBE:—Please let me mention that on page 2 of the SIGNS, near the foot of first column, a short sentence is wrongly transposed, printed thus: "Salvation from all sin, then is from sin, and Jesus thus saves." This mars the sense, as you will see. In the copy it reads, "Salvation, then, is from sin, from all sin, and Jesus thus saves." If convenient, please insert this correction. It is a very rare thing to see a typographical error in the SIGNS: The SIGNS is not only by far the oldest Baptist publication in our country, but it is also by far the purest, ablest and best.

In the love of Christ, your brother,

D. BARTLEY.

CRAWFORDSVILLE, Ind., Jan. 14, 1899.

## BOOK NOTICES.

I HAVE some of the Mary Parker books yet on hand which I will send by mail for 55 cents each. I have about two hundred, and wish to save myself from much loss if I can. I also have some of my Meditations, which I will send for \$1.00.

Your brother in hope,

SILAS H. DURAND.

SOUTHAMPTON, Pa.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 67. MIDDLETOWN, N. Y., FEBRUARY 15, 1899. NO. 4.

## CORRESPONDENCE.

### IN THE CLEFTS OF THE ROCK.

THIS is where the Lord's people are when the dear Savior makes his love known to them. "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." This also is their safe hiding-place while they remain in this mortal state. But how may we know that we are in the clefts of the rock? What kind of an experience is this? If the gracious and loving words of Jesus to his dove are sweet to our souls, then it is sure that we are of those to whom they are spoken; but it may be far from sure to us at the time, because of our feeling of great unworthiness, and because we cannot see that we are in that secret, safe and sacred place, where the dove is said to be. The clefts of the rock, being the sure dwelling-place of the dove, the bride of Christ, must be, as we think, a place most sweet and pleasant, free from trouble, and especially free from trouble on account of sin; and when we feel ourselves full of unrest, hedged in, afflicted, cut off from

our desires, unable to do what we would, finding evil present with us when we would do good, how can we think that we are in the clefts of the rock, and that the dear Savior can find any sweetness in our complaining, supplicating voice, or see any comeliness in our sorrowful countenance?

I have had some precious comfort in some experiences and thoughts upon this subject of late, and have for some time felt a strong pressure upon my mind to express, as I may be enabled, some of these things for the comfort of those who have been tried as I have been.

Moses said unto the Lord, "If I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight." And again, "I beseech thee, show me thy glory."—Exodus xxxiii. 13, 18. Such desires to see the Lord's way, and to behold his glory, are not from presumptuous curiosity, as we sometimes fear, but are the solemn actings of faith in the soul, preparing us for such revelations of himself as he designs to favor us with. He will hear all such questions, all such longings and pantings of the poor soul after him, and will answer them, but it will be "by

terrible things in righteousness."—Psalm lxxv. 5.

"And he said, I will make all my goodness 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 shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me and live. And the Lord said, There is a place by me, and thou shalt stand upon a rock: and it shall come to pass while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: and I will take away my hand, and thou shalt see my back parts: but my face shall not be seen."—Exodus xxxiii. 19-23.

When all this took place, (Exodus xxxiv. 1-7,) Moses was alone with the Lord in that most desolate and terrible mountain. "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. 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." What goodness and blessedness are here in this name, as thus far proclaimed! What a garden of delights, filled with most lovely flowers and richest fruits. What more could be desired by a poor sinner who hates sin, and hungers and thirsts after righteousness? Well might we say, if permitted to enter into this wonderful name, and enjoy its rich blessings, "O how great is thy goodness which thou hast wrought for them that fear thee; which thou hast laid up for them that trust in thee before the sons of men."—Psalm xxxi. 19.

But there is another syllable in this

mysterious and glorious name, which a sinful man cannot hear and live, unless hidden in the cleft of the Rock, and covered by the hand of the Lord. "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." This part of the Lord's name is full of terror, and is fraught with death to every guilty soul. It as surely bars every sinner from the safety and beauty of that holy name, as the flaming sword prevented the return of Adam and Eve to the garden of Eden, and kept from them the way of the tree of life.

Whether Moses was literally put into a cleft of a rock or not, we have in this cleft a figure of the absolute safety that was given to him while the awful name of the Lord was proclaimed. The Lord's hand that covered him while his glory passed by, is not a literal hand, to be discerned by our natural senses, but expresses to us his sure and absolute protection from a danger which is not to the body merely, but to the soul.

As this great experience came upon him, "Moses made haste and bowed his head toward the earth, and worshiped."—Exodus xxxiv. 8. In the proclamation of this terrible name Moses' prayer was answered. This name is the revelation of the Lord's way, of his goodness and his glory.

This rock represents Jesus. "There is a place by me," the Lord said, "and thou shalt stand upon a rock." Here is the only foundation upon which a sinful man can stand before the Lord. That sacred Rock was smitten in order that the Lord's chosen people might be safely hidden while his name is proclaimed before them, and while his glory passes by. When Christ was crucified the guilt of his people was

atoned for and removed, justice and judgment were executed for them, and the Lord's name was honored and glorified. That part of his name which declares that he will in no wise clear the guilty, still remains, but it does not exclude his people any longer, for they are free from guilt, being crucified with Christ, and thus hidden in the cleft of the Rock.

When "the name of the Lord cometh from far, burning with his anger" against sin, and "his lips are full of indignation" against the workers of iniquity, "and his tongue as a devouring fire," (Isaiah xxx. 27-30,) none of all the sinful race of man can stand before him. No man can see his face and live. "Who may abide the day of his coming?" None but those whom the Lord has put in a cleft of the Rock, and covered with his hand. These were safe in Jesus while the wrath of that holy and terrible name was visited upon him. He was able to endure the stroke of the sword of justice, to die and rise again, and thus to "finish transgression, make an end of sin," and by satisfying the law to take the sting from death, and destroy that terrible enemy.

And as the Lord's people were saved when the glory of his name was proclaimed in the crucifixion of his dear Son, by being in him in that death in a wonderful and mystical sense, so that they are dead with him to the law and to sin, (Romans vi. 7-11,) so ever after, while in this mortal state, his sufferings and death are their only safe hiding-place. In their flesh they cannot stand before the Lord, nor endure the glory of his name, for in their flesh "there dwells no good thing." Those who have been quickened by divine life, realize that they cannot of themselves do one spiritual thing, any more than a dead man can do a natural thing; as the apostle says, "If Christ be in you

the body is dead because of sin, but the Spirit is life because of righteousness."—Romans viii. 10. And, as he further says, it is only as the body is quickened, or moved, by the Spirit of him who raised up Christ from the dead, that any man can do anything that is acceptable to God.

The experience of being in a cleft of the Rock, must therefore be always crossing to the flesh. It must be an experience full of sore trials and afflictions. We ask the Lord, as Moses did, to show us his way; we beseech him to show us his glory. We want to see and understand more of his goodness. It seems to us that if he should be pleased to grant our desire, we should be at the height of bliss. How little we know of his wonderful ways. He does answer us, but it is "in such a way as almost drives us to despair." "By terrible things in righteousness wilt thou answer us, O God of our salvation." We "are shut up and cannot come forth." We find ourselves more and more unable to do the good that we would, and we are left to doubt at times even whether we have a desire to do good. We are hedged in by our sinfulness and utter weakness, and by the judgments of God which seem to go out against us. We cannot do what we would in providence. Poverty holds us in its dire embrace. We cannot succeed in our work. We hate and dread to be in debt, but debt comes upon us, or danger of starvation for those dependent upon us. Or we do prosper in worldly affairs, and find wealth, but with it there comes leanness into our souls. There is a famine even in the midst of plenty. What we have will not feed our souls. We cannot enjoy the temporal prosperity that comes to us. If we would help others we fear our motives are base and selfish, and that

we are only hypocrites. There seems to be a searching power within and about us, and we fear we are found wanting. A tempest is going by, and we tremble; yet cannot see what destruction it is working. We are like those whom the Lord had shut in the ark. They could feel the terrible power of the winds and waves, but could not see what it was. They felt the beatings and tossings and shakings of the ark, and afterward the quiet and peace, but could not know the meaning of it all until the cover was taken off the ark. Then it was all made plain, and the beauty and glory of the rainbow showed to those who had passed through the storm, and who now stood on Ararat, holy ground, a blessed purpose of God in the flood.

In the cleft of the rock, covered and held down by the Lord's hand, how terrible must have been the experience of "Moses, the man of God." Not another soul in all that terrible mountain. The Lord was there, but not visible to his mortal sight. How long he was in that cleft it is not material to know. The power of fear and pain is not measured by time. In a moment the soul may be overwhelmed with terror. In what way the power of that name came by, we do not know, whether there was a literal quaking of the mountain, with fire and smoke and thunder, as when the law was given, or whether the awful power of the Lord's name was felt only within his soul, we do not know. What we do know is that a cleft of a rock must be a most uncomfortable place to be in. We also know there must have been a terribly destructive power in the passing of the Lord before Moses, if he must not only be put into that cleft, but must also be covered by the Lord's hand in order to be saved from destruction.

But O, what a blessed time that is when the Lord's hand is taken away, and we are enabled to see his wonderful works which he has done, and to behold the glory of his name which has already been proclaimed. We could not see his way before he had passed by in it. We could not know what he would do before he had done it. We cannot see his face as he comes toward us in his work of salvation. To see him coming in those "terrible works in righteousness," by which he saves his people, would kill us with terror. But after he has passed by in the fulfillment of all that terrible work, by which his glorious name is honored, the law magnified, and his people saved, then it is joy unspeakable to see his back parts, to see the glory that follows him. We cannot see him working, but we see the work when it is done. Even then, while in that terrible experience of fear, of inability to see, like those in the ark, what caused the terrible commotion; in that experience of sinfulness and condemnation, and utter inability to do any good thing, even then the secret of the Lord was with us, though we did not know it. We were far from the thought that this was God's work in bringing us to himself. We could not then have believed that this affliction, this inability to move in any way of righteousness, was because we were in a cleft of the Rock, because we were being crucified with Christ in our experience. We could not have believed that this tribulation in our souls was because the Lord had put his fear in our hearts, which "is to hate evil." But all this fearful exercise in our souls was the secret of the Lord, and when he removed his hand from over us, and showed us his covenant, then we understood that this was his wonderful work of salvation which he had begun in us, working in us



“to will and to do of his good pleasure.”  
 “The secret of the Lord is with them that fear him, and he will shew unto them his covenant.”—Psalm xxv. 14.

Job was in that cleft of the Rock when he said, “O that I knew where I might find him.” “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 that I cannot see him.” The psalmist was there when he said, “I am shut up, and I cannot come forth;” and Jacob when he said, “All these things are against me.” Jeremiah was there when he said, “He hath hedged me about that I cannot get out: he hath made my chain heavy. Also when I cry and shout, he shutteth out my prayer.”—Lam. iii. 7, 8. And Paul was there when he was blinded by the light from heaven, and could see no man; and also when, long afterward, he said, “O wretched man that I am! who shall deliver me from the body of this death?”

Those who are in the clefts of a rock all of the time can do no work upon the earth. They cannot run to and fro in the sight of men; they cannot join in work or worship with those who are not with them in the clefts. They are helpless for themselves, and they cannot extend help to any who are abroad upon the earth. They will often feel their confined, cramped, shut-in position so keenly, that it seems to them that they cannot endure it. They want to get out into the midst of the world and do something, do some good to themselves or others, do something to show that they are not altogether nothing. But if they seem to be able to get such desires gratified for a little, they are so utterly ashamed of their works that they want to shrink away out of sight. They find of

themselves what the psalmist said of every man in his best state, they “are altogether vanity.” Then, in the Lord’s own time, they learn the blessed meaning of this sad experience. They have not really been allowed to go out of that safe dwelling-place at all, though they seemed for a time as one in a dream, to be working with the proud and wise of this world. They have been all the time, and yet are, held firmly by the hand of the Lord, notwithstanding all the rebellious lustings of the flesh against the Spirit. Now and then the gracious hand which covers them, and holds them in that narrow, confined place, is taken away for a little time, and they see the Lord’s way, and behold his glory, and gaze with rapture upon the rainbow beauty and brightness of the everlasting covenant. And how they thank the Lord, and praise his glorious name, for his preserving power and mercy. How glad they are that he has overturned their plans, and broken down their strength, and disappointed them in their earthly hopes, and shown them that their works are vain, and that their days are vanity, and are as a hand breadth. Now they are rejoiced to see that the works of Jesus are perfect, and that they are all-sufficient, and cover all the ground of their needs for evermore. O, how beautiful and glorious the Lord’s works are! How thankful they are for the sure protection they have had in that secret place of the Lord, from the windy storm and tempest which has been abroad in the earth, while they were so eagerly struggling to get away from the controlling and restraining power of God. Now they rejoice in their afflictions, for they see that salvation was in those afflictions. Now they rejoice in the tribulations that made them murmur and complain at the time, for through them they have been

brought to "stand before the great white throne," from whence the river of the water of life proceeds, and have entered more and more into the experimental knowledge of the kingdom of God. And now they are called by the sweet voice of Jesus. O, these blessed seasons, when faith prevails, when the hand that held and covered them is removed, and they see the back parts of the Lord, and realize the blessed effect of his passing by in his terrible works of righteousness, by which he has answered us. "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever."—Isaiah xxxii. 17. And the soothing, comforting, joyful effect of that precious voice of Jesus, not heard by the natural ear, but felt in the heart; how sweet it is: "O my dove, that art in the clefts of the rock!" His voice speaks not in vain. "My sheep hear my voice," he says. When he speaks, then we know that we are his, and that we are dwelling in him, and he in us, and this by no work or wisdom of ours, but by his own power and grace. Those are the times when that voice of the Lord, which is powerful and full of majesty, is in our souls, that we can say, while our hearts throb and overflow with love, "My beloved is mine and I am his." The power of that voice removes our fears, and causes us to see that our afflictions have been light, and but for a moment, compared with the "far more exceeding and eternal weight of glory," which they have worked for us. We see now that these sufferings, which we sometimes felt sure were evidences of the Lord's wrath, were really the fellowship of Jesus' sufferings, and that to feel them was to be in the clefts of the Rock.

It has been truly wonderful to me, when I have felt adversities of every kind pressing so heavily upon me, and

have been sure that they were evidences that God had turned against me, and that I must certainly lose the fellowship of the saints, if ever I had really had it, and must be cast out; when I have seen not only spiritual comforts gone, but all worldly prospects failing, and have felt not only physical strength failing, but have feared that the little mental ability I had was going, and that I was of no account, either in the world or in the church; when blankness was upon my life, and darkness was settling heavily down upon my spirit; at such a time how wonderful it has been to find some words of the dear Lord in my soul with power, and light, like the morning rising upon me, and to be shown in a moment that all this was but an experience of being in the clefts of the Rock, and a sure evidence that I was one of the Lord's hidden ones, crucified with Christ; that this was "knowing him, and the power of his resurrection, and the fellowship of his sufferings, and being made conformable unto his death."—Phil. iii. 10. To be assured that this is the way the Lord separates his people from the world and self; that this was "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;" dying with him, that I might live with him, even here; suffering with him, that I may reign with him, even while yet in the flesh, through the power of faith.

Then a constraining power is felt, making us turn our faces toward Jesus in love and praise, and causing our voices to "break out in unknown strains, and sing surprising grace." It is the voice of the Lord, which breaks the cedars of Lebanon, which divides the flames of fire, which maketh the hinds to calve, and discovereth the forests, and causes every

one in his temple to speak of his glory. (Psalm xxix.) It is the voice of Jesus, speaking with the holy, compelling power of his own unspeakable love, which removes the curtains of night, and lets in the morning upon our souls; which turns our thoughts and faces toward him in praise and holy expectancy, and causes us to make melody in our hearts unto him; for he says, "Let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Jan. 24, 1899.

[THE following correspondence between our pastor at Middletown, and New Vernon, Elder H. C. Ker, and Elder H. J. Redd, of Alabama, concerning a communication from the latter, which was published in No. 1, current volume, we have, in compliance with the request of a number of brethren, obtained the consent of Elder Ker to publish. The subject treated upon is one of deep interest to all, and the following letters we feel will be edifying and instructive to all who love the truth.—ED.]

MIDDLETOWN, N. Y., Jan. 6, 1899.

ELDER H. J. REDD—MY DEAR BROTHER:—For some time I have enjoyed your writings, and several times have felt as though I would like to write you a line, and express my satisfaction in the able work of your pen, but until now have not been able to do so. Now I wish to say, I have enjoyed your article just published in the SIGNS OF THE TIMES of January 1st, 1899, in which you speak of young and inexperienced preachers not being fit for pastors. This I deeply feel to be true, and am often made to exclaim, "Who is sufficient for these things?" I am an entire stranger to you in the flesh,

but I hope and believe we have traveled the same road, and the landmarks are known to us alike. I am thirty-eight years of age; was baptized by Elder A. B. Francis, Sunday after the third Saturday in May, 1894; was ordained Nov. 17th, 1897; was called to serve the church here, and at New Vernon, May, 1898; accepted, and settled with my wife and two children, the last week in July, the same year. It seems to me of all men I am less qualified for a pastor of churches, than they all, yet I am here, and often ask, Why I am? How could I ever accept a call to be pastor of churches, when I do not feel I have the gift? According to your idea, and my feelings, I am not qualified for the place. May I ask you a few questions? Please bear with me in my weakness and ignorance. You say in your judgment it requires old and tried men for true pastors. Do we learn this altogether by experience? Is not a pastoral gift one of the gifts of God to men? If a gift, is it something to be learned? Is it not like the gift to preach? Can any man learn to preach? The more we try to learn, the worse we get. Paul said to Timothy, "Neglect not the gift that is in thee." I understand by the exercise of the gift, it develops. Yet we do not learn to preach by exercise; if so, any one could be a preacher. The gift is one thing, and the exercise is another. We improve as taught by the Spirit; here a little, and there a little; line upon line, and precept upon precept. When we begin, we know but little, and can tell but little, but as one grows in grace, and in the knowledge of our Lord and Savior Jesus Christ, he can present such things as are given him. So is it not the case with a pastor? If we have the gift, is it not necessary to be a pastor, that the gift may develop? If so, is a man

who has been preaching for years, and never had the care of churches, any better qualified than one who has not been preaching so long? Do you think the Lord has ever given the gift of pastor to one, and never brought him into the hearts of his people as such, hence he never is a pastor of a church or churches? Do the qualifications come by experience of a pastor? Does not the experience develop the qualifications? Are not the qualifications a gift of God? Do they come any other way? It appears to me that the qualifications of a pastor are these: sound in doctrine, firm, cool-headed, good judgment, faithful, honest, still-tongued, so far as bearing news from one to another is concerned, gentle, kind, one who can rejoice with those who rejoice, and weep with those who weep, one who has the welfare and peace of Zion at heart, one who can bear hardness as a good soldier for Christ, and his nearest friend know nothing of his sorrow, one who shows no partiality among his brethren, one who can rebuke as well as exhort, one who will visit the well, as well as the sick, one who does not feel above his brethren, but feels his place is at their feet, one who is not selfish, but is always glad when the God he serves sends visiting ministers among his flock.

I find I must close, as there seems to be no end to the subject. What I have written, I have written I hope, in the Spirit of Christ. If you have not time to write a letter direct to me, you can, when you feel impressed, answer my feeble questions through the SIGNS, when writing for them.

With christian love and fellowship, I am your brother in gospel bonds,

H. C. KER.

RIVER VIEW, Ala., Jan. 10, 1899.

ELDER H. C. KER—MY DEAR BROTH-

ER IN CHRIST:—Yours of 6th inst. to hand, and on reading it I felt almost sorry that I had written what I had. Indeed, I sometimes wish I had never written anything at all for publication, feeling perhaps my writings have done more harm than good. I fear that the article alluded to has had a tendency to discourage you, as well as others, but if I know my heart, that was not my design at all, and I guess if you knew what a worthless and unprofitable servant I am, and always have been, together with all my faults and failings, and short-comings, you would not trouble yourself much about what I write. Elder J. E. W. Henderson once said, "A man can establish a reputation by his writings, that will give him the bellows to sustain," and I have thought of the expression many times. The idea of a poor, obscure human being like myself, stirring the hearts of people hundreds of miles away, by a few strokes of the pen, is something to be wondered at. Yet it is written, "Out of the mouths of babes and sucklings thou hast ordained strength;" and, "My strength is made perfect in weakness;" and Paul said, "I will know not the speech of them that are puffed up, but the power." I imagine that John the baptist was a tough looking case, but there was power in his words. Jesus himself was a "man of sorrow, and acquainted with grief." He was "smitten of God, and afflicted." There was no "beauty in him that we should desire him," and yet there was power in his words. Paul's speech and preaching was "not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power."

Now, as to the questions you have asked me, I will try to answer them in a general way. I will say to you that I am fifty years of age, am now nothing

but a poor renter, trying to dig a living out of the ground. I was liberated to "exercise" eight or ten years before I was ordained, but exercised but little in public, till about a year before I was ordained; was ordained in 1880, or 1881. I have never served more than eight or nine different churches, and perhaps have not baptized more than twenty persons. Have traveled and preached a good deal over Alabama, Mississippi and Georgia. Perhaps I should not have written what I did about pastors, but it seems to me that I can see in the churches a kind of worldly spirit; and a disposition to ignore, discard and neglect, the older ministers. Paul did say that a bishop must not be a "novice," and he gives the reason: "Lest being lifted up with pride, he fall into the condemnation of the devil." Yes, I believe that the office of pastor is a special gift from God, but I have long since learned that the "calling" is one thing, and the qualifications quite another. The Scriptures indicate that Moses was impressed with the fact that he would lead the children of Israel out from Egyptian bondage, when he went out to visit them, and slew the Egyptian. (Acts vii. 25-36.) But the time had not yet come, besides Moses was not yet qualified for the great undertaking. He had yet something to learn, before he could have endured the abuse and hard sayings of his brethren, and become to be the "meekest" of all men. He must be an exile in a strange land, mind his father-in-law's sheep, go to the back side of the wilderness, and there witness the "burning bush." Jonah's experience in the whale's belly, was to my mind a necessary qualification for him to preach to the Ninevehites. Christ himself "learned obedience by things he suffered." I could write much here, but will try to abbreviate. I believe if the

Lord calls a man to preach, and to serve as pastor, that he will in the proper time give him churches to serve. But when first called, he has not then the necessary experience and qualifications to serve as pastor, but as you say, he must learn here a little, and there a little; line upon line, and precept upon precept. And the Lord will teach him, and instruct and qualify him for the work whereunto he has called him. These things I now know from experience, but it took me a long time to find it out. It took me a long time to learn that the call to preach was one thing, but the qualification another. Christ is the great teacher. It is his Spirit alone that qualifies us for every duty. Old School Baptist preachers are nothing but flesh and blood, like other people, and young and inexperienced preachers are liable to be "lifted up with pride," by being called to serve churches in youth, and I have seen the evil effects of these things.

I have doubtless failed in my effort to give you satisfactory answers to your questions. - I feel my inability to make myself understood. As to the office of pastor, I know I am totally unfit for that.

I hope you will not feel discouraged by anything I have said. I presume the churches you are serving, thought they saw in you the gift of pastor, and I trust the Lord will qualify and strengthen you in your labors, that you may be enabled to serve them acceptably, and to the honor and glory of God, and to your own comfort. Your "sufficiency is of God," and he is able to make you an "able minister of the New Testament," but doubtless if you live to be fifty years old, you will then say, "Well, I find that brother Redd was right." I trust, my brother, that your ministerial pathway will be smoother than mine has been, and that

it may not be fraught with the troubles, trials and conflicts, that I have been called to endure. I feel that my whole life has been spent in vain, and I can only look back upon an unprofitable career. My only hope is in God, and O, if I could only say with confidence, "By the grace of God I am what I am," it would be enough. "If in this life only we have hope in Christ, we are of all men most miserable."

May the blessings of God attend you, and the churches you serve.

Yours, I hope, in gospel bonds,

H. J. REDD.

PINSONFORK, Ky., Dec. 22, 1898.

EDITORS OF THE SIGNS OF THE TIMES—

DEAR BRETHREN IN THE LORD:—While on a recent visit among the churches of Mt. Pleasant Association, in Kentucky, I was requested by Elder P. W. Sawin, of Newcastle, Ky., to write, through the SIGNS, my views of that portion of the tenth chapter of John, which narrates the washing of the disciples' feet by the Master, which with your permission, I will now do as best I can. I shall aim to write only my own individual views, and send them to you for your disposal. And then they will be for the consideration of Elder Sawin, and the readers of the SIGNS generally. The narrative shows us that the Savior washed the disciples' feet to teach them, and us also, an all-important lesson, which they did not know, even while he was engaged in the very act of washing their feet. For he said unto Peter, "What I do thou knowest not now, but thou shalt know hereafter." And it is as plain as the sun at noonday, that after he had washed their feet, and had sat down again, he explained the matter to them, and caused them to understand what he would have them learn by this

which he had done. This I will speak more about further on. It is plainly taught in the Scriptures, that previous to the Master washing their feet, they were possessed with a spirit of lordship, or lordliness, and did believe that they would be lords over God's heritage, or the church, and that the church would serve them, and not they the church. Now, to remove this spirit of lordship from them, and teach them that they themselves were but servants to serve and wait upon the church, it seems clear to my mind, was the lesson which the Master taught them, and which they themselves failed not to teach afterward. (1. Peter v. 3.) This was among the all things which they must teach the people of God to observe, but if they ever taught the church to wash one another's feet, as an ordinance, I have failed to observe it in the Scriptures.

In fact, at the time under consideration it was not the church washing one another's feet, but the Savior washing his disciples' feet, neither was it at the close of what we call the communion, but at the passover supper, of which Judas ate. But I do not believe from the narrative that Judas communed with them. For as soon as he received the sop he went out. We do not have sop at the communion, but bread and wine, as will be seen by reference to Matthew, Mark, Luke, and also to Paul's first letter to the church at Corinth, when treating of the Lord's supper. In none of these instances is there the slightest intimation of feet washing, but after they had sung an hymn they went out. As I have said the disciples were possessed with a spirit of lordship previous to his washing their feet, I will quote a few texts as proof. "And there was also a strife among them, [disciples] which of them should be accounted the greatest. And he said unto

them, The kings of the Gentiles exercise lordship over them; \* \* \* but ye shall not be so: but he that is greatest among you, let him be as the younger: and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that doth serveth? Is not he that sitteth at meat? but I am among you as one that serveth."—Luke xxii. 24-27. Now this array of Scripture proves conclusively that the disciples were possessed with a spirit of lordship, and knew not then that they were but gifts to the church, to serve them, and to be at their feet. Therefore, Jesus took this humiliating method to teach them this grand and noble lesson. And it does seem to me that nothing else could have been so appropriate on this occasion, as this example of feet washing, to humble them, and so plainly to point out to them their true calling and duty. This lesson of feet washing, was like much of the Master's teaching, drawn from the common custom of ancient times, which custom was to wash the feet of travelers, because they commonly walked with ankles naked, and only the bottoms of their feet defended with sandals. Thus washing the feet was and is of the nature of service, and was then generally performed by a servant, or domestic, who belonged to the family, and whose duty it was to serve and wait on them. And the Master took this example of feet washing, which was the act of a servant, to remove this spirit of lordship from the disciples, and to teach them that instead of their being lords over God's heritage, as said before, they were but poor, imperfect servants of the church, to serve and wait upon the family of God, the household of faith.

He would say to them in this, the church sits at meat, and you are to serve, and they that sit at meat are greater than

they that serve. Therefore ye are but servants, filling the place of a domestic, instead of that of a lord. "Ye call me Master and Lord: and ye say well; [right] for so I am. If I then, your Lord and Master, have washed you feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."—John xiii. 13-17. Now this seventeenth verse seems to me to be the key to this subject or narrative, and the plain English of the text forever forbids the limitation of it to the single act of literal washing of the feet, for the word is "*things*," not "*thing*." And the act of feet washing is not things, but one thing only. Hence it cannot be the antecedent of the plural pronouns, "these" and "them." Therefore, to understand and practice what Jesus intended by the example of feet washing, requires that we should know the antecedents of the pronouns, these and them, for it is evident that these are things that Jesus said to them. "If ye know these things, happy are ye if ye do them." Now it seems clear to my mind that the antecedents of these plural pronouns are found in the sixteenth verse, which speaks of the relation of servant and lord. What things are they happy in doing if they know them? This, If ye know that the servant is not greater than his lord, and that he that is sent is not greater than he that sent him. These seem to me to be the things which he would have them to know. They are themselves but servants, and the servant is not greater than his lord.

The reader will observe that the word lord, here, is not begun with a capital



letter, but with a small letter. Thus it does not mean the God whom they serve, or the Savior, but the church which is clothed with authority, the authority of her Head and Husband, the Lord Jesus Christ. He said, Notwithstanding I am your Lord and Master, I am among you as one that serves, and so have washed your feet, as an all-important example, to teach you that you are among the flock of God as servants, and must humbly serve and wait on the church, which is your lord. Ye are the servants of the church, for Jesus' sake, and when the church says go or come, or serve me, ye must do it. This example is as forcible and binding upon us now, and for all time, as it then was upon the disciples, and my heart's desire and prayer to God is, that we may all take heed thereto, and forever shun the dreadful misfortune of feeling that the church must serve and follow us.

I submit these few scattering and hastily written suggestions to the prayerful consideration to all lovers of gospel truth.

As ever, the servant of all,

WM. J. MAY.

[WE have no question that brother May has presented the true meaning of the example of the Savior, in washing his disciples' feet, in saying that his understanding is that it signifies service to one another, rather than lordship, one over another. This we think to be the design, regardless of the question as to whether our Lord intended it as an ordinance to be observed publicly by the church or not. The one thought is that of humble, loving service, each to the other. The brethren who have controlled the SIGNS for many years, have not thought best to admit controversy upon the subject of feet washing, in its columns. It has never been made a bar of fellowship be-

tween brethren who do, and those who do not practice it as an ordinance, like the supper, or baptism, in the church, and we hope that it may never cause a rupture among the people of God. Elder Hassell, in his history, says, that about one-half of the Old School Baptists in this country practice it, and the other half do not, except as they do it by serving one another. We do not think that brother May's article can give offense to any brother, because of its loving and kindly tone. It is well to have our pure minds stirred up by way of remembrance of the lessons involved in this act of our Savior, oftener than it is done. A spirit of humility, and a spirit of service, well become the household of faith.—ED.]

SOUTHAMPTON, Pa., Jan. 13, 1899.

ELDER F. W. KEENE—DEAR BROTHER IN THE LORD:—Though I am, in my own sight, unworthy to occupy your time, yet I feel that I would like to write you a few lines, if not inconsistent with the will of him who knoweth what is best in all things. I have been sick for quite awhile, and have been made to meditate deeply on the things pertaining to the kingdom. I have had some wonderful thoughts, to me, and very deep. Whether I will be given words to express any of these wonderful deep thoughts to you, I cannot tell. I feel that I must trust my dear Redeemer for what I may write, for I cannot write anything of myself that will be of any comfort to you, for in my flesh there dwelleth no good thing, and without him I am unable to think one good thought. I have been in great darkness for a long while, and many, many times, have wondered if indeed the Spirit of the Most High had ever dwelt within this tabernacle in which I am held a prisoner, or if ever I would see the light of his sal-

vation again, if indeed I really had ever seen it? I have longed for this light to appear, (Jesus is that light that I longed and mourned for,) and as one said, "I sought it, but found it not." But, my dear brother, if I am not mistaken, in my sickness, upon my bed, this light appeared unto me when I least expected it. O, glorious time with me! I sought it so long and found it not, and now on its appearing unto me I longed for it to stay, that I might dwell in that light. Did I know what I was really longing for, when I longed to remain in that light? One thing I do know, I was glad, I was made to rejoice. And with one of old I could say, "It is good for me that I have been afflicted."

Dear brother, after suffering three days and nights, a great deal most of the time, with "la grippe," and congestion of one lung, I did give way and complain, in my mind, on account of my sufferings, but I was made again to think and ask, Who am I, but a wicked, vile sinner, and why should I expect anything else but suffering; one who has lived as careless as I have lived? Am I worthy of any one thing, any one of the blessings that are bestowed upon God's dear children? With shame I was compelled to answer, No, not worthy of one blessing. No, not of one of the children's blessings. After this, on getting better, I had a desire to read, and while reading sister Minnie Chester's experience, where she referred to your writings in the SIGNS, and the lines, on reading which she said her great burden rolled away, which lines are, "Are you, dear reader, burdened with a load of guilt? Do you know what it is to mourn and sigh over your iniquities? Have you felt, and do you feel a crying going on in your heart, 'God be merciful to me, a sinner?'" Have you felt such poverty

that you have realized to your bitter grief, that you did not possess as much as one good thought? That all your creature clothing was filthy rags? Have you felt so afflicted, such a vile, sinful nature, harrassed by vile, O, such wicked thoughts, that have plunged you in sorrow and shame, so that you have loathed yourself in your own sight? In the midst of all these, have you had fervent hungerings and thirstings after righteousness, and yet painfully felt that you were without strength to save yourself and relieve your soul? Then you are a true citizen of Zion." O, my dear brother, on reading these lines I was made to exclaim, O Lord, I, even I, have had these longings; yes, just such longings and feelings as these. Can it be that I am a true citizen of Zion? I, a vile, poor, undone sinner, a true citizen of Zion? And I was completely broken up; fountains broke out, tears of joy ran down my face, for I felt that the Lord had appeared unto me, and the answer was plain to me in his presence. I felt that the wall was broken down between me and my dear Savior, and that he had softened my hard heart, and for a long time I could not help weeping, and shedding tears of joy and thanksgiving. My dear companion came into my room while I was in this condition, and she looked at me, but said little, and did not stay long, but I felt then that she understood all, and on asking her afterward she said she did, and said that expressions of the face, or countenance, often told these things more plainly than words, and that actions were far deeper than words.

Brother Keene, I feel to say right here, I want to always feel thankful to the Lord for giving me such a dear companion, one who is such a great comfort to me in these things, we were both

brought to see these things young, were both baptized young, and both married young, and I hope we are both growing in grace together, and will still continue to grow, and not be a disgrace to the dear church of God.

I feel that I have written about enough, and have occupied your time long enough.

To-day we did not have any preaching at Southampton. Elder Durand was at South River, but we had a grand conference meeting; many expressing in sweet words their feelings and exercises of mind, and I may have taken up too much of their time, but I felt that I wanted to relieve my mind and to tell them of these sweet exercises of mind that I had had, that they might rejoice with me, that the Lord had at last appeared unto me, and had not forsaken me altogether; that it had been good for me to have been so dealt with, for I could now say that the Lord had appeared unto me, and I felt that he was near me. I do not want to boast of this here, for I know not how soon I may be cast out upon the cold world (seemingly), to battle with the same. But one is at times brought where he is made to say, he knows these things to be true, for he has been where he has both seen and handled of these things. The apostles spoke plainly, seemingly to some, (the world,) boastfully, but it was not boastfully, but rather, they had been brought to see, taste and handle (experience) these things, and they knew and could say, We know these things are true.

To-day I tried to tell the dear brethren some of these things which I have here written to you. I write this letter to you to relieve my mind, and to tell you what great comfort those expressions which you were given to write, were to me; one who feels less than the least of

all God's children, and not worthy of any of the children's blessings. It appears to me that it has been his will to send a sweet message through you to me, though in a round about way. It says in one place, I think, "Cast your bread upon the waters: for thou shalt find it after many days." I hope, dear brother, in this letter you will find that which you cast upon the waters, in the pages of the SIGNS OF THE TIMES, of May 1887, and from there to the *Monitor*, in which was cast those lines I quoted above, and which found lodgment in my heart, as no doubt they have in many another's heart. O that more could feel, when so impressed to, cast their bread upon the waters, for those mourning, longing, hungering and thirsting after righteousness, and Christ, who is the light of their salvation.

I must now close. May the Lord have all the praise.

Your brother, I hope, in Christ,  
CASPER G. FETTER.

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HERNDON, Va., Jan. 21, 1899.

DEAR BROTHER BEEBE:—Inclosed please find post-office money order for two dollars, in payment for the SIGNS OF THE TIMES, for this year. I am always glad when I can send on my subscription for our precious medium of correspondence, the SIGNS OF THE TIMES. Yet I often feel that I am not worthy or fit to receive such joyful news as it brings me in times of my great need. I am oftentimes down in the valley of darkness, and feel many times ready to give up my little hope, but when I get my SIGNS, and read from the pen of some dear brother or sister, telling of the same darkness of mind that hangs over me, better than I can express it myself, I am built up again in God's most holy faith, and made to rejoice again, for a little season. I some-

times receive copies of other Baptist papers, but none of them strikes my fancy like the dear old SIGNS. We call the SIGNS "old," because it is the oldest family paper we have. I remember reading it long before I became a member of the church. It had the "right ring" to me then, and it has the same now. It advocates hard doctrine for the Arminian world, but food and drink to the children of the true and living God. It encourages us by the way, and we are made to "press toward the mark of the prize of our high calling in Christ Jesus our Lord." O, what a joyful thing it is when we can look away from ourselves, and the things of time, to Jesus, the Captain of our salvation, who is the author and finisher of our faith. But I can never look to Jesus when I am looking at self. O, the pride of the eye, and the vanity of this world; how it frights my soul away from things which are heavenly and divine. I often wonder, Can there be one so prone to evil as I find myself to be? I feel to be alone in this respect, and I am getting worse and worse all the time, and I see trouble on every hand. Nothing that I can do will satisfy this load of guilt and shame that is pressing me down like a cart with many sheaves, but we read that Jesus was "a man of sorrow, and acquainted with grief." He bore our own sins in his body all the days of his life, and at the last hour he cried out, It is finished, and gave up the ghost. It is said of him, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted."—Isaiah liii. 4. When I am brought to meditate upon these things, I am made to bow in humble submission to his holy will, and feel satisfied in my mind, "That all things work together for good, to them that

love God, to them who are the called according to his purpose." So then if I am one of his called ones, I am satisfied in my mind that it is through much tribulation that I enter the kingdom. All my trials, all my afflictions, all my down-sittings and uprisings, are ordered by him, who tells us to "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." God's children has this kingdom already set up within them, and this is the reason why they give him all the glory, though they feel to be great sinners and cannot do the things that they would.

Brother Beebe, I have written this to you as a token of my love to you, and the dear old SIGNS. I have never met you face to face, but I feel to hope that I love you for the truth's sake. I well remember the first time I met your dear brother, Wm. L. Beebe. It was at a meeting, at old Frying Pan, Va., the very day I came before the church. I thought he was the most lovely christian man I ever had met, (and I think so yet). It was a time of the singing of birds to me then, and the voice of the turtle was heard in our land. I never meet your brother William, but that I am made to remember that sweet time of rejoicing. I thought then that I would never have any more doubts and fears in regard to my being a follower of the Lamb of God that taketh away the sin of the world. But to my sad disappointment, since then I have had many temptations, doubts and fears. Surely I feel sometimes that I will have to go to the church, and tell them to erase my name from the book, as I feel that I am not fit to be with the people of God, but the question will arise, Where will I go if I leave the church? Like Peter, I sometimes feel to say, To

whom shall I go? for thou hast the words of eternal life.

I will now close. Please cast the mantle of charity over all that I have said amiss.

Your brother, I hope, in Christ Jesus,  
J. F. OLIVER.

OAK HILL, Ill., Sept. 8, 1898.

G. BEEBE'S SON:—Dear brother in hope of eternal life, which God that cannot lie, promised before time began. Without any words of apology, or introduction, I want to tell you and all the household of faith, of some of my observations, during the sixty-two years that I have had a name among them. I have noticed that the new things introduced, which have caused heated discussion, and sometimes bitter controversy, and even the rending of the churches asunder, have been caused generally, if not always, by theories sprung upon them by their most able and influential ministers. About the time that I was received into the fellowship of the Old School Baptists, in 1836, the Parker two seed heresy was doing its work among the churches. Soon after this, the question of eternal justification was sprung, then the eternal existence of Christ in his human nature, then the philosophizing about the new birth, and at this time much is being said about a time salvation. I do not pretend here to have mentioned all the questions that have disturbed and distressed the minds of many of the dear little ones, but let this suffice. Now as it has become a trite saying that history repeats itself, and I do not dispute the saying, what may we not look for in the future? And now, dear ones, one and all, suffer a word of exhortation from a poor old sinner, saved, if saved at all, by grace. Watch and be sober. Let this mind be in you which

was also in Christ. To the ministry in particular let me say in love and kindness, and as I trust with a sincere desire for the peace of Zion, "Study the things which make for peace and whereby ye may edify one another." Be satisfied to preach Christ and him crucified; Jesus and the resurrection. With respect to the two seeds, or families, be satisfied to teach what the word saith, that they which are the children of the flesh, these are not the children of God. The children of the promise are counted for the seed and that we, as Isaac was, are the children of promise. Be satisfied to tell the people that it is God that justifieth, and that being justified by faith, we have peace with God, through our Lord Jesus Christ. And that this is true whether this justification was eternal or a time act. Let experience judge. The poor soul can rejoice in its peace without having any further knowledge of it than that which experience gives. Jesus, as a man, is our Savior. He is as a hiding-place from the wind, as a covert from the tempest. He is as rivers of water in a dry place, and as the shadow of a great rock in a weary land. He is all and in all to the trembling soul, whether he, in his human nature existed in eternity or not.

With respect to the new or second birth, teach just what our Lord taught, "Except a man be born again he cannot see the kingdom of heaven." That they are born again, not of corruptible seed, but by the word of God, which liveth and abideth forever. With respect to what is called "a time salvation," teach obedience to the precepts of our divine Master, for in keeping of them there is a great reward. And he that is not a forgetful hearer, but a doer of the work, shall be blessed in his deed. To be brief, beloved

brethren, do not teach anything as divine or gospel truth, but what the experience of God's little ones will corroborate. If you do, you will be quite sure to cause confusion and distress in the flock. Do not try to promulgate anything that is not essential for them to know. You can teach the eternity of God, and that he is immutable, that he is possessed of omnipotent power, infinite and unlimited wisdom, knowledge, justice, truth, love and mercy, and that he doeth all his pleasure in the armies of heaven, and among the inhabitants of earth, without danger. For that is just the God that a poor, sin-burdened soul delights to trust in. And if you preach that, I do not believe that any Primitive Baptist will insist upon your calling it the absolute predestination of God.

I wish to relate one case which came under my own knowledge. A church had a pastor who was a man of limited ability as a preacher, but they acknowledged that he was sound in doctrine, and a good disciplinarian, and the church prospered under his ministry for some years. Finally, there came along a man of talent, as a speaker, and the church did more to get him among them, than they ever did to keep the one they had. The result was that their pastor resigned, to give place to the other. In a few years he was the cause of the rending of the church into parties, each claiming to be the church, but neither of them able to maintain a visibility to the extent of keeping up the regular stated meetings.

Brother Beebe, I leave these pages to your judgment,

AN AGED BROTHER.

[WORDS of advice from one so aged, and so long a member of the church, are well worthy of careful consideration by all. Our brother wishes his name with-

held, but the advice is none the less important. How careful we all ought to be not to substitute what we may think, for the word of God. We have often thought and said, that that preaching which the feeblest child of God cannot understand, is not so deep as it is muddy. And nothing that we may utter in the way of testimony, is ever more in harmony with truth, than the first testimony of a soul who has come to realize the power of salvation through grace.—ED.]

SOUTHAMPTON, Pa., Jan. 20, 1899.

DEAR BROTHER B. L. BEEBE:—I send you a letter written by your father to Elder James C. Goble, in 1841, which I think will be of interest to the readers of the SIGNS. I asked it for this purpose from Elder Goble's daughter, sister Eliza A. Martin, of South River, N. J. She requests that the letter be carefully preserved, and returned to her.

SILAS H. DURAND.

NEW VERNON, N. Y., March 1, 1841.

DEAR BROTHER GOBLE:—I rejoiced greatly to learn from your letter of the 13th ult., that God has made you willing to prefer the afflictions of his dear children, rather than to be esteemed a son of Pharaoh's daughter; and I am happy to hear of the organization of the little church, founded upon the Rock, to whom the Head of the church has made it your privilege to minister in word and doctrine.

Very justly you remarked, "The question with the ministry to be settled is, truth or popularity?" I am glad that you can discover that this is the case. May God enable us then, to adhere to the truth, and not only renounce the latter, but be willing to esteem the reproaches of the people of God greater riches than all the treasures of Egypt.

More than ever do I now desire to see thee face to face. From your former connection with the popular order, I had stood in doubt of you, as I could not altogether give you up; but as very many in whom I had enjoyed great confidence, and with whom I had had much greater acquaintance, had gone over to the enemy, I knew that nothing short of the sovereign grace of God could prevent you and me from wandering in a dark and cloudy day.

I feel obliged to you for the interest you have taken in procuring a list of subscribers, and I hope you will also contribute to the columns of the SIGNS. You did not signify in your letter that you designed it for publication, but I trust you will not object to my presenting some extracts, or the whole, to our brethren, as I know there are others as well as myself who have felt strong solicitation for your spiritual welfare and usefulness. We were some time ago advised, through the *Baptist Record*, of the divisions in your churches, and of the constitution of a New School church, &c. We were by that paper also informed that yourself and brethren had placed yourselves in opposition to the WHOLE WORLD OF CHRISTIAN BENEVOLENCE. Whata charge! Against the world—the whole world!—the christian benevolence of (not the church or people of God, for they are not of the world,) the whole world! Well, I suppose the world will love its own.

I have availed myself of your kind offer to act as agent for the SIGNS, and have also appointed brother Stultz, of Washington, S. R. I have sent on the back numbers to the subscribers. Your own post-office address you did not mention, or I would have sent the numbers to you also. My family are considerably afflicted at this time. Five of my chil-

dren have the whooping cough, and three have considerable fever, and some inflammation about the lungs. My own time is very closely occupied; my duties as a pastor, as an editor and publisher, together with the care of a large family, leaves me but little leisure. About one-third of my time is devoted to traveling. I have many correspondents, and have to treat them as I have you, with short and hastily written letters. But I feel a kind of assurance that you will excuse the haste, take the will for the deed. Write me again soon, and believe me sincerely your brother in Christ, and companion in the kingdom and patience of our Lord. Give my love to all the dear saints. Some at Washington, if living, will remember me.

G. BEEBE.

OTEGO, N. Y., Feb. 3, 1899.

DEAR BRETHREN:—Your able work in conducting the publication of our loved SIGNS, needs no commendation, as it speaks for itself, yet I do feel, as so many others do, to thank you for your untiring zeal and faithfulness in your work, and to say, I do not see any lack or fault in your work, however you may view it, and I do desire that you may be blessed in soul, and that earthly things may be made easier. If you received just what is your own, you would be made very comfortable in your business. I hope we never shall be accursed with the feeling to keep in our possession what belongs to another, and especially to the editors of an Old School Baptist paper, whose recompense is so small when all that is due is paid. I do not understand how any Old School Baptists can do so, yet I know all are of the earth, earthy, and it is easy to sin, but the repentance is bitter and needful. I want to do right, but fail in doing as I think is right, very often, and can



truly say, "What is there in me to merit esteem?"

At the time of this writing, Elder Bundy is not feeling as comfortable as he has been heretofore; not being able to read, write or converse, very much, for a week back.

SUSIE C. F. GUERNSEY.

### CHURCH NOTICES.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—For the benefit of our distant brethren and friends, who are interested in the welfare of the Otego Church, will you please publish the following brief account of the consolidation of the Utica, and Otego, Old School Baptist Churches?

In May, 1896, the church at Utica, sent a request by Elder Bundy, that they, the Utica Church, unite with the Otego Church, which request was gladly received, and unanimously granted by the Otego Church. The reason given by the Utica Church was that their number was reduced by deaths, and removals of all the members residing there except four, and they, after taking legal advice, decided to unite with another church, and the choice fell to Otego, each member of Utica Church agreeing fully in the choice.

Application was then made to the court, and after many meetings, and delays, the business was finally completed, in November, 1898, and the order received from the Supreme Court, of Oneida Co., N. Y., granting, and declaring the matter of the consolidation of the Utica, and Otego, Old School Baptist Churches, completed, and the consolidated churches to be hereafter known by the name of "The Otego Old School Baptist Church," and also ordered that the first annual corporate meeting of said church be held January 3d, 1899, which meeting was held, and all necessary business transacted

at that time, to the satisfaction of those present.

The time of meetings of the Otego Church, as formerly, are held on the first Sunday in each month, and Saturday afternoon preceding first Sunday. Since the illness of our dear pastor, others of the Lord's called and sent servants have attended our regular meetings, and it has been a matter of thankfulness and gratitude to our God that he has enabled us, as a church, to feel and realize the truth of the Scripture, that while he casts down on the one hand, he upholds and sustains on the other, and there has not been any lack of his manifest goodness to us as a people and church. Those dear servants and ministers, who have visited us, have each borne a clear message from the Master, and edified and built up and strengthened us in our most holy faith. And now we are greatly comforted by the companionship and fellowship of those we love and esteem highly as the redeemed of our God, (from Utica Church). Each church has of late years been called to bid adieu to many of their members, and to feel sad and lonely at the vacant places, yet we do realize that the Lord has not forgotten to be gracious, in the uniting of these two small churches. We feel to look to him to guide and direct us in all our ways, well knowing that it is not in man that walketh to direct his steps, and if left to ourselves we shall surely stumble and fall, and bring reproach upon the cause of Zion; for each of us realizes that in me, that is, in my flesh, dwells no good thing, and unless our sins and iniquities are remembered against us no more, we have no hope for salvation, as we have no good deeds, or good thoughts, to present as a claim for it. It surely must be all of grace in our case.

SUSIE C. F. GUERNSEY.

OTEGO, N. Y., February, 1899.

**EDITORIAL.**

MIDDLETOWN, N. Y., FEBRUARY 15, 1899.

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

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

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

*All letters for this paper should be ad-  
dressed, and money orders made payable, to**GILBERT BEEBE'S SON,  
Middletown, Orange Co., N. Y.***MATTHEW X. 16.**

**BROTHER BEEBE:**—There is a text which has been upon my mind for some time, which I would like to have explained. "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."—Matt. x. 16.

Your brother in hope of life eternal,

S. S. WARD.

WESTVILLE, Ohio.

**R E P L Y .**

The chapter in which these words occur is devoted to an account of the sending forth of the twelve disciples into all the cities of Israel, to preach the gospel of the kingdom. It is mainly taken up with the discourse of the Savior to them when he bade them go forth. In it he declared that they should not meet with a welcome from the people to whom they were sent, but rather with hatred and persecution. We will not here quote the chapter, as we wish to make but a brief reply. Now, in the words of the text to which our attention is called, he instructs them as to how they shall conduct themselves under the opposition of men, in their labors. The two things which are essential, under the circumstances which shall surround them, are wisdom and harmlessness, or, as the original Greek word may signify, simplicity. The word "wise" in the text, does not mean the

wisdom of cunning, but rather of prudence and carefulness, as the original Greek word signifies. The needful qualifications for those who go forth at the command of the Lord, amid the opposition and persecution of men, then, are prudence and singlemindedness, or simplicity. Servants of the King of heaven are not to meet force with force, or cunning with cunning, or the wisdom of the world with human learning, but they are all sufficiently well armed, when clothed with the two qualifications named by the Master. Paul manifested all courage, and yet he was prudent in all his intercourse with men. He did nothing rashly. He manifested such prudence as the Spirit of God wrought in him. He was prudent in his intercourse with the churches in different sections. He himself expresses it by saying that he became all things to all men, that he might save some. He also manifested singlemindedness, or simplicity. His one motive was to preach Christ and him crucified. We never see him turn aside to gratify some selfish motive. He did not seek to revenge himself upon those who wrought him injury. He did not meddle with the politics, or philosophies of his time. He therefore was harmless, and without rebuke in the midst of a crooked and perverse generation, among whom he shone as a light in the world. Pre-eminently our blessed Redeemer manifested these lovely qualities. By them he became a conqueror over all foes and all temptations. He walked prudently, because he walked in submission to his Father's will in all things, and committed his cause to him who judgeth righteously. He did not need to take care for himself, for his Father took care for him; and he had an eye single to the glory of God. The zeal of the Lord's house consumed him; it was as a burning

fire in his heart. He could not rest till he had accomplished the will of God. This is simplicity, and he who is thus simple minded, will work no harm to any one. Now the text under consideration enjoins the same manner of life upon all who proclaim the gospel. They are not to resent injuries and persecutions; they have no time to turn aside from the service of God; they serve his people, and in so doing realize that they are serving God. Yet they are to act prudently or wisely. They are not to go out of the way to purposely provoke men. This would be of the flesh, and would not glorify God. They are not to be abusive because men abuse them; they are not to hate men because men hate the truth. He who would seek to hurt the adversaries of God, either by word or deed, is as guilty as were those disciples who would have called down fire from God, to consume the city which would not receive their Master. Jesus said, "Ye know not what manner of spirit ye are of." Fleshly anger is not true zeal for God. True wisdom will make the servants of God careful or prudent, and true singlemindedness will cause that they shall harm no man. How good and needful it is that we have a single motive. We have need to pray for it.

Ere closing these remarks, we call attention to the difference between being wise *like* serpents, and being wise *as* serpents. We are not to be wise like serpents. Slyness and cunning do not become believers. In the Scriptures the serpent is used as synonym for the devil. We read of that old serpent, the devil. His wisdom is not the wisdom of God, or of innocence, but the craft of wickedness. Righteousness is open, and comes to the light of day. Iniquity seeks to hide itself. It seeks to harm men, and to dis-

honor God. Now, the servants of God are to be wise as a serpent, but not like the serpent. They are to be prudent and careful, because they seek the good of men, and the glory of God. The serpent is cunning and sly, because he seeks the harm of men, and to transgress the commands of God. Christians then are not to meet craft with craft, but are to be harmless, seeking to injure none, but rather seeking forgiveness for those who oppress them. They are to be prudent in giving no occasion for offense or reproach, and when reproached they are not to reply again. They have but one thing to do, and that should engross all their thoughts and endeavors. If this spirit be in them, so that they, like the Master, can say, "My meat is to do the will of him that sent me," they will have no space in their hearts, nor will they have any time to turn aside to gratify fleshly pride, revenge or ambition. O, that we all might have more of this humble, Christlike spirit.

C.

## PSALM CV.

WILL Elder Chick give his views upon Psalm cv., and oblige a sister, as I hope, in Christ?

LUCINDA RILEY.

## R E P L Y .

As those may see who read this Psalm carefully, the opening verses contain an exhortation to praise God, and to seek out his works and ways. And in all the rest of the Psalm, the story of the dealings of God with Abraham, Jacob and Joseph in Egypt, of Moses delivering the Israelites, and over Israel, as they were brought out of Egypt, and fed in the wilderness, and planted in Canaan, is told for the encouragement and instruction of those who would praise God and serve him. We cannot speak of all that the Psalm contains, for both our own lim-

ited understanding, and lack of space, would forbid. But this is the general object of the Psalm. Each sentence which describes God's works of old, is full of strength for the weak and erring, who feel their sinfulness in this day. "Whatsoever things were written aforetime were written for our learning, upon whom the ends of the world have come." This Psalm contains the record of the faithfulness of our covenant-keeping God, and his longsuffering and mercy toward his erring, and often unbelieving, people. That the people of God sinned then, shows how utter is the failure of man. That conditional covenant only revealed that no man could be saved upon conditions. God knew when he gave that conditional covenant, and denounced curses upon the disobedient, and pronounced blessings upon the obedient, (which curses and blessings were all temporal, and not eternal,) that not once would they obey, and so receive the blessings. In fact he said that they could not obey him. That covenant was meant as a schoolmaster to Christ. As it was borne in upon the heart of some men that they could not keep this covenant, and live even in a temporal sense, so would they be prepared for the revelation of Christ, who could and did fulfill all the law of God in behalf of his people. Yet this Psalm and many other Scriptures, declare that God was so mindful of his covenant, which he had made in Christ with his people, that he bore to the end with his children, and saved them from all their transgressions, and the curse of the broken law. If one thing stands out more prominently than all things else in the Scriptures of the Old Testament, it is the utter failure of man, under every circumstance, and at all times, to obey God, and so to live. If, on the other hand,

any one thing stands out prominently more than all things else in the types of the Old Testament, and in the teachings of the New Testament, it is that the salvation of those who had so utterly failed in themselves, is complete in Christ. He has not failed. We have sinned; he has perfectly obeyed for us. This sums up the whole matter of our condemnation, and his salvation. We feel like saying here, that we have been surprised and grieved to read from some who ought to declare better things, that the conditional covenant, which was such an utter failure, so far as man's part in it was concerned, is the pattern of the condition of the believer now. What we mean is, that we have often seen within the past few months, arguments concerning what is called the "time salvation" of the believer, drawn from the old condition covenant, to show that time salvation is conditional. The argument drawn from this source would say that not one believer could ever be obedient. Israel could not obey. It was not in them to obey. If our present joys as believers depend upon the conditions which were presented under the old covenant, not one of us will ever have any joy. The proof from the narrative given concerning Israel of old is, that not one shall ever succeed in obeying God. If we wished to contend for the idea of conditional time salvation, we should not think of appealing to the Old Testament and its teachings, for proof of it. Failure is everywhere written there; but thanks be to God, failure is not written in the gospel. God works in us. His law is not now written upon tables of stone, but upon fleshly tables of the heart. His law is summed up in two commandments, love to God and to the neighbor, and he sees to it that this love dwells in his people. The law command-

ed obedience, but conveyed no power to the subject of the commandments, to obey. But the gospel provides not only the law of Zion, but also the obedience within the heart. So the believer can say, "O, how I love thy law." And this is obedience itself. Yet the people of God are in the flesh, and so are subject to such a warfare that they cannot do the good that they would. This arises out of the weakness of the flesh. Because we are yet in the flesh, we cannot help sinning in thought, word and deed. But this inability to do the good that we would, because it arises out of our evil flesh, does not excuse us. Rather we are all the more condemned in our conscience, because we not only feel, think, speak and act wrong, but we are wrong. It is bad to do wrong; it is worse to feel wrong; it is worse than all, to be wrong. What we are, rather than what we do, is our shame and sin. It is impossible to live without sin, so long as we are in the flesh, but it is the flesh that makes it impossible. So believers hate their own life, and themselves, yea, they abhor themselves, and repent in dust and ashes. We would be glad to hope that never again would any child of God appeal to the old conditional covenant, which was nothing but a failure upon the part of all who were under it, as proof of our present time salvation being conditional. Just so far as we come to believe that, we shall sink in despair. But under the gospel, among the good and perfect gifts which Jesus has received for men, is that of obedience. In this obedience which God bestows, is found peace and blessing, which are also good gifts from the Giver of all. So we must thank God for both the obedience and the blessings of obedience. This Psalm teaches us of the goodness and forbearance of God, and so

in reading it as the Holy Spirit shall apply it to us, we shall find comfort to our souls. C.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### ROMANS V. 18.

"THEREFORE, as by the offense 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."

This, like all the inspired epistles, was addressed to the people of God expressly, and to them exclusively. Paul, after announcing himself as a servant of Jesus Christ, and his official character, an apostle separated unto the gospel of God, &c., thus defines the subject of his address: "To all that be in Rome, beloved of God, called to be saints." Although this department of the church was in Rome, and probably the members were generally Gentiles by nature, still they, as well as the Jews, were strongly inclined in their natural judgment to the legal notion that has always prevailed among carnal men, that the salvation and justification of sinners, depends, at least to some extent, on works to be by them performed as the condition on which they are to be saved. No error has ever been more prevalent among the fallen sons of Adam, more opposite to truth, nor more pernicious in its nature and tendency. Hence, we find the apostle Paul, in all his epistles to the saints, laboring to enlighten his brethren on this subject, and to clearly demonstrate to them that, By grace they are saved, through faith, and that not of themselves, for it is the gift of God. Not of works, lest any man should boast: for says he, "Ye are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that ye should walk in them."

The text presents only a detached part of the argument of the apostle in establishing the true ground of justification and salvation. The term "justification," in this connection, is used in reference to the justification of the ungodly, and is therefore spoken of as being through the redemption which is in Christ Jesus. By which redemption God's children are not only redeemed from punishment, but from all guilt. Being washed from sin and transgression in that blood which cleanseth us from all sin, and clothed in the perfect righteousness, of him who of God is made unto us wisdom and righteousness, sanctification and redemption. To justify such as have never been involved in sin, only requires an exhibition of their righteousness. Thus, in the exhibition of the holy law of God, God's righteousness appears, and he is justified, and every mouth is stopped, and all the world is guilty before him. Not that the exhibition of God's holiness is the cause of our pollution and guilt, but it is that which makes our guilt apparent. We were found in opposition to God, enemies to him by wicked works. The law, therefore, which manifests God's purity, proves that we are guilty, carnal and sold under sin. But the justification which is unto life, in our text, applies to the gracious work and righteousness of Christ, imputed to the saints, by which he has taken away their sins, washed and cleansed them in his own blood, and brought in for them everlasting righteousness. Hence, it is said, that we are freely justified through the redemption that is in Christ Jesus.

Now, in order that we may know upon what principle God can be justified, and the justifier of them that believe, we must be made acquainted with the gospel. The law, as we have seen, shows how God is just in condemning sinners; but

the gospel alone can show how "Mercy and truth have met together, and righteousness and peace have kissed each other." Merely the substitution of an innocent and sinless victim in our room and stead, to suffer all the penalty of the law due to our sins, could not effect this, unless that sinless victim stood in such relationship to us that he could legally represent us. Truth says, "The soul that sinneth it shall die." Mercy cannot meet this truth in any way that would detract from the nature of truth. Truth has said, God is a jealous God, and that he will in no wise clear the guilty. How then can mercy reach the case of guilty sinners without doing violence to truth? Such a meeting of mercy and truth is impossible, unless the guilty sinner can be made perfectly free from guilt. But, as we have said, to merely visit the penalty of the guilt of sinners on one who is spotless, innocent and pure, would not sufficiently secure the truth and justice of the law of God, for truth has said, "The soul that sinneth it shall die." Not another, that has not sinned. Hence, mercy cannot meet truth on any such ground. To condemn the righteous and to justify the guilty are alike incompatible with law, with truth, and with justice. Now to show how the law is honored, eternal justice perfectly satisfied, and truth maintained inviolate in the justification of the ungodly, is the very point which the apostle has clearly established in the text under consideration, and its connection.

In the latter part of the fourth chapter, and immediately connected with our subject, Paul shows that the righteousness of Christ is imputed to the saints, and that Christ was delivered for our offences, and raised again for our justification. And to show how, and upon what ground, his righteousness can be accounted, or im-

puted to us, he refers, in the parenthesis, from verse 13 to 17th, inclusive, to the figure divinely authorized, for the illustration of this most important point. In elucidation of the doctrine of atonement, he says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law, sin was in the world: but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.) Therefore, as by the offence of one judgment came upon all men," &c.

Now, let us carefully examine this illustration. "Adam is the figure of him that was to come." And in applying this figure the parallel is run of the imputation of sin, judgment, condemnation and death by and through Adam, who is the figure, and of the imputation of righteousness, justification and life by and through him that was to come, as the antitype of Adam, or as the second Adam, the Lord from heaven.

As Adam is the figure specially provided and given by authority of God himself for the illustration of this mystery, it

is very important that we observe the scriptural testimony of this important figure. Who and what is Adam? We are informed, 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." Adam, as the figure of him that was to come, is a plural being, in the day when God created him. Embodied in his person was his wife, and in his loins were all the families of the earth. And God called their name Adam, in the day when they were created. This one form, into the nostrils of which God breathed the breath of life, was all the human family condensed in one bodily form. This unit by the decree of the Creator was to be fruitful and multiply, until all that was in that unit should be developed. It was Adam in the unit, and it is still Adam in multiplication or development. That which is born of the flesh is flesh, and that which is born of Adam is Adam. Before any of the sons and daughters of Adam were born, while the whole human race was a unit, by one offense or transgression of the authority of the Creator, sin entered the world, and death by sin, and death passed on all men, (that is, on all the unborn race,) because all had sinned. Not one of the posterity of man was yet born when all had sinned, and death had passed on all men. As further evidence of this, death reigned from Adam to Moses, even over them that had not sinned, after the similitude of Adam's transgression. Before the birth of Cain, the whole human family was driven out of Eden, and could not eat again of the tree of knowledge, and, as from the expulsion of Adam to the time of Moses, the precep-



tive law was not given, those over whom death reigned had not sinned after the similitude of Adam's sin, who is the figure of him that was to come; therefore, the fact that death reigned over them, and that it reigned by, and as a consequence of their being sinners, it proved conclusively that they were all identified in Adam, and all sinned in him.

It is therefore plainly to be seen that in the declaration of our text, "Therefore, as by the offense of one judgment came upon all men to condemnation." Adam was all men, and all men are Adam. All men, in this case, signifies all that Adam was, and all that Adam is, and all that Adam ever will be, sinned in Adam, judgment came upon them, then and there, while thus embodied in him, unto condemnation. All men, therefore, in this case, clearly means all that Adam represented as their natural earthly progenitor, and no more. On this principle, Paul argues that when Christ died for us, we were even then sinners. Some of us were not born into the natural world for nearly two thousand years after Christ died, yet when he died, more than eighteen hundred years ago, we were all sinners. "For when we were yet without strength, in due time Christ died for the ungodly;" we were then ungodly, and for that reason Christ died for us. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. 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.

Now for the application of the figure to the second Adam, Jesus Christ, who is the Lord from heaven. The first Adam was

represented his posterity, not as spiritual, but natural beings, as earthly beings, as living souls, and not as quickened spirits. Still the natural, earthly Adam, was the figure of him that was to come, namely, of Christ. As the natural Adam clearly represented and embodied an earthly race of human beings, so Christ, the second Adam, who is the Lord from heaven, the spiritual Adam, and the quickened Spirit, as clearly, fully and completely embodied in his mediatorial Headship of the church, all of the spiritual family, or all of that seed which was ordained to serve him, and to be counted to him for a generation, whom he should see when he made his soul an offering for sin, and in seeing, be satisfied. As then all the members of the human family are partakers of, and involved in, the original transgression which brought sin and death upon all flesh, so all the members of Christ, whose spiritual and eternal life was given them in Christ, their spiritual Head, are as fully embodied in Christ, and as perfectly represented in him, as the great and glorious law-fulfiller; and as by relationship and identity with the first Adam, his transgression is reckoned to us, so by our spiritual relationship to, and identity with Christ, as the Head over all things to his church, all his members are represented in his righteousness, and on this ground of relationship, the free gift comes upon them all unto justification of life. In regard to the words "all" and "all men," which occur frequently in the apostle's argument on this subject, they imply just what they express. All men, in relation to the natural Adam, are all the human family as such, for they were all created in him, stood in him, and sinned and came under condemnation and wrath in him. The same term, "all men," when spiritual men

are referred to, means all who are the members of Christ, or that seed of whom he is the spiritual progenitor. And farther, as the children or members of the natural Adam were made sinners, while they personally lay unconsciously in the loins of their earthly progenitor, almost six thousand years ago, so all the children of God were reconciled to God by the death of his Son, almost two thousand years ago, when he (in due time) died for them, and arose again for their justification, and while they were undeveloped by personal and experimental development or manifestation.

Again, as the decree of Jehovah went forth, saying, Be fruitful and multiply and replenish the earth, and did irrevocably secure the natural generation and perfect manifestation in time of the whole natural Adam, and all that was created in him, so the decree of God has gone forth equally firm and irrevocable, that all of Christ's seed shall serve him, and be counted to the Lord for a generation; that they shall all be taught of the Lord; that they shall be a willing people in the day of his power; that they shall all come into the unity of the faith and of the knowledge of the Son of God, to a perfect man, unto the measure of the stature of the fullness of Christ.

As the fullness of the measure of the stature of the earthly Adam was perfectly open to the omniscient eye of the Creator from the creation, so the perfect proportion, symmetry and measurement of the mystical body of Christ was always with the Lord. Christ could and did, by the mouth of the psalmist, say, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members

were written, which in continuance were fashioned, when as yet there was none of them."—Psalm cxxxix. 15, 16. Therefore, as by the offense of one, (Adam the first,) judgment came upon all men, (who stood and fell in him,) unto condemnation. Even so, (or exactly so, after this similitude, in perfect harmony with this figure,) by the righteousness of one, (Christ, the second Adam,) the free gift came upon all men, (all the members of Christ) unto justification of life." This free gift has come, and it has effected its object, and they upon whom it has come, are fully, freely, effectually and forever justified and reconciled to God, in Christ, raised up together, and they sit together with him in the heavenly places.

"And not only so," says the apostle, "but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement." We were reconciled to God by the death of his Son. This was when, in due time, Christ died. But now being called, quickened, born of God, we have personally and experimentally now, received the atonement, and in consequence of having received the reconciliation or at-one-ment, "we now joy in God through our Lord Jesus Christ."

Our carnal, fleshly, Adamic nature, is still under death; for, "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 10, 11. The old Adamic man must be dissolved and fall, for dust it is, and unto dust it must return. It shall be sown in weakness, dishonor and mortality, but it shall be raised in power, honor and in immor-

talily. Our flesh shall therefore rest in hope. It shall be changed and made like Christ's glorious body, and mortality shall be swallowed up of life.

"This flesh shall slumber in the ground,  
Till the last trumpet's joyful sound;  
Then burst its bands with sweet surprise,  
And in the Savior's image rise."

Lengthy as our article is, we have but glanced at the subject. Volumes might be written, and the subject still be unexhausted. May the Lord apply truth to our hearts by the Holy Spirit, and pardon error, for the Redeemer's sake.

MIDDLETOWN, N. Y., July 1, 1856.

### ILLUSTRATED CATALOGUE.

ALTHOUGH we have not published for some time our advertisements of large Family, and Pulpit Bibles, and a number of other books, formerly advertised, yet we have them for sale, and any one wishing to purchase, can obtain full information in regard to them, by sending for one of our handsome illustrated catalogues, which we mail free.

### INFORMATION WANTED.

I wish to ask through the SIGNS, if any of the brethren can give me information of any one in the United States that has Fox Book of Martyrs for sale? and whether there is an agent in the United States, for English periodicals of our faith? There was some years ago a brother, John Oxford, in New York city, who was an agent for the *Gospel Standard*, and other periodicals.

In gospel bonds,

G. E. MAYFIELD.

ELGIN, Oregon.

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

Previously acknowledged.....	\$246 05
Joseph Broders, Va.....	1 00
Total to date.....	\$247 05

### OBITUARY NOTICES.

"O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? All the days of my appointed time will I wait, till my change come."—Job xiv, 13, 14.

"Turn thee unto me, and have mercy upon me; for I am desolate and afflicted. The troubles of my heart are enlarged: O bring thou me out of my distresses."—Psalm xxv, 16, 17.

"Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am."—Psalm xxxix, 4.

It is written, "One generation passeth away, and another generation cometh," and we find it verified day by day. Our fathers have passed away, and we their children, are crowding close after them. Our comrades are dropping into the tomb, on the right hand, and on the left, and soon we shall be called to go the way of all the earth. We now go mourning along our journey, but soon we will leave the mourning to others. We write the obituaries of the departed ones, who were near and dear to us, in remembrance of them, and in token of our esteem and love for them, and soon we will leave the opportunity for another to do the same thing for us.

We are now called upon to record the departure of one of the subjects of the heavenly King, from her travel, sufferings and warfare here below, to her rest, comfort and peace, in her blissful home above, where sin, sorrow and death are forever gone, and love and joy eternally reign.

Sister *Anna Davidson* departed this life Dec. 10th, 1898, after a lingering season of sickness and suffering, the result of a complication of diseases. She gave a remarkable exhibition of christian patience and fortitude. She was well aware of the final consummation of her afflictions, and often spoke of it as a grand and glorious release which was to be looked forward to with joy, and not with dread.

The subject of this notice was a daughter of J. M. and Kezia Watson. She was born in Adams Co., Ohio, Dec. 8th, 1825. She was married to Mr. Stewart Davidson, Dec. 24th, 1841. She was the mother of ten children, seven sons and three daughters, of whom four sons and two daughters survive her. Her husband and four children died in the State of Ohio. She moved to Missouri in June, 1869, and located in Carroll Co., and died in Wakenda, in that County. Sister Davidson was made to know the power of reigning grace early in her earthly pilgrimage, and united with the Particular Baptist church called Stone Lick, in Mason Co., Ky., and was baptized by Elder David Bartley, in June, 1861. After she moved to Missouri, she became a constituent member of the New Hope Primitive Baptist Church, which was or-

ganized in Carroll Co., Mo., in 1873, and continued a member therein till her death. This dear sister was a clear, consistent, decided Old School, or Particular Baptist. She had a clear understanding of the doctrine of saving, discriminating and unfrustrable grace, and was well established in the same. She worshiped God in the Spirit, rejoiced in Christ Jesus, and had no confidence in the flesh. She leaves behind to mourn her departure, the six children before spoken of, her very aged mother, who has been blind for several years, and is very infirm, and who has herself been a long time patiently waiting, and expecting the summons to call her to her eternal home. To her the departed sister was ever a dutiful and affectionate daughter. She leaves also several grandchildren, two sisters and a sister-in-law, many nephews and nieces, and other relatives, and a large circle of friends and acquaintances, also the church of her membership, and many brethren and sisters besides, with the writer, who mourns with them. But we "sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

"Fearless she entered death's cold flood;  
In peace of conscience closed her eyes;  
Her only trust was Jesus' blood,  
In sure and certain hope to rise."

R. M. THOMAS.

St. JOSEPH, Mo.

My beloved wife departed this life Dec. 24th, 1898. She was the daughter of Overton and Martha Goodman. She was born May 4th, 1833. We were married May 6th, 1851, and lived together until we were separated by death. We both joined the Primitive Baptist church at Mill Creek, Crockett Co., Tenn., on Saturday before the third Sunday in November, 1884, and was baptized the next day, by Elder H. W. Thomas, and soon after we got our letters from that church, with six others, and was constituted into a church on the 6th of August, 1885, in this County. The name of the church is Macedonia, where she lived a devoted and consistent member until her death, and always was present on our meeting days, and filled her place, except when hindered by sickness. She was strong in the faith of salvation by grace alone, both in time and in eternity, and discharged all of her duties well as deaconess. Her house was a home for those of the same faith. She took delight in doing for their comfort while they were around her, both in fixing for meetings, which we often had in our house, and the things that are needful to the body. I believe she had the affection of her neighbors, and all who knew her. She was the mother of eleven children, six girls and five boys, whom she raised to be grown and married, and all are still living. She was a kind and loving mother to them, and

taught them in a mother's love to be moral, kind and affectionate, one to the other, and to all around them, and had the praise of all who knew her. She broke herself down by her industry, her vital powers failing her, and her life went out as a candle burns out. Nine of our children were present at her death. She kissed them all, and called all by their names, only a few hours before her death. She pulled the writer down to her and kissed him, and said, "You know I must go." She had often spoken of meeting day, as though she longed to see it, and on our meeting day she left us, to enjoy that meeting with the saints where congregation never breaks up, and Sabbaths never end, and left me like a lonely dove, to mourn my loss, together with eleven children, fifty-two grandchildren, and five great-grandchildren, to mourn their loss, while thirteen grandchildren departed this life before her. While we, together with the church, and friends, have to mourn our loss, we believe that our loss is her eternal gain.

M. D. COX.

RIPLEY, Tenn., Jan. 8, 1899.

DIED—At the residence of his daughter, Mrs. Jimmie Cotton, in the town of Dawson Springs, Hopkins Co., Ky., Dr. Peter James Bailey, in his 83d year. He graduated in medicine in 1841, from the Transylvania University, at Lexington, Ky., and for forty-five years he did active practice in his profession. For the past twelve years he tried to retire from practice, but his many friends often importuned him to visit and prescribe for them. He was a faithful reader, and a subscriber for many years of the SIGNS OF THE TIMES, and was fully in belief of the doctrine taught therein, though he never united with the church militant. I could write volumes in his praise, of the moral, upright life he led, but it suffices to say that a good man is gone. His wife was a daughter of Elder E. W. Earle. She preceded him to the grave some ten years. He leaves a daughter and son, and one granddaughter, and many friends, to mourn his loss, but who feel that our short loss is his eternal gain. May we all follow in his footsteps.

BEN. P. EARLE.

Jesse T. Fox departed this life August 1st, 1898, at his home at Port Deposit, Md. Our deceased brother was born near Leesburg, Va., Dec. 10th, 1830. He was baptized into the fellowship of Shiloh church, in Washington, D. C., by, we believe, Elder Wm. J. Purington. We have not been able to learn the exact date. We first knew him when he was residing in Washington, and for a number of years frequently met him. For many years he has resided away from his church, and we have seen but little of him. We learn that he maintained his interest in the truth, and in the church, even when cut off from the privi-

lege of meeting with them. He had not been in good health for a number of years, and was often depressed and doubtful of his interest in the Redeemer and his salvation. He was esteemed by his brethren, and was an honest man in all his dealings with his fellow men. For ourself, we always enjoyed his company and conversation in those former years when it was our privilege to meet with him. He was always found firm in the faith of God's elect. His hope was in the grace of God. Doubtless he is at rest. To his widow, sister Fox, and all his friends, we extend our heartfelt sympathy. To the believer it is gain to die. C.

**Mary Frances Webb**, wife of **John R. Wood**, died at her residence in the town of Duaneburg, Schoenectady Co., N. Y., Oct. 24th, 1898, aged 54 years. She was a daughter of the late Stephen and Anthy Crocker Webb, and granddaughter of the late Elder Ephraim Crocker. Her disease was inflammatory rheumatism, from which she had been an intense sufferer for more than twelve years. She leaves a husband and three sisters, Mrs. Lucius Thorn, of Colorado, Mrs. P. S. Kinney, of Schoharie, N. Y., and Mrs. Levi Guernsey, of East Cobleskill, N. Y., not so much to mourn their loss, as to rejoice that her sufferings are ended, and she at rest forever in the bosom of her Redeemer.

Her funeral took place at her late residence, conducted by D. I. Putnam, pastor of the Christian church, of which her husband was a member, after which her mortal remains were laid at rest in the Stone Fort Cemetery, Schoharie, N. Y., to await the final resurrection.

She never made a public profession of her faith in the Lord Jesus Christ, but was a firm believer in the doctrine of salvation by grace, and the SIGNS was a welcome visitor at her home, and as she was not able to go to the church of her choice, her Bible and the SIGNS were about all the preaching she had. We would not wish her back with us again with her sufferings, if that would do it, for we feel that our loss is her eternal gain.

"Asleep in Jesus! far from thee  
Thy kindred and their graves may be;  
But there is still a blessed sleep,  
From which none ever wake to weep."

P. S. KINNEY.

**Martin Parker**, the subject of this sketch, was the son of William and Bethena Parker, and was born Oct. 3d, 1834, and departed this life July 8th, 1898, of tubercular affection, aged 63 years, 9 months and 5 days. He leaves a loving wife and two sons, and many relatives and friends, to mourn the loss of a kind and affectionate husband, a loving father and friend. Mr. Parker was united in marriage to Margaret Meek, May 21st, 1854. To this union were born to them ten sons, eight of which have preceded their

father to their place of eternal sleep. The two remaining sons are James and Richard Parker. Mr. Parker united with the Primitive Baptist church at Mill Creek, Putnam Co., Ind., on Saturday before the third Sunday in August, 1893, and proved a worthy and helpful member. He served as Clerk for three or four years, occupying that position until death released him.

Funeral services were conducted by brother William Skelton.

ALICE H. PARKER.

EMINENCE, Indiana.

**Jeremiah L. Smith** was born in Pickaway Co., Ohio, April 22d, 1825; came to Peoria Co., Ill., in 1845; married Miss Mary J. Hutchinson, in 1851, by whom he became the father of ten children, five of whom have passed on before, and five, together with his companion, are left behind. He died Jan. 10th, 1899, aged 73 years, 8 months and 19 days. About 1877, he united with the Harmony church of Primitive Baptists, and was baptized by Elder R. M. Simmons. About that time he began to show signs of mental weakness, and his mind became very much unsettled, and at times he would leave his home and family, and wander from place to place. In 1864, he enlisted in the army, and this gave him the privilege of spending his time, or a part of it, at the Soldiers' Home, at Quincy, Ill., where he died, after about 24 hours confinement in the hospital, of pneumonia. He was brought home by his two sons, J. C. and Fred, and after services at the M. E. meeting-house, in Oak Hill, his body was consigned to the dust from whence it came.

I was summoned to attend the funeral, and officiated at the burial.

SMITH KETCHUM.

**DIED**—April 9th, 1895, **Nettie Rhodes**, aged 20 years, within a few days, at her parents, my brother, N. Rhodes, near Hindsburgh, N. Y., of consumption, caused by contracting colds during the past winter, attending Brockfort college, N. Y., where she was to graduate soon. An only daughter gone, leaving an only brother and fond parents, to mourn, but not without hope. She told her attentive brother, Arthur, that she was dying, but was not afraid to die.

"Tis religion that can give  
Sweetest pleasure while we live;  
'Tis religion must supply  
Solid comfort when we die."

ALSO,

MY sister Sarah's husband, at Clarendon, N. Y., **Timothy McAlister**, departed this life some time in January, leaving a widow and son. His daughter died some years previous, and an infant child, also.

MARIAM J. BREHM.

THE

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 67.

MIDDLETOWN, N. Y., MARCH 1, 1899.

NO. 5.

## POETRY.

### A SIGH FOR PITY.

PITY thou me, forbearing Lord,  
I'm poor and weak and lame;  
Rememberest thou I am but dust;  
Thou knowest, Lord, my frame.  
I feel ashamed to ask of thee  
A thing so great and high,  
But being sunken low in sin,  
Without thee I must die.  
Without thy life I cannot live  
A witness of the cross;  
Unworthy, wretched, and abased,  
I'm nothing more than dross.  
Without thy sight I cannot see  
The narrow way to find;  
Long since I have been made to know  
Within myself I'm blind.  
I feel the more and more each day  
Need of thy watchful care,  
To keep my feet from being caught  
In some delusive snare.  
Consider, Lord, my helpless case,  
Dispel these raging fears;  
'Tis thee alone can heal my wounds,  
And wipe away my tears.  
I'm nothing in thy sight, I fear,  
I feel so very small;  
O, look in pity on me, Lord,  
And hear my feeble call.  
Thy riches are for such as be  
In poverty like me;  
Then sure I trustingly can leave  
My burden, Lord, with thee.

S. E. C.

MANSFIELD, W. Va.

## CORRESPONDENCE.

### MARK XIII. 34-37.

“For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore, for ye know not when the Master of the house cometh, at even, or at midnight, or at cock crowing, or in the morning; lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch.”

The above cited Scripture is one that has been talked of much, and commented upon much, among the brethren. I do not expect to enter into all that it contains, but to speak of only a few things, for my knowledge of it is limited, and my mind is not clear with regard to all that is connected with the text. But I will speak of a few things, hoping thereby to draw out some one's mind who may have a clearer view of the mysteries here presented.

First and foremost, the Savior in this chapter is recorded as setting forth privately to his disciples many things which should take place in the near future. The thirteenth chapter of Mark sets forth the same things recorded in Matthew xxiv., and Luke xxi. These chapters being a prophecy of future things, have been corrupted by designing men, and

made to apply to things which they claim are yet in the future. Every generation seems to have had some men and women who thought the prophecies belonged to their special generation. But I trust to be delivered from all this, for if I have any understanding these things belonged to the generation of men to whom they were addressed by the Savior. The disciples had called the attention of the Savior to the beautiful temple, and the beautiful stones of which it was built, and with which it was adorned. How astonished must have been their minds when the Savior told them the day was coming when not one stone should be left upon another, but all should be thrown down. Then his disciples asked him privately when these things should be, and what was to be the sign of his coming? The Savior told them of many things which should take place before the stones of the temple should be thrown down, and then that, "When they should see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand) then let them which be in Judea flee into the mountains." The apostle Luke says, however, "When ye see Jerusalem compassed about with armies, then know that the desolation thereof is nigh. Then let them that be in Judea flee to the mountains."

Now, after looking into this subject as far as I am able, I learn that the Savior had direct reference to the wars and commotions that should take place in the world between the time of his death and the destruction of Jerusalem by the Romans, for he expressly said that that generation should not pass until all be fulfilled. We see a fulfillment of some of this prophecy upon the disciples, that they should be brought before magis-

trates, and rulers, and governors, and some should be beaten with stripes, and some should be put in prison, and some they should cause to be put to death. All this was very plainly fulfilled in that generation.

Luke tells us more plainly what the abomination of desolation, spoken of by Daniel, meant. It was when they should see Jerusalem compassed about with armies. Then should they know that the destruction thereof was nigh. Their house should be left desolate. God had forsaken the Jews, the natural branches, and they were to be cut off. In Luke xix., we read that the Savior came nigh to Jerusalem, and wept as he beheld it, saying, "If thou hadst known, even thou, in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

The subject is a large one, and I will not seek to enter into all the details, but I have now shown sufficient proof that the Savior had reference to the destruction of Jerusalem, and her people within her. Josephus also tells us of the fulfillment of all this. And the disciples did indeed flee to the mountains, when the Roman armies came against Jerusalem, and so escaped the general destruction. The going away and leaving his house, I understand to refer to his leaving the church personally, after having admonished his servants as to their work. For he told his disciples, If I go not away the Comforter will not come; but if I go away, I

will send the Comforter, the Spirit of truth, and he shall guide you into all truth. It was said by the Redeemer that the tribulation which he was to send upon the world, was such tribulation as was never before, and never should be again. And he said, "Except the Lord had shortened those days, no flesh should be saved. But for the elect's sake those days should be shortened." I understand that he meant, that except for the sake of the elect, the Lord would not have spared any flesh.

By his taking a journey, I understand that he went into heaven, after committing unto his servants their work. But immediately after the tribulation of those days they were to see the Son of man coming in the clouds, with power and great glory. This I understand could only be seen by the eye of faith. To this end many parables of the Savior, relating to the kingdom of heaven, were put forth. At the time when the Savior asked his disciples, Whom men said that he was? (Whom did they say he was?) he added that some were standing there who should not see death until they should see the Son of man coming in his kingdom, or until the kingdom of God should come. He also told the apostles, when he commanded them to go preaching the gospel, that they should not have gone over all the cities of Israel until the kingdom of God should come, and that that generation should not pass until they should see the Son of man coming in his kingdom.

I wish now to call attention to the language of the Savior to Nicodemus: "Except a man be born again he cannot see the kingdom of heaven;" and, "Except he be born of water and the Spirit, he cannot enter the kingdom." Thus we learn that only those who were capacitated could see Jesus coming in his king-

dom, or even see the kingdom. It is recorded in Mark xvi., that Joseph of Arimathea, an honorable counselor, who also waited for the kingdom of God to come, went into the presence of Pilate boldly, and begged the body of Jesus. Thus the kingdom was in expectation. And this kingdom was likened to a man who went into a far country, and called his servants, and delivered unto them his goods. To one he gave five talents, to another two, and to another one. It is also likened unto a man who planted a vineyard, and let it out to husbandmen, and when the time of fruit drew nigh, he sent his servants to receive his own. All this, I cannot but think, has reference to the reckoning which he makes spiritually with all the household of faith, at the appointed time. The time of his coming is not known to his servants, whether it be at midnight, or at cockerowing, or in the morning. Therefore they are commanded to watch without ceasing. The time of reckoning in the case of these parables I understand to be when he came in Spirit and power to make an end of the covenant which he had made with the Jews. The time had come for all the types and shadows to come to an end, and an end must come to all ordinances. Under the first covenant, the city of the Jews must be destroyed, and her people within her, and her land taken from her. All things pertaining to the first legal covenant, people or land, must come to an end by a day of judgment. All nations must receive the judgments due them according to law. The time of judgment is at the end of the law. This is that stone hewn out of the mountain without hands, which should break in pieces all other kingdoms. Jesus said, "For judgment am I come into the world." "I came not to send peace, but

a sword." He came to take peace from the earth. Before him was gathered all nations, and he divided them as a shepherd divides the sheep from the goats. To the sheep he says, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." That is, inherit the kingdom of which I spoke when I went about preaching that the kingdom of heaven was at hand. The apostles went before him preaching that the kingdom of heaven was at hand. The sheep inherit the kingdom. He gathers out of it all things that offend. Every branch that beareth not fruit he takes away. This is that kingdom of which it is said a man must be born again in order to see it.

The ten virgins also represent those who had received the kingdom. Five went into the marriage supper, but five were foolish. They were servants who were not watching, and making use of their talents, in his kingdom. They were cast out into outer darkness. The man in the church at Corinth, who had married his father's wife, and was delivered over unto Satan, that he might learn not to blaspheme, was a case in point. The parable of the marriage feast made for the King's Son, sets forth the same things. The King is God; the Son is Christ. Those who were bidden were the Jews, but they came not. And Paul said that it was necessary that the gospel should first be preached to the Jews, but seeing that they put it from them, and judged themselves unworthy of eternal life, they turned unto the Gentiles. And when the Gentiles heard they were glad, and as many as were ordained to eternal life believed. The poor, the maimed, the halt, &c., were compelled to come in to the marriage feast. But what will the Lord do to those who killed his servants, and

his Son, whom he sent to receive of the fruits? He said, I will come and miserably destroy those servants, and burn up their city. This means the destruction of the city of the Jews, and then all those with whom he first left his kingdom, but who did not receive it. So his journeying to a far country I believe has reference to his leaving this world after he had set up the kingdom, and appointed the work of his servants. His coming in judgment was when the judgments of the first covenant were meted out. This began with the Jews, but it also applies to all who have departed from the faith, or have hidden their talents. Spiritually, it means that the day of judgment comes to every generation of his people. How often have we seen a body of believers raised up, and servants are appointed of him to feed them, but how often they are found quarreling among themselves, instead of feeding, and how soon judgment falls upon them, and perhaps the candlestick is removed out of its place. But how joyful is his coming unto them whom the Lord finds faithful, and who are feeding the flock of God, over the which God hath made them overseers. It seems to me that our present condition in the country at large, is like the parable of the ten virgins. Many have put their talents to poor use, and the day of reckoning comes and is at hand. But unto those who have been found faithful, and who have been feeding the flock, striving for the peace of the churches, and who have not lorded it over God's heritage, it is given to enter sweetly into the marriage supper. We should all watch, and not fail to meet with those whom God hath builded together for an habitation of God through the Spirit. This is where he meets with them, and still it is true that they know not at what hour he will come,

whether it be night or morning. Blessed indeed are those servants whom when he comes he shall find so doing. We see churches that are not watching, and that are not builded together, and hence are like the five foolish virgins. They miss the feast of fat things, which God has prepared for them, at his coming. This coming I believe has been going on constantly, ever since he sat in judgment literally over the Jews, and their city.

If this be not according to the teaching of eternal truth, I trust the editors will cast it into the flames. I would sooner hold my peace, than deal out to the flock anything that is not wholesome. I would be glad should this draw out others to write upon the same subject.

As ever, your brother in hope,  
NEWTON PETERS.

PORTLAND, Ind., January, 1899.

[THE general sentiment of the above article from brother Peters, we heartily commend. We also have long believed that the fulfillment of all that the Savior said in the text quoted, and the other Scriptures, relating to which our brother has referred, was before that generation had passed away, as he had said. But as our brother has intimated, the same principles of truth are at work all the time. God's judgments are visited upon his unbelieving and disobedient people at all times when he sees that there is need. If the lessons of these parables were all completed at that time, and they have no application to every generation of his people, then they can have no practical interest to us. But there are lessons in them for to-day, and for every day. God deals with his erring people at all times. It seems to us that the Scriptures furnish abundant proof of this. In reading those Scriptures which relate literally to the ushering in of the new covenant, and the

passing away of the old, we always find ourself asking the question, What has this Scripture for us in this generation? We are glad brother Peters has called attention to this. We have never seen any two men agree when an effort has been made to trace out a literal fulfillment of prophecy in the future. But the spiritual lessons are such as the heart of every believer can receive, and in which they find unity, and not division.—ED.]

HIAWATHA, Kan., Dec. 28, 1898.

ELDER C. W. ANDERSON—DEAR BROTHER IN CHRIST:—From my earliest recollections my lot was cast among the worldly, my associates were worldly, and I participated in worldly pleasures; dancing and card playing being among my favorite amusements, but I had reverence for sacred things, and could never scoff and ridicule religion and religious services, as many do. At times I felt convicted of sin, and dissatisfied with my frivolous, reckless life, and would resolve to do differently, but these feelings were of short duration, and I would find myself drifting back to my worldly associates, worldly pleasures; all my good resolutions broken or forgotten. As I recall my early years, I had, if I am not deceived, deep down in the recesses of my heart, a love for Jesus. When about eleven years of age, I went with my mother to a Methodist camp meeting. It was all new to me, and so engrossed was my mind with the novelty of my situation, that I was unconscious of the religious service, until my attention was attracted by the minister calling out, "As many in this assembly as love Jesus, let them rise." I looked around expecting to see all arise, for I thought it not possible there could be one who had not some love for Jesus. Not one could I see standing

He called again, "All who love Jesus, raise their hand." I began to feel uneasy. How precious the dear Savior seemed to me at that time. How much I seemed to love him. No hand went up. The minister called again, "Is there not one in this large assembly who loves Jesus?" I looked appealingly to my mother. None responded. I bowed my head to hide my tears, and wept out my grief in silence. This made a lasting impression upon my mind, and I cannot recall the circumstance to-day without shedding tears. But my heart of stone, and my carnal nature, predominated, and many years later, when I had become a wife, and mother of a family, I was still the same sinful creature, with no desire but to care for my family, and to accumulate earthly riches. In my efforts to accomplish this, I lived a more sinful life, if possible, than ever. But a change came. I was stricken with a very serious and dangerous illness. I thought my time had come, and my supposed death-bed discovered my individuality with God. I thought of my Savior, and How could I meet him? O, how I needed the Savior that all my lifetime I had rejected. The thought to me was agony. My sins appeared before me like mountains. I attempted to pray, but my only answer seemed to be, Depart from me, I never knew you. I thought, If the Lord spares my life, I will serve him henceforth and forever. And it pleased God to raise me from what I thought was my death-bed, and partially restore my health. But with shame I confess that in proportion as my health was restored, I was losing my concern about my sinful condition, and forgetting God. Was there ever so great a sinner as I? This occurred in the spring of 1893, and the following fall the Methodists held protracted meetings in our

school-house. The minister called to see me, and in our conversation he asked me if I felt the need of a Savior? My experience of a few months before flashed upon my mind with great force, and from my heart I answered in the affirmative, and promised him if the weather was favorable that I, in company with my two daughters, would be at the meeting the next evening, but the next day it rained until late into the night. I felt greatly disappointed, for I intended to go to the mourners' bench, where I thought the Lord would be ready to receive, and bless me. The meetings closed that night. I told my daughters we could begin a new life, that we would read our Bible, and have family prayers, and work ourselves up to a more approved state, and be more sure of our acceptance with God, by the next protracted meeting time at the church. Here you can see the evil effects of erroneous teaching. Our good resolutions were not carried out, and again I grew indifferent regarding the salvation of my soul. A year passed away, and it was protracted meeting time again. I attended the meetings, and at the first call for mourners, I went forward. I asked the Lord to pardon my sins and bless me. My words seemed not to rise above my head, and were empty and meaningless. I went home disappointed, and much concerned. Night after night, for six weeks, I attended the meetings, but I was not blessed, I could not find my Savior. My days were spent in anxious meditation, and the greater part of the nights in prayer and weeping. I was regarded as a new convert, numbered with the christian people. What a hypocrite I felt myself to be! I was called upon, urged and persuaded, to testify of God's blessings, and though I was very careful of what I said, I felt I was acting

a falsehood, and adding to my mountain of sin the greater sin of hypocrisy. The preacher told me that I ought not to lose an opportunity to testify, that it would strengthen my faith, and that I would feel better satisfied, but how much it proved to the reverse in my case. About this time the "Holiness" people commenced meetings in our neighborhood. They seemed so good, and testified so positively of blessings received, and I remembered that it was written, The prayers of the righteous availeth much. I resolved to go to their meeting. I went, and when they asked if there were any who desired the prayers of God's people? I knelt with them. My only words were, Lord have mercy upon me, a sinner, and show me the true light as it is in Jesus. I left the meeting that night with the same troubled heart that I took there. It seemed my Lord had been taken away, and I knew not where to find him. I continued to read the Bible, but it was a blank book to me. The people talked much of what they were doing for Christ. The thought came, What have I done? What can I do? I thought of dear friends who were regarded as sinners, What could I do to bring them to Christ? As I laid my aching head upon my tear-stained pillow that night, I uttered this prayer, Lord, suffer me not to deceive, let thy Holy Spirit my tabernacle be. I had not been asleep long when there appeared before my eyes a strip of paper with these words written upon it in this manner, "Consider thou, thine ownself, and take heed to thy ways." I awoke immediately. My mind was so impressed I could not forget the words, and they seemed indelibly stamped before my eyes. My anxiety concerning my friends was gone, but my own trouble was increased. In my reading I came to Acts xiii. 48, "As many as

were ordained to eternal life believed." Here was a new idea. My mind was riveted to that verse, I could read no farther, O, agonizing thought! Could it be possible I was an outcast from God, not ordained to eternal life? I went to our minister for an explanation. He said, "God ordained all mankind to eternal life, and made it possible for all to be saved, if they willed." He quoted several passages of Scripture to prove his doctrine, but I was not convinced, and my trouble increased daily. The time of our probation had expired, and I went with my family and we were taken into full membership in the Methodist Church. But there was no peace or rest for me. My conviction of sin grew stronger, and my daily prayer was, that I might be led by the Holy Spirit to the true church of God. One day, being weary with my heavy burden, I went to my room and threw myself upon my bed, repeating my accustomed prayer, "Lord, be merciful to me, a sinner," and show me the true light as it is in Jesus. I cannot say that I slept, but I heard the words as if spoken, "This is my beloved Son, hear ye him." I rose and looked around, but there was no person in the room. I opened my Bible and began to read, not now from a sense of duty, but with an earnest desire to learn if these things were so, and what I must do to be saved. The Bible was a changed book, and as its blessed truths were unfolded to me, the greater sinner I found myself to be. A justly condemned sinner. My trouble had now become so great that I could not refrain from tears in the presence of my family, and my nights were spent in prayer and weeping, until from exhaustion I would fall asleep. One day, feeling more deeply, if possible, my need of a Savior, I went to my room, and kneeling by the side of my bed, I



earnestly implored the Lord to have mercy upon me, a sinner. The words came, "Thou art a new creature. Old things have passed away, all things have become new; arise and walk in newness of life." I was on my feet in a moment. My burden had been rolled away, my conscience seemed cleansed from guilt, I began to praise God for what he had done for me, and I felt like saying, "Praise the Lord, O my soul, and all that is within me, praise his holy name." At this time my husband engaged a man to do farm work. One day while talking with him upon the Scriptures, he remarked that he had some papers that he thought I would like to read, and he brought me five of the SIGNS OF THE TIMES. Here I read of a people in whose pilgrimage I thought I could trace my own. They were sinners saved, (not by works of righteousness which they had done) but by grace and grace alone. How my soul feasted upon the spiritual food, and how my heart went out to those people. O that I was worthy to share their love and fellowship. I subscribed for the SIGNS, and it continues to come regularly, heralding the same joyful sound, salvation by grace. The dear SIGNS has been doubly blessed to me. First, in comforting and feeding my soul with, as I believe, the true gospel of Jesus Christ, and secondly, in bringing to my knowledge God's blessing to the suffering, in your valuable remedy for dropsy, through which it has pleased him to restore my darling child to health. Glory to his name! How very near I seemed drawn to the Lord in the great trial I have been called to pass through, Like David, I can say, "Before I was afflicted I went astray." And again, "Thy rod and thy staff they comfort me."

I could write more, but I have already

made my letter too long. I could not think of sending this to the SIGNS, for it is like the writer, imperfect, so I submit it to your better judgment, hoping you will throw the mantle of charity over all. I have made this as plain as I can, that if I have been deceived you may not be.

Your sister in hope of a blessed immortality beyond this time state,

MRS. W. E. SNYDER.

#### ON TAKING HEED.

BELoved BRETHREN:—A brother asks me to write for the SIGNS, upon these words of Paul to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. iv. 16.

In both epistles to Timothy, Paul instructs him how to do this, which we will do well to prayerfully read and observe. Timothy was a minister of the gospel of Christ, and therefore a teacher of the doctrine of Christ. First, he was under the most solemn charge to take heed unto himself, not to depart from the doctrine of Christ, and so transgress, but to continue and abide therein. The doctrine is all that Christ taught his disciples, both to believe and to do. The decision of the apostle John is, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." This is the perfect rule and true test. The inspired apostles received from Christ his doctrine, and they delivered and expounded it to the brotherhood in Christ. In the Scriptures the godly man is thus thoroughly furnished unto all good works. As in Christ, the saints are the workmanship of God, created in Christ Jesus unto good works, which God hath before ordained

that we should walk in them, testifies Paul.

Now, therefore, it was thus and in this way, and for this cause only, that Timothy was qualified and enabled to take heed unto himself, and unto the doctrine, and continue in them. And in doing so, it was made manifest that he had both the Father and the Son, as John testifies above. This is the more evident from the testimony of the Son, who says to his disciples, "For without me ye can do nothing." And of himself the Son said, "I can of mine ownself do nothing; but the Father that dwelleth in me, he doeth the works." To this his servant Paul agrees, saying, "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." For this cause Paul commended his brethren in Christ, saying, "Wherefore, my beloved, as ye have always obeyed, not only in my presence, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." Here we have shown to us the Author and Source of taking heed in a godly way and continuing in the doctrine of Christ. On the other hand, whoever does not do so, thereby gives sad evidence that he "hath not God," that God is not in him of a truth, whatever his profession may be.

The fact that Timothy took heed unto himself, and unto the doctrine, and continued therein, not departing from the faith of God's elect, nor turning aside unto vain jangling, is attributable, therefore, to God and his grace, and was the fruit of the Spirit within him. If it was not this, then we have only the works of the flesh left to attribute his obedience to. In considering a given effect, the

cause from which it sprung should not be ignored or lost sight of. Here the cause is, God hath created us in Christ Jesus unto good works, which he hath before ordained that we should walk in them. So the divine creation in Christ is first and pre-eminent, and it is unto good works as its effect and God-honoring fruit. The good works, too, are before ordained of God, and God hath before ordained that we should walk in them." When we do so, therefore, it is of God, and we walk in them only as the result of his creation in Christ, and foreordination of us unto good works. To deny this truth, is to place ourselves before God, and independent of him, as self-acting beings. Will any presume to make this bold assertion? For God either moves upon us and controls us in all our godliness, devotions and good works in our salvations, or else we act independently of him, and move upon and control him. Either we or God are free and sovereign, because both cannot be. Reason itself should convince us that the creature is subservient to and dependent upon the creator. The whole volume of inspired truth teaches this creature-humbling truth, and the Spirit of revealed truth confirms the same in the experience and life and prayers of saved and obedient sinners. It is a strange and strong delusion when any true worshiper of God will deny it, and think that salvation is at all of man, and depends upon himself in any part, and that his continuing in the doctrine of Christ and in good works depends upon himself. For such persons are blinded, and do not realize how sinful and weak, helpless and dependent upon God they are. "For in him we live, and move and have our being."

"For in doing this thou shalt both save

thyself, and them that hear thee." His doing this was of God in Christ, and through the Spirit, and not of himself, as has been proven above; and Timothy and them that heard him were thus saved from transgressing and abiding not in the doctrine of Christ. Yet this salvation was entirely of the Lord and his grace, which was sufficient for Paul and Timothy and the brethren in Christ, whose strength was thus made perfect in their weakness, and so they were to the praise of the glory of his grace. To say it was not thus and in this way, would be equal to saying that their strength and sufficiency were made perfect in Christ's weakness and the lack of his grace, and then the praise would be to the glory of their works.

But how good and pleasant it is that Timothy took heed, and continued in the doctrine, and saved himself and brethren from the distressing evils of perverting and departing from the doctrine of God our Savior. In our own time many of us have witnessed the mournful consequences of such utter disregard of taking heed and continuing true and steadfast in the saving doctrine of Christ. Of ourselves have men risen up, speaking perverse things, contrary to the teaching of Christ and sound doctrine, and have turned aside many from the simplicity of the gospel of grace, and so far from saving themselves and others from error and vain confidence in the flesh, they have drawn them away after themselves into such corruptions.

One of the gracious blessings of the God of grace and salvation unto his household of faith is, a true, humble and faithful gospel ministry, who, like Paul and Timothy, take heed unto themselves, and unto the doctrine, and continue therein, in godly reverence and fear, never

leading off into fleshly and worldly doctrines, isms and commandments of men; but pointing poor sinners to the Lamb of God, and teaching that "Neither is there salvation in any other." "In doing this," faithful men of God do both save themselves, and them that hear them, from the peace-destroying consequences of an unsound and unfaithful ministry, who turn away from the Lord to themselves, and sow to the flesh, putting their confidence in man.

Our only safety is in Christ Jesus, as our refuge, salvation and defense. Therefore, dear brother and brethren, let us ever pray that we may abide in him and his doctrine, and know nothing else among ourselves; and then we shall have peace, and save ourselves from the delusions of the flesh. What we need to enable us to thus crucify the flesh, is grace; therefore let us ever come to the throne of grace, that we may obtain mercy and find grace to help in time of need. And when we glory, let us glory in the Lord.

When Paul the aged came to the time of his departure, it was a sweet solace that he had "kept the faith" of Jesus, who was all his salvation. O may I ever abide in the doctrine of Christ, and be found in him.

Your poor and unworthy brother,

D. BARTLEY.

[THE above brief exposition of the text named by Elder Bartley, receives our cordial approval. It is certain that all the admonitions of the word of God, under the gospel, relate not to our eternal salvation or life, but to the state of believers as believers, while they are on pilgrimage here. Salvation is complete in Jesus, and from him we receive it, and it is now ours to work out, or to live out, in daily thought, word and deed. It

is also sure that ministers, apostles, prophets, yea, and we all, are helpers of the joy of each other. By our example, and by our precept, we may and do stir up one another's pure mind to love and good works. This was what was here enjoined upon Timothy. This is the obligation resting upon all who labor in word and doctrine, especially. The matter is not to be presented upon the ground of so much work done, so much pay received; so much obedience rendered, so much joy bestowed. No, after all the obedience and labor we are all so unprofitable we deserve nothing at all but condemnation, because if we pray, or hear, or read, or work, or obey, sin is still mixed with all we do. Therefore, after we have done the best we could do we have failed to attain to the commandments of God. Even if we had attained to full obedience to the word of God, we could receive nothing as a reward therefor. What of blessing and comfort might be given to us, would still be all of grace, and we should be compelled to ask for the still further grace of a humble and thankful spirit for it all. It is much to be found in the way. One, being in the way, came to the house of his Master's brethren. But what mercy to be so guided as that we may be found in the way. And all exhortation, such as that commented upon by brother Bartley, is to the end that our pure mind may be stirred up to walk in the way. We know that every joy we have ever received in the Lord, has come to us as a sweet surprise. No obedience that we have ever rendered has ever led us to expect a single blessing. We have never seen where we have served God at any time, but we do see where he has served us all the days of our life, and more especially since, as we trust, he called us by grace.—ED.]

FEBRUARY 27, 1898.

DEAR EDITORS OF THE SIGNS:—By request I will make an attempt to reduce to writing the substance of a discourse which I delivered before Laurel Church, last October, upon Exodus xx. 8-10, more particularly the tenth verse, "Remember the Sabbath day to keep it holy."

I will start out by looking for the antecedents upon which this and other Scriptures hang.

First. We find that it is said that the testimony of Jesus is the spirit of prophecy. (Rev. xix. 10.) As the moon revolves around the earth, and the earth around the sun, carrying the moon with it, the planetary system obeying the same law, and all planetary systems making obeisance to some great centre, so every verse of the Scriptures, when fully understood, is tributary to salvation's centre, Jesus Christ. Every figure or parable, having an apparent literal meaning, does not stop at such literal meaning, except with those who are unlearned and unstable, who thus rest them to their own destruction, but are to be understood as translated by those of pure language, which is taught by God only, and who speak with new tongues. These translations are always the same, and need no revision. In looking for Christ, we necessarily see his people, his body, for they are one as his body. Almost innumerable are the figures under which they are presented, and the duties required of his people, and all things that pertain to them, are often brought to view, first in the shadowy form which truly outlines all that belongs to them. Among these outlining things occurs our text, and the two succeeding verses. But Moses begins his narrative two thousand years before he lived, and his prophecy is still existing. We read in Genesis ii. 2, "On the seventh

day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." We will notice a few things here.

First. The seventh day is not connected with an evening or night, as the previous six days had been. No doubt it had an evening, but being a figure of something else, it must be omitted from the statement of Moses.

Secondly. God never resumed his work. The rest was to be perpetual.

Thirdly. No Sabbath law or observance was imposed upon man till the time of Moses. We have no account that Adam or his children were to observe one day above another, until the time of Moses.

Fourthly. The law of the Sabbath was given to the Israelites only, and they were commanded to labor six days, and do all their work. Our Sabbatarian observers never insist upon this part of the command. We fail to learn that we Gentiles were ever commanded to keep a weekly Sabbath, or one day above another. Neither do we know of any good authority to change the day from the seventh to the first day of the week. The same authority that substituted sprinkling for baptism, commanded the first day of the week to be observed as a holy Sabbath. Again, let us note that no work was to be done upon the Jewish Sabbath day, and those who violated the law of the Sabbath, were put to death. No fire, even, was to be kindled, nor any work done. Who keeps this command now? The perpetual rest into which God entered, and the seventh day rest of the Jews, were shadows of good things to come. And these good things to come, appeared when Jesus came, for, after we have arrived at the substance, no shadow can be found. This substance, Christ, is found only by those who sought him not, and to

whom he has been revealed. He is revealed to the spiritual Jew only, whether black or white, bond or free, all who have been delivered from the power of darkness, and translated into the kingdom of his dear Son, the Lord Jesus Christ, who gives them rest from their labors. (Matt. xi. 28.) This is a perpetual rest, as God rested from his labors: a christian, and not a Jewish rest, or Sabbath of one day in seven. But now being in the kingdom they are under the law of that kingdom. There is but one day in that kingdom, beginning with the rising of the Sun of Righteousness in the sinner's heart, and never ending. True, the light and warmth of the sun are at times dimmed by clouds of doubts and fears, and sometimes mountains of sin seem to totally eclipse the sun, and great darkness prevails, but the sun is always in the same place, and while we walk through the valley of the shadow of death, we will never enjoy all its light and warmth. That full enjoyment is reserved for that time when "we shall see him as he is, and be like him." Now, the command is imperative, to keep the Sabbath holy, and having entered into this Sabbath day, this new kingdom, the first law or command is to take his yoke upon us, and to learn of him. In obeying they find a rest. Other commandments follow, suited to all conditions throughout all time. The King reigns here, and princes rule in judgment. The path of duty is laid down in everything that may arise. "In keeping the commandments there is great reward." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." There is no more any Sabbath day, but that known to, and belonging to the man of God, the spiritual Jew. He is commanded to keep it

holy. But the good that he would, he does not, and the transgressor of the law of the christian Sabbath, pays the penalty of death, as the transgressor of the Jewish law of the Sabbath, did. If ye live after the flesh, ye shall die. And it is a fearful thing to fall into the hands of the living God. The whole duty of man is said to be to fear God, and keep his commandments. But this is a strait gate, and difficult for nature to follow. It is so hard to crucify the flesh, to deny self, to do unto others as we would that they should do unto us, to love our neighbor as ourself. But how easy to follow our old nature, to run in the broad way that leads to destruction, the destruction of our enjoyment. How few there are that find the strait and narrow way. How sad would be our condition had there not been one who had power and will to keep the law for us.

In conclusion, let me say, as no one day in seven is a holy Sabbath, let us not call Sunday the Sabbath day.

Yours in christian love,

THOMAS COLE.

SNYDER, TEXAS.

ELDER HOWARD—DEAR BROTHER IN HOPE:—We have had some very pleasant meetings since you left. Elder Martin has done some good preaching, also brother Bean.

My mind seems so dull on spiritual things, I much fear my letter will be very poor. There was some very good pieces in the last number of the SIGNS. O, how beautifully some of the writers set forth the sovereignty of God. Truly the works of his hands speak forth his praise. His image is in all his works, and his works are perfect, from the smallest insect to the great Iniminy that lights this old earth. Everything we see moving in the

sphere for which it was created, without a single discord; the sun has never failed in his rising or setting, in all these years, and his shining is just as bright and glorious as when the great Creator said, "Let there be light." How beautiful are all his works! Who will deny that God gave the sun, moon and stars, their places, and set the bounds of the waters, that they cannot go beyond his decree? Most people will acknowledge that all these things move in the bounds for which they were created, but when we talk of man, they want to make it appear that God created him without any purpose; just made him in all his bigotry, and then turned him loose to do as he pleased. Does it not look like as if any sane person could see the inconsistency of such a doctrine? To think that the great Creator would make the birds, the beasts, and every creeping thing, and every winged thing that flies, the beautiful rivers, and the mighty ocean, or seas, and the many fish that swim in their depths, and all the pretty flowers of the fields, and give them all their times and places, and even their seasons of appearing and disappearing, but that man was just turned loose by the great Creator, with no place for him, no purpose in his creation, a great free-will machine, capable of running himself, and setting his own environments, and choosing his own place. This doctrine may do for the aliens, that know not Israel's God, but it seems to me that all true Israelites must cry out against it, for his eternal purpose standeth sure, and there is nothing can pass his mighty decrees. Even man, in all his proud presumption, must come down on a level with all other creatures. There was one of old that said of the worm, "Thou art my sister." And the Bible says that man is nothing, and less

than nothing. We are not surprised when Arminians deny these precious truths, but when we find some Old Baptist crying out against them, and trying to make it appear that man has a good deal of power, it makes me feel sad, and I sometimes wonder if really there is a people on all the earth, that do praise the Lord, and ascribe greatness to his holy name, and before whose eyes his works are set forth? How many are taught his power by the starry heavens, or the bright moon and sun, or even the dark thunder clouds? Who can imitate the thunders of his power, or who can paint the glories of the firmament? All mankind cannot make one star, or give life to the smallest insect. I do believe there is a people that know the Lord, that ascribe greatness to his name, and I am sure he will never leave nor forsake them. What a glorious consolation! Saved by the Lord, kept by his power, his mercy enduring towards them forever. Blessed people, a spiritual generation, a holy priesthood. I am so glad it is so. The Lord knoweth them that are his, and not one of them will ever be lost, for he keeps them, and they cannot go where his loving-kindness will not reach them. Ah, that I might always be submissive to his will in all things; but sometimes it is so dark, and I am so rebellious and wicked, so often murmuring against his providence, that when I can feel his presence, and realize his truth, I feel ashamed to speak or write about it to those that love him, fearing that I am a hypocrite; but I do so love to get letters from them, however.

I guess you are tired ere this, of reading my poor efforts. Hope you will overlook all imperfections, for I realize the letter is like the writer, so I will close. Hope this may find you well, and enjoy-

ing the greatest of all blessings, a sweet peace of mind.

I certainly enjoyed your letter concerning the great waters, and the wondrous things you had seen. Write us more at your earliest convenience.

May the mighty hand of Israel's God ever guide and direct you, is the sincere desire of your sister in hope,

M. J. JACKSON.

GALVESTON, Texas.

ELDER G. BEEBE'S SON:—Please publish the foregoing communication written by our beloved and highly esteemed sister Jackson, of Snyder, Texas. This is an interesting epistle of christian love and devotion to the King of Zion, so abiding and unshaken in the faith of God's elect. Last fall while at the city of Raton, N. M., I read an article published in the SIGNS OF THE TIMES, written by this precious sister, and the editorial remarks thereto, which were instructing and impressive to me. I thought I never saw such faith, no, not in Israel. Afterwards I was permitted to meet this dear sister, and her husband, at their home, and enjoyed their godly conversation, the memory of which this world, and all its allurements, can never erase. This letter is of similar import, in words of comfort and encouragement to a poor servant on this lone island that is here for his health. Therefore, believing that it will be read with equal interest by the people of God, scattered abroad, it is submitted in love of the truth.

Your brother in hope of a life beyond, which God alone can give.

God bless and prosper the SIGNS always.

ASA HOWARD.



RIVER VIEW, Ala., Jan. 15, 1899.

DEAR READERS OF THE SIGNS:—I feel like telling you some of my experience for the past two weeks, with the hope that it will be of some comfort to some of you. For the past two weeks my soul has been a dreary desert. Not one single spiritual emotion; no meditations upon the Scriptures; my soul struggling between faith and infidelity, until I got to where I felt that I had no love or fellowship for any one, and I felt that no one had any love or fellowship for me, and I felt that I had as soon be out of the church as in it. Such was my condition up to about dusk last night. About that time I walked to the door, and the language in Genesis xxxii. 31, presented itself to me, viz: "And as he passed over Penuel the sun rose upon him, and he halted upon his thigh." Somehow this Scripture came to me with comfort, and I kept repeating it as well as I could, and I was made to feel that Jacob was my brother, and that I loved and fellowshipped him, and on till I retired I kept repeating over and over, Jacob, you are my brother, Jacob, you are my brother. The Scripture was still on my mind when I arose this morning, and I looked it up and read it, and Jacob's history, from the time of his departure from home, till the events described in this quotation. I have thought for a long time that Jacob's experience was a true index to all christian experience. It appears to me that up to the time of Jacob's dream and vision of the "ladder," he was nothing but a natural man, and knew nothing of the Lord, only from a historical standpoint, parental training and tradition. When speaking to his father about the shortness of the time it required to prepare the "savory meat," he said, "The Lord thy God brought it to me," he did not pretend to

say, "The Lord *my* God," but "*thy* God," making it clear to my mind that he at that time had no experimental knowledge of God. But on his way from home, and in the desert land, and the waste howling wilderness, the Lord appeared personally to him. This was a plain revelation of God to Jacob. The Lord stood above the ladder, and said, "I am the Lord God of Abraham thy father, and the God of Isaac." And here he made a promise to Jacob, for he said, "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." "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place and I knew it not." "This is none other but the house of God, and this is the gate of heaven." Here Jacob also made a vow to the Lord. Here I must leave him for the present.

I will next notice the thirteenth verse of the thirty-first chapter. Here the Lord speaks to Jacob again. Among other things he said, "I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me." What I want to call attention to here is, Jacob's experience at Bethel, God's revelation to him, and the promise he made to be with him, and not leave him. And then when he appears to him again, he assures him that he is the same God that appeared to him at Bethel, his first experience. When I read this I gleaned comfort from it, because it carried my mind back to the time when I was first made to hope in the mercy of God, and the declaration of God, "I am the God of Bethel," comforts me. So when we are in trouble the Lord appears to us saying, "I am the God of Bethel." "And Jacob went on his way, and the angels of God met him."

Dear brethren, how often it is the case with us, that we plod along in trouble, fear and anxiety, and as we go on our way, the angels of God meet us, and we are made to say, "This is God's host." Jacob goes on returning to his native land, but he fears his brother Esau, and sends messengers to him, also a present to appease his wrath. Ah Jacob, what is the matter? What has wrought this great change in you? No doubt Jacob remembers how he had treated Esau, and he fears him, but grace has done its work, and Jacob is a different man. Long absence from kindred and native land, and the troubles and afflictions through which he had passed, and the work of grace in his heart, had shorn him of all his desire to wrong his brother, and Jacob and Esau meet and fall upon each other's necks and weep. The man that wrestled with Jacob "touched the hollow of his thigh, and it was out of joint." And when Jacob passed over Penuel the sun rose upon him, and he halted upon his thigh. From this time forward Jacob was a cripple. Are not the Lord's people all Jacobs? Are they not all cripples in a sense? They cannot walk alone, and is it not when the Sun of Righteousness rises upon us that we "halt," as Jacob did?

I will close. May the God of Jacob be with us.

H. J. REDD.

EAST DIXFIELD, Me., Oct., 1898.

ELDER F. A. CHICK—MY DEAR BROTHER IN CHRIST:—Your very kind letter was received in due time, and I feel to thank you. There was something specially comforting to me in it. There is a sense in which it seems that I have sat under your ministry for years. Many of your explanations of Scripture, in the

editorials in the SIGNS, have been particularly set home to me. One in the last volume of the SIGNS as a weekly, entitled "Christ as our life," I always thought very highly of, and find in it often, as I recall it, renewed delight. I often go back to the past numbers of our paper, and find a passage which at one time would be overlooked, and at another be brought prominently forward.

After leaving you at Brunswick, I reached home at noon, and found my family in usual health. I had a pleasant time at the meeting, and returned home with a dread that instead of making me more grateful, I would be more full of repining, but I am happy to write you that such is not the case. It was a season that I greatly enjoyed, and it gives me much food for thought. After deciding to attend the meeting, my mind dwelt much upon what I was assured I should not hear. I thought there would be no innovations, no taint of antichrist. Further than this I thought but little. A few days before the meeting I received a loving letter from sister Minot, inviting me to her home, saying that she felt drawn to me by the letters she had read from me in the SIGNS. Sister Hubbard journeyed with me, and we stopped with sister Curtis, in Brunswick, for dinner. There I met sister Clarke, and on the train to Bowdoinham, we met Elder Keene and wife, and on arriving at Bowdoinham, was met by sister Minot, and stayed with her during the meeting. On Friday, the day the meeting began, I met several sisters, and was introduced to them who said, Is this the sister who wrote those letters for the SIGNS? I felt at home, and one with them, but O, so unworthy. My meeting from the start to the finish was altogether enjoyable. It will give you joy, I think, as it did me, to

learn that it did not seem as though I had been absent from such a privilege for more than a year, instead of many years, as was the case. The preaching was the same as I had heard before, in the past years, and such as will always be proclaimed as long as there is an Old School Baptist to publish it, or until the last elect vessel of mercy shall be gathered in. It was just the same as they have always contended for, "Ye must be born again, or ye cannot see the kingdom of heaven." And, "The natural man receiveth not the things of the Spirit, because they are spiritually discerned." Of all the preaching during the three days, that of Sunday was the most enjoyable to me, but I think I understood the entire services, and much was applied to me, in a comforting manner. One thing alone marred my pleasure, and it was that I could not better speak forth the unsearchable riches of the grace that brought me out of nature's darkness into the marvelous light, and glorious liberty of the sons of God. In a peculiar manner, while there, I was filled with a sense of nothingness. I believe that I have the word that rightly describes it. It did not hinder my enjoyment of the preaching, or my pleasure at meeting the friends, and receiving such kind attention from the dear kindred in Christ. I hope no one misjudged me. I shall carry the pleasure of meeting them in the flesh as long as I have memory, and if it should again be my happy privilege to meet them, it will not detract from this. It was so new.

I hope you may find something of interest in this, but I have written differently from what I expected when I began.

Your sister in hope of eternal life,

ELIZA WHEELRIGHT.

[THIS letter will be of especial interest

to our readers, when they learn that our sister has been so situated, through affliction in her family, that she has not had the privilege of attending any meeting of the church for many years. We think that this was her first opportunity to meet with the people of God for nearly, or quite, twenty years. Yet the Lord has been leading her along the way, and she found herself at home at once with the people with whom she met.—ED.]

UTICA, W. Va., Dec. 22, 1898.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—Another year has rolled around, and I am reminded by it of my duty to pay for our valuable paper, the SIGNS, as it contains all the gospel preaching that I hear. I see brethren and sisters often say in their communications, that they have not heard a gospel sermon for months. I have not heard an Old School Baptist preach, for nearly twenty years. Sometimes I think that this would be my greatest pleasure. The Lord knows best, and I must, or ought to be content. I hope that all the brethren and sisters will pay up their subscriptions this year. I, for one, deny myself of many things, to pay for my dear paper. I am almost an invalid myself, and have an aged mother to take care of, who is eighty-six years of age, and also a crippled son who cannot take care of himself, as he had his right hand torn off. I think that nearly all others must be as able to remit as I am. When I can no longer pay for the SIGNS I will say so. If I cannot be a help, I do not want to be a hinderance to others.

Brother Beebe, I hope that you will be spared, to these many years to publish the dear old SIGNS, and that I may be able to take the paper as long as I live.

MRS. T. P. PATTERSON.

**EDITORIAL.**

MIDDLETOWN, N. Y., MARCH 1, 1899.

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

**THE TEMPTATIONS OF THE SAVIOR.**

BROTHER W. A. BURNS, of Hope, Ind. Ter., has requested some thoughts upon the narrative of the temptations of the Savior, recorded in Matthew iv., also the same things in substance recorded in Luke iv. Mark, in first chapter, simply states the fact that the Master was led up into the wilderness to be tempted, and was with the wild beasts. This one thing the other evangelists do not record. John, in his narrative, does not record this event.

We cannot say that we have no views upon this matter, for it has been much upon our mind for many years. Indeed, it has seemed that it must rest much upon the minds of all whose attention has been called to it, and who have themselves experienced the sore temptations of the adversary. All the events contained in the life of the dear Redeemer, were solemn and weighty, and they ought to be read and thought upon with reverence and godly fear. We long ago gave up all expectation of ever being able to present all that any portion of the written word contains, but we have greatly desired that though our interpretations must be in part, they might not be contrary to the meaning of the word.

This narrative of the temptations of the beloved Master, contains deep and profound mysteries we are well assured, and yet it contains matter which is well known to all who are tried and tempted. For it is written of the Redeemer, that he was tried and tempted in all points like as we are. In the temptations recorded here, we are persuaded that all the people of God are interested. And it has been our thought, that in these three temptations, to which was added also the cruel fourth, of doubt, "If thou be the Son of God," is summed up all that the people of God ever can know of temptations in their own life's experience. One temptation, the first, appealed to that which the very body of man craves for its support and comfort. The second, appealed to human praise and glory, which has in itself no more of evil, than does the desire for bodily comforts, but which like the other, may prove a snare to the feet. The third temptation, appealed to the very highest motive which the flesh can know, that of a laudable ambition to bring all the world to bow to the sway of righteousness, but which yet Satan sought to pervert by striving to induce the Savior to seek this end by evil means. This is the form of temptation to which nearly all the religious world have in these last days succumbed. It also involves the old Romish and Satanic doctrine of doing evil that good might result.

Our brother desired that we should speak especially of the pinnacle of the temple, and of the high<sup>er</sup> mountain, and as to what their spiritual meaning was? But in complying with this request, we presume he will not object to some remarks upon the whole narrative in general. At the close of the third chapter occurs the narrative of the baptism of the Savior as our

example, and in fulfillment, as he said, of all righteousness. The closing words are, "And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." This was wonderful testimony, straight from the throne of God, to him in his humiliation as the Son of man. Once afterward was similar testimony accorded him in the mount of transfiguration. As one with his people, who were men and women, he, as is the case with them, needed the comfort of his Father's presence and approval, in his ministry in the world, and here, at the time when he entered upon his public ministry, it was accorded to him for his strengthening, and for our comfort in our endeavors to walk in obedience to the will of God.

Now, right on the heels of this blessed hour with his Father, as he walked in the will of God, he by the Spirit is led (one of the evangelists says he was driven) into the wilderness, to be tempted of the devil. How instantaneous was the change from the known presence and smiles of the Father, to the darkness and distance implied by the word wilderness. The peace and comfort of the felt presence of the Father, gives place to trial, temptation and conflict, when he is left as the Captain of our salvation, to fight the battle against the combined powers of evil, alone. It is at once suggestive and instructive to notice that the two great temptations of the Savior's life took place at the beginning and the ending of his public ministry. This was one, and the other was in the dread garden of Gethsemane, where he said, This is your hour, and the power of darkness. Satan assaulted him with all his hellish allurements at the beginning, and then he hurled against him all the power of awful darkness, at the end. But temptation

followed him in other ways, and in different degrees, all his life, during those three years.

"Jesus was led up of the Spirit." We have no doubt that this was the Spirit of God, and that therefore it was the will of God that he should be thus made perfect, as our companion and Savior. There may be questions arising in our minds, to which we cannot find a satisfactory answer, concerning what we have just said, but still it seems plain he was thus led according to the will of God. He could not have been qualified to be our Savior, had he not been also tempted. It was but another step in the fulfilling of the will of God, which sent him down from the shining courts of glory for this end, to also subject him to the temptations of the world to which he had come. It seems to us no more mysterious that the Spirit should lead him up to the place of temptation after he had come into the world, than that he should be given of God for our salvation at all. Wonderful love was in it all. And it is still true that God does not tempt any man, and that he is not himself tempted of evil. Jehovah does not sin, and yet he made him to be sin for us, who knew no sin, and so he does not tempt any man, and yet he, by his Spirit, led Jesus into the wilderness to be tempted. The one thing is no more a mystery than the other, and both are great mysteries. Let it be remembered that though led up to the place of temptation by the Spirit, and for the purpose of being tempted, yet the temptation was of the devil. Jesus must be made perfect as the author of salvation to his people, and he could not be perfect without enduring all their temptations.

Let it be also noticed that it was after fasting forty days and forty nights that he was an hungered. The narrative, as

given by either of the evangelists, does not seem to imply that he felt the pangs of hunger until after the forty days were ended. It has seemed to us that in some way he was sustained during the forty days, so that he did not feel the pangs of hunger, and that at the end of that time the full power of that awful hunger came upon him with all its sense of exhaustion, and with all the maddening craving for food, that must be felt after such a fast. The hunger came like the sudden leap of a wild beast upon him. Then came the first temptation. The tempter, as is said, verse third, did not come to him until the fasting was accomplished, but when he came, he came with temptation. There is not the shadow of a doubt in our mind, that the temptation was presented to him just as is any temptation that we may feel. It was a temptation wrought in the mind and heart. It grew out of the intense pain of hunger. It was suggested to his mind, Thou claimest to be the Son of God; if so, all power is thine. Every day, ever since the world began, hast thou been turning dead earthy matter into bread. Yea, even the stones have by thy power been turned into bread, in every age of the world. Why then be an hungered now? Here are stones; command that they be made bread. If thou doest not this, who will believe that thou art the Son of God? Men will say that thou hast no more power than another man. O, how little Satan conceived, and how little men know, that it required a far greater exercise of divine power to resist the temptation, and to simply do the will of God, than would be required in doing this work. Divine power is more manifest in bearing all things patiently, doing the will of God, than in working any natural miracle. Still this did come to the Savior

as a temptation. He was an hungered, and desired bread. This was not wrong. But now it is suggested, Do this, and satisfy your hunger. This would have been to leave his high calling to bear and do the will of God, and trusting in God to supply all his need. Herein was the temptation, coming to him as a man, coming to him as it did to the first man, but finding in him what it did not find in Adam, power to resist and overcome. So he answered from the Scriptures, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This word, recorded in the Old Testament Scriptures, was also written in the heart of the blessed Savior, therefore it was a safeguard to himself, and a weapon of offense against the adversary. It seems to us that this first temptation shows that our Redeemer can understand all our weakness, in the face of mere fleshly desires, and that in it we have the assurance that he knows how to save us even from these temptations. These desires, as said before, are not wrong in themselves. In fact they are such desires as God has himself implanted in our very being, and therefore cannot be wrong. But the wrong is found when we seek their gratification at the expense of the sacrifice of eternal truth. This temptation Jesus met and overcome for us. How strong is this temptation to all of us. A little deviation from the word of God, may promise to bring to us great worldly gain, or satisfaction, or ease. O, what mercy if the power of the salvation of Jesus is with us, for our own salvation at such times.

The second temptation, as it has been said, seems to us to appeal to the love of human power and glory, and to it was added the sin of presumption. The Scripture was appealed to, and yet false inter-

pretations were put upon it, to justify what was a distinct wrong, in fact a grievous sin against God. Your God, if indeed you are his Son, has said that he will see to it that no harm shall come to thee. Prove that thou art his Son, by showing thyself able to perform such a miracle as to safely cast thyself down from the pinnacle of this temple. Thou claimest to be the Son of God, and nothing will give greater proof of it. We believe that this was a temptation addressed to the heart of the Son of man, just as such temptations come to his followers. It is such a temptation as the enemies of grace hurl at the believer in grace. "If thou art a child of God, and God will not suffer thee therefore to be lost, then live as seems good in thine own sight. It does not matter how thou livest, according to the doctrine which thou advocatest, thou wilt be saved at last." How common is this form of the temptation. Again, it comes in this way to the people of God, and some have yielded, to their own shame and hurt. Satan says to believers, "It matters not to what religious influences your children are subjected; if they are among his chosen, he is able to bring them out at last. Therefore, let them go as pleases themselves. The Lord will take care of his own, why should you be anxious?" When we have heard such arguments, we have always thought that we heard the voice of the devil, speaking through the mouth of one of his dupes. Such reasoning, and such doing, is tempting the Lord our God. It is casting ourselves down from the pinnacle of the temple of God, saying that it matters not, God's will shall be done at last. O, let us all beware of this insidious temptation of the adversary. When we allow our children, who are under our control, because

God has placed them under it, to attend the Sunday Schools of those who pervert the truth into a lie, and who from their pulpits oppose all that we hold good and dear, we are saying to the understanding of all men, that we had as soon our children would believe and follow a lie, as the truth, and all our arguments and protestations against their falsehoods, weighs not a feather's weight against our practice in the matter. Satan may well laugh at those who say one thing and do another. Such a course of argument, and of conduct, is tempting God. We must not tempt him, and we cannot do it with impunity. As we sow, so shall we reap. Many of the children of God, yielding to this temptation, have reaped shame and sorrow, in seeing their children despise their faith, and their brethren whom they love. They have not the consolation of knowing that they have striven to instill into their children the respect and reverence due to a parent. The question of whether any of our children may be chosen vessels of mercy, has nothing to do with this matter. In saying, "It matters not where my children are allowed to go, God will take care of them, and if it be his will he will call them out of Babylon at last," we are tempting God. The pinnacle of the temple of God, is the certainty of their salvation. Jesus stood upon this truth, and upon this truth did Satan make his assault. It is here that he seeks to overcome. If he cannot drive one into unbelief of the doctrine of the salvation of believers through Christ, he will then assault them in another way. Thus he would turn the most glorious hope that is set before us, into an occasion of offense against God. He would have those who believe it, presume upon it.

The third temptation claims our atten-



tion for a few moments. "The devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." A mountain is an emblem of exaltation. Sometimes it is used in the word to present fleshly exaltation, and sometimes that which is spiritual. It is manifest that the term here must be meant to present that which is emblematical of exaltation and great glory, for there could not be a mountain so high that from its top any one could see all the kingdoms of the world, since no matter how high it was, one could not see round to the opposite side of the earth. We have always understood that there was presented to the mind of the Savior, all that is meant by the kingdoms of the world, and their glory, and that then the enemy presented the temptation, All shall be thine if thou wilt fall down and worship me. And who can measure the force of the temptation, All shall be thine? The whole world thus revealed to the view of the Redeemer, was then lying in wickedness. Sin and sorrow covered every land. Godlessness and idolatry were everywhere. All was under the dominion of the prince of the power of the air. Groans and cries from the hearts and lips of men were more plentiful than expressions of gladness and joy. Now the temptation, as it has seemed to us, embraced this picture on the one hand, and on the other was set before the Savior the blessed and beneficent effects of the reign of the King of peace and righteousness. This shall all be thine. See the good thou canst work in the earth. All opposition to thy reign will cease, and all will at once come under thy sway. Instead of death, sin and sorrow, shall be

life, righteousness and joy. Godlessness and idolatry will at once cease. I offer thee a whole world, and all its glory, with all these blessed prospects to follow, on the one hand, and on the other thou knowest what a dark and terrible struggle is before thee. The price is small, it is to but fall down and worship me. To one who feels the earnest desire to see truth and righteousness reign, and who would benefit his fellow man in all ways that he can, such a temptation comes with awful power. If I do but step aside a little, or for a moment, see what good I may accomplish. Ought I to hesitate when so much is at stake? This is but a small and momentary evil, if it be an evil at all, since it promises such good results, and the results will be so blessed and abundant. Yet there is but one simple rule for the believer, as there was for the Savior: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." There can be no fellowship between Christ, and Belial. When that which is in itself evil, promises good, it always lies. But Jesus was not deceived. Our Captain of salvation was not overcome. The prince of this world found nothing in him, but to us poor, finite mortals he comes, and in us he finds much. In and of ourselves we fall before the first temptation, but our victory is in him. This is the one temptation which has carried the whole religious world away in the last days: "Let us do the things which will aid in this great work of saving mankind." And when it is urged that such things are not written in the word, the answer is, They must be good, since they promise such grand results, and many of the people of God have been deceived by such things. O, that the word could be so written in our hearts, "Thou shalt worship the Lord thy

God, and him only shalt thou serve," that we should always be armed against the temptation, and not be overcome.

We have just briefly sketched what seems to us to be the chief thoughts in these three temptations. It is but a glimpse at best. Much more we would like to add, but we are growing to length already for the limits of an ordinary editorial.

Before closing we desire to just allude to the expression, "If thou be the Son of God." It has seemed to us that the other temptations were the arrows, of which this was the barb. Because of this cruel doubt thus suggested, the others rankled and wounded the blessed Redeemer all the more. In our measure some of us, we believe, know what this cruel doubt means. Nothing could hurt us or overcome us so easily, were it not for this awful doubt, which was hurled at the Savior. As Satan urged it upon the Savior then, so now do men urge it upon the people of God. You cannot be the people of God, his chosen ones, or things would be different with you. If you were the children of a loving Father, as you claim, he would not leave you comfortless, he would bear you up at all times. You would not fear anything, not even to presume upon his grace, and the world would be converted to your faith. These things are hard to bear, and we can find no answer that will stop the cruel assaults. We can only say, "Our tears have been our meat night and day," because "they continually say unto me, Where is thy God?"

Lastly, a word of comfort and strength remains. When the temptation was ended, and the devil left him, angels came and ministered unto him. As we can enter but partially into the temptation, so we can but partly know what the ministering

meant. But these angels were from God his Father, and brought heavenly messages to him. So when our trial is past out of the sight and knowledge of men, God comforts us as one whom his mother comforts. And the chief joy of the whole is, that in our temptations we know that Jesus is with us. He knows our every pain, and our every conflict; and he gives us of his victory. C.

LUKE XI. 24-27; JOHN I. 11, 12.

If it is not asking too much, I would like your views upon the following Scriptures: Luke xi. 24-27, and John i. 11, 12. Most of the preaching I get is through the SIGNS, and I hope that I do appreciate them for the truth's sake. I hope that all Primitive Baptists who are able, will do all that they can to aid you.

In affliction, yours,

LOU AGEE.

MINTHILL, Mo.

R E P L Y .

In number fifty-one, volume sixty-four, we wrote somewhat at length upon the subject embraced in the first named text. We refer therefore to that number for what we should have to say upon that subject, and do not think it well to repeat what we there wrote, as we could but do if we wrote at all upon it. Concerning the text named in John, we feel willing, however, to say a few words. In the connection of the text named, a description is given of the coming into the world of that Word which was made flesh, and which was with God, and which was God, and then of the reception which was accorded him by men. In the text it is said that he came unto his own. We have no doubt that this was the Jewish people as a nation, but while they as a people were so full of their own ways that they had no room for him, yet there were some among them who were watching for the consolation of Israel, and to whom it was given to know him

in truth. These, as we read in verse thirteen, were those who had before been born of God, and not of man, or of the flesh, or of the will of man. This birth is here stated to have been before they received him. Now to those who had been thus born, and who were thus prepared to know and receive the Savior, there was given power to become the sons of God. We suppose that this is the special part of the subject upon which our views are desired.

It is evident that this becoming the sons of God, can have no reference to the new birth. That birth is meant in the verse following, which declares the manner of the new birth. To us it has for a long time seemed that becoming the sons of God, meant that experience of sonship which accompanies the revelation of Christ as the Savior to the soul. As we come to realize that he is the Son of God with power, and that he was so declared to be in his resurrection from the dead, by which resurrection we are justified, we also come to realize our own sonship in him. Experimentally we then become the sons of God. It has seemed to us that much the same thing is meant by the apostle when he says, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord." There is not only the new birth of the Spirit, or from above, but there is also the birth of water, which has seemed to us to mean the same thing as the washing of water by the word. Let this text be understood as it may, we are clear in our own mind, that the words in the twelfth verse do mean the experience which follows a revelation of Christ, as the Son of God, and our Savior. It is an experience

by which we cry, Abba, Father. It is an experience of peace, which passeth all understanding. It is an experience of self-abasement, but yet of exaltation in the Lord. It is an experience of crucifixion to the flesh, that the life of Christ may be made manifest in our mortal flesh, or our mortal bodies. We are now the sons of God, but yet we do not at all times realize what this sonship means. As the knowledge of this holy relationship is given us through repeated revelations of Jesus as our great salvation, we grow in grace, and in the knowledge of Christ. This becoming the sons of God, is what the apostle presents in other words when he says, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." This is all experimental, and means that the believer in Jesus comes to see more of the power and glory of his salvation, and of that daily communion which he bestows upon his people. Thus is presented a growth of understanding, through experience of the relationship which we hold to the Father, and which the Father holds to us. In the joy of this experience we are sometimes enabled to say, "My beloved is mine, and I am his."

We leave these thoughts. The field broadens as we contemplate it. It seems to us to cover all that experience which follows the new birth, until we come to behold the Lord at last, in unclouded glory. C.

#### WHO SENT IT?

WE are in receipt of three dollars and fifty cents from Mrs. J. L. Anderson, to be credited on her subscription, but no address is given. Please inform us at what post-office, and when, your last paper was received.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### LUKE XX. 25.

"RENDER therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's."

When the Redeemer was in the flesh, wicked men and devils united all their skill to tempt him to commit himself in some way that might afford them opportunity to accuse him of some impropriety. In connection with the account of his baptism, we are informed of his being led by the Spirit into the wilderness to be tempted of the devil, and the various modes of attack made on him at that time by the prince of darkness, and his triumphant victory over the tempter, is also recorded for our consolation and instruction. Not only was he assailed directly by Satan, but also by wicked men, and in every way that their ingenuity could invent, but all their assaults were unsuccessful. Though he was tempted in all points as his children are, yet he was without sin. In no instance was he overcome by the temptations presented. How consoling it is to his dear, trembling disciples to know that we have an High Priest who is easily touched with the feelings of our infirmities, and one that knows how to succor them that are tempted, from his own personal experience. How full of important instruction to us is the account given of his manner of meeting and vanquishing his tempters, for in his manner he has given us an example, in which we are to follow him. These things which were done in the green tree, were and are to be repeated in the dry tree. They who persecuted and reviled the Master of his house, would do likewise unto those who are of his household. The same spirit of opposition to Christ, his cause, his doctrine, people and institutions, is still

abroad in the world, and actively engaged in spreading the pathway of the christian traveler with gins and snares, and they are therefore admonished to be wise as serpents and as harmless as doves.

Among the many schemes which were laid to tempt and ensnare our Redeemer, was the one which gave occasion for the utterance of the words which we have placed at the head of this article. His enemies had understood that Christ came as the promised Messiah, and that he intended to set up his kingdom in the world. Like all the carnal religionists, they knew of no kingdoms but such as are of this world, and this device was, in their carnal judgment, calculated to draw him out to say something against submitting tamely to the burdens which were imposed on the Jews by the Romans. At all events, it was natural to conclude that he would be in a dilemma in answering their question, and deciding whether it was lawful to pay tribute to Cæsar or not, he would either say something which they could construe into treason against the Roman government, or if he decided in favor of the demands of Cæsar, he would equally offend the Jews. But Jesus perceived their hypocrisy, and demanded of his tempters that they should shew him the tribute money; and when they had done so he demanded, Whose image and superscription the tribute money bore? and they said to him, Cæsar's, and he said to them in the words of our text, "Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's." With this reply they were confounded: "They could not take hold of his words before the people; and they marvelled at his answer, and held their peace."

In this example we have not only an instance of the wicked designs of his

enemies to tempt him, and of his putting them to silence, but we have an important lesson for the instruction of his disciples, in reference to the position which they occupy in this world in reference to the governments of the world. As his disciples, or as subjects of that kingdom which is not of this world, they are to deport themselves according to the maxim presented in the words, "Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's." Several things should be prayerfully contemplated in order that we understandingly comply with this divinely established rule.

1. What we are to understand by the proprietorships implied in the text.

2. Our connection with the two distinct governments, and

3. Our duty to render to both, such duties as are incumbent on us, in the relation which we bear to each respectively.

First. We are not to understand that there is any part of the universe that does not properly belong to God, as the creator, upholder and righteous disposer of all things. The heavens, earth and seas, with all they contain, belong to the Lord. The earth and all the fullness thereof are the Lord's. Heaven is his throne, and the earth is his footstool. It cannot therefore be in this sense that our Lord speaks of things as belonging to Cæsar. But his words in this case have reference to the distinction he has made between temporal and spiritual governments. We are informed that whatever powers there be, are of God, and to resist the powers that be, is to resist an ordinance of God. All temporal governments exist by his permission. There are no powers that are not of God. By his providence nations and kingdoms are ushered into existence, and when they have accom-

plished his pleasure, they crumble again to dust. This is not only true in relation to the civil, social and political governments of states, nations and empire, but also of families, tribes and all other forms of human government. In this view of the subject, whatever power he has vested in Cæsar, in kings, chiefs, patriarchs, parents, masters, or magistrates, all being by him ordained, exist without any restriction or disparagement of that government which he exclusively holds in his own sovereign hands. But we are to bear in mind that God has reserved in his own hand the exclusive government of his creatures, in all matters relating to their spiritual and eternal welfare. He has vested in no earthly king or magistrate a right to govern the consciences of men, or to regulate their religious faith or worship; in all these things they stand immediately amendable to him alone. Hence the peculiar nature of the spiritual kingdom of our Lord Jesus Christ is distinct from, and altogether unlike to any of the earthly kingdoms or governments under heaven.

Second. Our connection with these two governments, which are distinct in their nature, object and design. We take the department of Cæsar, to represent all human governments, in distinction from the divine, providential government of God, and distinct also from the spiritual mediatorial government of our Lord Jesus Christ as the King of saints. Of these, the first form after the creation, was patriarchal-fathers of families and of tribes, gave laws to their descendants which were binding on them, and by the special enactment of God, children are throughout all time commanded to honor and obey their parents. In connection with this, the relationship of husbands and wives, masters and servants, &c., and

the relative obligations binding on them severally. Then came regal governments, which were first generally established among the heathen nations, and afterwards the theocratical government of Israel, which was binding on that people throughout their generations, notwithstanding their wicked desire for kings, which God granted, as a righteous judgment upon them. Among the Gentiles many other forms of human government have been instituted, among which, as unquestionably the most perfect and equitable, is the republican form, as enjoyed in our own favored country since the Revolution. As citizens of the world, and as members of the human family, we are connected with such of these forms as exist in those parts of the universe where God in his providence, has cast our lot. If under a patriarchal, theocratical, monarchical or representative government, we are bound to respect and submit to such peculiar form as God has providentially placed us under. We are all, as the creatures of God, necessarily under his providential government, subject to his decrees, and naturally obliged to honor and obey him as the supreme Ruler of the universe, and to render him those things which belong to him, and which he requires at our hands as its creatures.

The government of the kingdom of Christ is spiritual, and none but spiritual or regenerated subjects can participate in its provisions. Except a man be born of the water and of the Spirit, he cannot enter into it; consequently none other can come under his laws, or be the subjects of its peculiar government.

Third. Our obligation to respect, honor and obey, the government we are under. Christians, while here in the flesh, have to do with the world, and have an interest in common with all other men in the gov-

ernments of this world. This heavenly calling does not release them from the obligation to obey the powers that be, which are ordained of God. If children, they are not released from the obligation to obey their parents. Servants are exhorted by divine authority to be obedient to their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Savior, in all things. (Titus ii. 9, 10.) And again, "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."—1 Tim. vi. 1-5. Our allegiance to Christ, as his loyal subjects, dissolves no relation which we naturally sustain. The relationship of parents and children, husbands and wives, masters and servants, magistrates and people, kings and subjects, with all their obligations, continue equally binding on us, who are subjects of Christ's government, and members of the household of faith, as on other men. Therefore, in rendering to Cæsar the things which be Cæsar's, we must discharge all these obligations faithfully,

cheerfully and honestly, as in the fear of the Lord.

Christians, in these United States, are providentially placed under a representative form of civil government, but though we are, in common with other men, represented in, and responsible for the laws which are made, we are severally bound to be in subjection as good citizens. The tribute due from us for the support of our institutions, bears the superscription of Cæsar, or of human government, and Christ commands us to render it accordingly. We pay tributes in various ways: by direct and indirect taxes, for revenue to sustain the government, and also it is required of us, not because we are christians, but as citizens, to pay tribute, or contribute to the support of our government, by casting our votes for such men to legislate and administer the government, as we honestly believe are the best qualified, and most reliable for that purpose. These things belong to Cæsar, and christians, as well as all other citizens, are commanded to render them.

Here we wish to drop a word of admonition to our brethren. The present is a time of much excitement in the political world, and brethren should not allow themselves to become unduly excited, nor should they attempt to lord it over the judgment of one another. Let each brother, as a citizen of our great commonwealth, act in this matter according to his best judgment, and when he has done so, let there be no strife, nor hard feelings engendered, because one may honestly differ in his judgment from another, in regard to the competency of men, or the wisdom of measures which may be involved.

Kingcraft and priestcraft are to be equally avoided. In no way can churches or States be more vitally corrupted, than

for the church, as such, to attempt to supervise the civil affairs of the State, or for human legislators or magistrates to interfere with the regulations of the church of God. Let these things be kept in their proper place, and if we would enjoy peace and prosperity as christians, and as citizens of the world, let us, in the fear of the Lord, discriminate between the things which be Cæsar's, and the things which be God's, and according to the best ability which God has given us, "Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's."

In the foregoing remarks we have endeavored to present the instructions of the Scripture, in regard to responsibilities which rest on us, and which we are commanded and exhorted to faithfully discharge; and we have studiously avoided saying anything to bear upon any political party. We only wish our brethren in discharging their duties to God and to man, to remember the instructions which are given us in his word, and especially so that no commotion in the affairs of the world may be allowed to disturb the christian fellowship of the children of the kingdom of our Lord Jesus Christ. Whatever may be the future destiny of the cherished institutions of our beloved country, we have the blessed assurance that the Lord God omnipotent reigneth, 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."

MIDDLETOWN, N. Y., July 15, 1856.

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

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Previously acknowledged.....	\$247 05
George Lambert, Me., \$3.00; Mrs. Nancy A. McCoy, Kan., \$1.00; Uriah Holeman, Mo., \$1.00; Thos. A. Ardies, Ont., \$2.00.—Total...	7 00
Total to date.....	\$254 05



## MARRIAGES.

By Elder E. Rittenhouse, Wednesday, Feb. 10th, 1899, at the residence of the bride's parents, in Cecil Co., Md., Mr. Elmer E. Stafford, of Queen Anne, to Miss Alissa, daughter of Isaac T. and Mary Lizzie Redgrave, all of Cecil County.

By Elder W. Lively, of Opelika, Ala., at the residence of Mr. Robert Wallace, Hiland Park, Montgomery, Ala., Nov. 15th, 1898, Mr. Samuel J. Robinson, of Evergreen, Ala., and Miss Mary Donaldson, of Montgomery, Ala.

By the same, at the residence of Mr. Benjamin Murphy, near Opelika, Ala., Miss Lula Murphy and Mr. John H. Thompson, Nov. 17th, 1898.

By the same, Dec. 21st, 1898, at the bride's residence, Salem, Ala., Mrs. Alice Brewington and Mr. W. H. Plott.

By the same, Dec. 25th, 1898, Miss Roxy Callaway and Mr. Cephas Jordan, near West Point, Ga.

By the same, Feb. 2d, 1899, near Opelika, Ala., Mr. Andrew J. McGinty and Miss Fletcher Murphy.



Whereas, it has pleased our heavenly Father to remove by death, our beloved pastor, **Elder S. L. Dark**, from the kingdom below to the kingdom above, and,

Whereas, we feel keenly the loss, not only of our pastor, but also of a beloved brother, a safe counselor, and an affectionate and zealous christian soldier of more than sixty years' continual service in the cause of our blessed Master, and,

Whereas, our hearts are made to mourn, and our heads are bowed in sorrow, at this dispensation of divine providence, yet we mourn not as those who have no hope, but that we shall see his face no more, nor hear his voice proclaim the glad tidings of salvation. But we have the blessed assurance that he is now basking in the smiles of that Savior whose name he loved to exalt and adore, in that clime "Where age hath no power o'er the fadeless frame," and where the inhabitants never say, "I am sick." Wherefore comfort one another with this precious hope, and pray for divine grace to bow in humble submission and say, "Thy will be done."

Resolved, that we extend to his widow, sister Dark, and his entire family, and to all of the churches, and all of the brethren and friends everywhere, our christian sympathy and condolence, and that these resolutions be spread upon our church book, and a certified copy be sent to the family, and also to the SIGNS OF THE TIMES, and the *Messenger of Peace*, for publication.

Done by order of the church called New Hope, at Greenbush, Warren Co., Ill., at her regular meeting for business, Saturday, January 14th, 1899.

SMITH KETCHUM, Moderator.

A. W. SIMMONS, Church Clerk.

## OBITUARY NOTICES.

Mrs. Susan Clendenning departed this life at her daughter's residence, in Baltimore city, Nov. 6th, 1898, in the 97th year of her age. She was born near London Tract, Pa., and was baptized into the fellowship of London Tract Church, as we are informed, by Elder Samuel Trott, when she was about thirty years of age. About forty years ago she moved her membership to the Ebenezer church, in Baltimore city, where she remained a loved and faithful member until her release. It was our privilege to have known her intimately for more than thirty years, and we know whereof we speak when we say that the church has no more faithful and devoted a member than she. Up to the time when she was ninety years of age, no one was more constant at the meetings of the church in all sorts of weather. She was blessed with general good health until the very last years of her life. Since she grew more feeble with age, so that it became impossible for her to leave her home, her interest in the meetings remained unabated, and as often as circumstances would allow, she desired that services should be held at her home, which was done with the glad consent of the dear daughter with whom she lived. It was ever her delight to speak of the things of the kingdom of God, and it has been our privilege to join in many pleasant conversations with her upon this theme. We never called upon her that she did not desire that the Scriptures should be read, and prayer offered, and remarks made upon the portion which might be read. Very often she would speak of the early years of her life, when it pleased God to show her his grace to a lost sinner. We ever regarded her as one of the excellent of the earth. None ever said a hard word of her, none, we believe, ever had an unkind thought of her. She was kindly in her feelings toward all. Her views of truth were clear. She would in conversation often speak of her hope of final glory, when as she believed, her mortal body should be raised up in the likeness of Christ's glorified body. This she would speak of as her abiding hope.

The funeral services were held on the 8th, and were conducted by Elder A. B. Francis, who was in the city at the time, and who, as we are informed, spoke greatly to the comfort of the friends. Hymn 1210, (Beebe's Collection,) was also read.

C.

My dear husband, **Henry Ayres**, died June 25th, 1898, after an illness of four months. His left side was partially paralyzed. A few years ago he lost the sight of his right eye, and this stroke affected the left one, so he was entirely blind, which caused him intense suffering of mind. After the first month he seemed to realize his true condition, and it was heart-rending to hear him talk, and cry, and pray to be set

free from this bondage of clay. His mind was clear on the Scriptures and hymns. He had many seasons of rejoicing, and singing, and talking of the goodness of God to him. He received a hope in Christ in 1862, was baptized by Elder St. John, and joined the Burdett church, of which he was still a member. He was a firm believer in salvation by grace, and grace alone. He greatly enjoyed sound preaching, and his seat was seldom over vacant. He was a great lover of singing, and very many times during his illness would sing,

"Then shall I see, and hear and know,  
All I desire, or wish below,  
And every power find sweet employ  
In that eternal world of joy."

He would many times pray to go home, that he might see Jesus as he is, and be like him.

Elder Bogardus was with us, and spoke words of comfort, and although I miss him so much, and feel the loss so keenly, yet I feel to say, it is better to die than to live. He leaves one son, A. Ayres, of Burdett, N. Y., who is a member of the church with us, and two grandsons, to mourn the loss of one dear to us all.

#### ALSO,

My oldest son, **Henry Munroe Ayres**, who died Sept. 2d, 1897. He was 46 years and 3 months old. He was driving a large young team, which became frightened, and started to run. In his effort to control them, one line broke, which sent him to the ground from the top of a very high double wagon box, and dislocated one arm, and bruised him very much, yet with all this terrible suffering, strange to say, his mind was clear to the last moment, so that he could tell us how it all happened. It was very hard work for him to talk, yet he was permitted to speak words of comfort to our aching hearts. He had never made a public profession, yet for a long time I had entertained a hope that he was one of the Lord's little ones. The day before he died, I said to him, "Munroe, you know you are very badly injured, and perhaps you cannot live. How do you feel? Do you feel that you have a hope that you will be better off?" He said, "That does not worry me one particle, nor has it for a long number of years." When I asked what about the number of years? he said, "Twenty-three years, and no matter what people say or think, it is all right with me." He lived forty-four hours. He was a good, honest, upright boy, and is greatly missed in the neighborhood. He left a wife, two sons, a father, mother and one brother. Ah, how very hard to say, "Thy will, not mine, be done." I feel with one of old when asked, "Is it well with thee? is it well with thy husband? is it well with the child?" and she said, "It is well."

S. A. AYRES.

BURDETT, N. Y., Jan. 22, 1899.

## POETRY.

### A TIME FOR ALL THINGS.

(Written by Mrs. Wm. Pollard.)

There's a time to be born, a time for to die,  
A time to rejoice, and a time we're to cry,  
A time to be born in the kingdom of grace,  
A time to redeem all the Lord's chosen race,  
A time when God's best sons all shouted for joy,  
A time when the soul has nothing to annoy;  
When the hills and the valleys with praises did sing  
With salvation and glory to Jesus our King.

O, wonder of wonders, what words can express  
The riches and glory of Christ's righteousness?  
When angels came down with glad tidings to men,  
Shepherds rejoiced at the star of Bethlehem.

This time which was purposed in God's wise decree,  
It ran through all ages of eternity,  
That Christ must descend for to die on the cross,  
That none of his people should ever be lost.

This scheme that was finished in Jesus the Son  
Before the creation of time had begun,  
Before Adam's dust was fashioned into man,  
The theme of salvation, the wonderful plan.

The earth then was made and pronounced very good,  
The man and the woman in paradise stood,  
Till that subtle old serpent came round in disguise,  
And said to the woman, Take, eat and be wise.

She gave to her husband; sin filled them with shame,  
But he loved her so much he could not refrain;  
He put forth his hand, and partook of the fruit,  
Tho' he very well knew sin lay at the root.

So Christ loved his bride when in Adam she fell;  
He laid down his life to redeem her from hell;  
He came here on this earth to bleed and to die,  
To raise his dear spouse to mansions on high.

All things were then ordered God's power to display,  
And all came to pass on the appointed day.  
It was predetermined that Adam should fall,  
That Christ, our salvation, be crowned Lord of all.

Our bounds are all set, whether for good or ill;  
Our time and our station we all here must fill.  
God makes us in humble submission to bow,  
Not one dare ask him, or say, What doest thou?

Like ships on the sea we're tossed to and fro,  
We often go mourning and seem full of woe;  
But Christ is our anchor, our hope, and our guide,  
And he will sustain us whatever betide.

Dear brother and sister, fresh courage then take,  
Whom Jesus foreknew he will never forsake;  
But in every clime, and in every land,  
We're upheld by Jehovah's Almighty hand.

Our days, almost numbered, we are now grown old,  
Our journey thro' life will soon be all told;  
If we are the people whom Christ deigns to bless,  
Thrice happy are we when we go to our rest.

IONA, Ont., Dec. 3, 1898.

THE  
"FEAST OF FAT THINGS."

A pamphlet containing the following articles, viz:  
First. "Minutes of the Proceedings and Resolutions, Drafted by the Particular Baptists, Convened at Black Rock, Md., September 28th, 1832," at which time the division (or "split") took place between the Old School, and the New School Baptists.

Second. The "Everlasting Task for Arminians." By the late Elder Wm. Gadsby, of England.

Third. "A Dream-Tour Through the Arminian Heaven." By Elder H. M. Curry, of Lebanon, Ohio.

Fourth. "Fatalism." By Elder H. M. Curry, of Lebanon, Ohio.

Fifth. "The Celestial Railroad." This allegory, after the style of "Bunyan's Pilgrim's Progress," is written to show what wonderful improvements have been made since his day, in journeying to the "Celestial City." Please do not confound this with the Arminian poetical effusion, of the same title.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 67. MIDDLETOWN, N. Y., MARCH 15, 1899. NO. 6.

## CORRESPONDENCE.

KELLEY'S CORNERS, N. Y., Feb. 6, 1899.

DEAR BRETHREN EDITORS:—Once more in the good providence of the Lord, with the editors' permission, I desire to address you through the medium of the SIGNS OF THE TIMES.

“Truly God is good to Israel, even to such as are of a clean heart. But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked.” And I said, “Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning.” Yet I trust I have proved the Lord to be good, and a stronghold in the day of trouble, and he knoweth them that are his. So, as I look back over the forty years of my life as a believer and professor of the religion of our Lord and Savior Jesus Christ, I rejoice most of all to know that salvation is of the Lord alone. I hope that I shall not be considered an egotist if I talk a little time of the way in which I trust the Lord has led me, and of the things which have transpired by the way. I am now

in the sixty-third year of my natural life. On the evening of July 4th, 1855, at a party, I was convicted of my sins, or convinced that I was a justly condemned sinner in the sight of a holy and just God. On December 14th, 1858, I trust that I received full and free forgiveness. At the time of my conviction, as I believe, I was given to know that there is forgiveness with God only, and yet I struggled to release myself from the law's condemning power, by trying to ingratiate myself into the favor of God. But I found my arm too short, and learned something of the arm of the Lord, which is not too short, and also that he can save to the uttermost all that come unto him by him who he hath sent. In this lesson I found him the only wise God, and Jesus Christ the only Savior. I learned, as I trust, to look alone to him as my Savior, and Redeemer, who upon the cross said, “It is finished.” All that the just and holy law demanded of those whom the Father had given him in the covenant of redemption, which was ordered in all things and sure, was fulfilled in him. And all is sure to all the seed which should be counted to the Lord for a generation. I was brought in feeling

and soul to love the holy name of God, because of what I believed he had done for me; and I believed that he had shed abroad in my heart that love of which he bears testimony so often in the word. "The Lord appeared unto me of old, saying, Yea, I have loved thee with an everlasting love, and therefore with loving-kindness have I drawn thee." Now the contrast was shown. Jesus Christ, the Son of the Highest, King in Zion, and Lord of all, and I a poor, helpless and hell-deserving sinner, and though saved by his free and unmerited favor, yet utterly unfit to take his holy name between my sin-polluted lips, or to confess his name among his saints. Yet he said to me in my inmost soul, "If ye love me keep my commandments." And, "If ye did love me ye would keep my commandments." So I trust from a sense of that love I have been moved to obey him. Hence, on Saturday, Feb. 25th, 1859, I tried to tell the church of Christ, Second Roxbury, N. Y., what I hoped the Lord had done for my soul, and above my expectation, was received and baptized the next day. And though in my baptism I was rather under a cloud in my mind, yet the ordinance was very dear and sacred, and I felt to be at home among the brethren and sisters. And it has been so all through these forty years in which, as I trust, tribulation has been working out patience, or endurance; but in this experience we learn that if we be followers of that which is good, no one can harm us, for our gracious Redeemer lights all the way, and says to us still, "Follow me." He will not allow us to follow any other, only as they follow him, for Jesus is the way, the truth and the life. Only as we have a life interest in him can there be everlasting consolation and good hope through grace by which we are saved.

How good the Lord has been to me in all these years of trial. I had no idea of preaching, in my first exercises, any more than I had of making a world. Still before I received forgiveness, I believe the Lord showed me the church of his care, the kingdom which he had set up; and I also believe that he set that kingdom up in my poor, sinful heart. I loved it dearly, for I saw Jesus revealed therein as the hope of glory. The church was shown to me, both as a house and a field.

As a house, Christ appeared as a Son over his own house, which house his people are. And he has received all gifts for her upbuilding and edification, especially the judges to rule therein, who are the princes to execute his law in Zion, which is the law of love to God, and of peace on earth and good will to men. It was shown to me as a place where his honor dwells. And now after forty years of proof, I believe it with all my heart. And it is only as I have the Spirit of the King who reigns in Zion, that I can witness that I am his. Only as many as are led by the Spirit of God are the sons of God, that is manifestly as his witnesses. The bodies of such as these, by the Holy Ghost become fit temples for the indwelling of the Holy Spirit. Such as these keep their bodies under, as those called of God to preach the unsearchable riches of Christ, lest when they have preached to others, they themselves should become castaways from the fellowship of the saints. Being given an ear to hear what the Spirit saith to the churches, they put off the old man with his affections and lusts, and put on the new man, which after God is created in righteousness and true holiness.

I have been trying to describe some of the principle things shown me in my exercises regarding the house of God, be-

fore I had any evidence of hope in his mercy for myself. I say "evidence of hope," rather than hope, because I did hope from the very night in which I was convicted, that some time, some way, some where, God would have mercy upon me, a poor, helpless sinner, though I knew not how, nor could I tell why he should be my Savior and God.

Seeing his church as a field, I had a view of God's salvation to the ends of the earth. I had begun to read the Scriptures with interest, especially the Old Testament. As the law was dealing with me (which I did not then know) in my first exercises, I believed that God had a people to whom he had promised to give a goodly land, and whom he would save from their enemies. I believed that he would fulfill his word and oath; yet this was rather distressing than comforting to me in my lost condition. But God's ways are according to his counsel, and I for one, at least, believe from an inward feeling of experience that God does lead the blind by a way that they know not. Hence it follows that the preparations of the heart in man, and the answer of the tongue, are from the Lord. The lot is cast into the lap, but the whole disposing thereof is from the Lord. This I firmly believe to be true in my own case, if I am called of him to preach Christ and him crucified at all. For almost every obstacle, except death, has been in my way as I think of my surroundings as a man here on earth, born of corruptible seed, and born to die, because a sinner of Adam's race. But as I profess faith in Jesus Christ, and believe he is God over all, and profess to believe that he called me by his grace from a state of death in sin, to a state of life in holiness, and that he has given me a place in the affections and fellowship of his church, and that he

has called me to preach his gospel for the edification of his people, I have also believed, and do still believe, that all his works, even in me, shall praise him, and his saints shall bless him. They shall speak of the glory of his kingdom, and shall talk of his power. All is in his hand. I was made willing from my heart, in the day of his power, to be anything or nothing, as he willed. I saw quite clearly that if my trust was in Jesus, and if he was guiding me all through my journey, all that I would need would be to stand still, in the times of emergency, and see the salvation of God. I must hold my peace, and the Lord would fight my battles for me. No poor, sinful wretch on earth, has so great reason for thanksgiving to God for preserving mercies and saving grace, as have I. For when I have strayed away from my loving Savior, and have received the scourging and chastening necessary to bring me back, by his loving-kindness he has restored to me the joy of his salvation. He has shown me that he is an unchangeable God, while I am an erring mortal, who can only hope in his mercy through grace. And now in my declining years, I have the sentence of death in myself, that I should not trust in myself, but in God who raiseth the dead. Remembering all the way in which the Lord has led me, I rejoice that I have some very comforting evidences among the household of faith. I have assisted in the ordinations of a few men whose gifts have made room for them as ministers of Jesus Christ. I have baptized since my ordination in 1872, during dark and troubled times, fifty-four persons. I have tried to preach three hundred and ninety-four funeral discourses, wherein I have tried to preach Christ as all in all. And with all the dear favored ones in the



Lord, I can say to day, What am I? What are we? I read the last SIGNS through to-day, and I could but think that the familiar names of those yet remaining would soon be as those who have passed on to their eternal home. But there is one blessed thought that occurs to me in connection with the communications in the number for February 1st, all, both editors and contributors, speak the same things. "And now abideth faith, hope, charity, these three, but the greatest of these is charity." The editorials of the late Elder Gilbert Beebe, who died venerable and lamented, like many others who died in faith, as a reminder of his work and belief, speaks to us of his faith. Though he is dead, yet he speaks to the hearts of many of the Lord's poor and afflicted people, with comforting words. There is neither comfort, hope nor power, in anything save God alone. Life, power and love, combine to make manifest those good works unto which we were created in Christ Jesus. In these good works God has ordained that his people should walk. They are called with an holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus, the anointed one, before the foundation of the world, but which has been made manifest in these last times for us, who by him do believe in God. Is it any wonder that our faith should be tried, when Bible truth is set at naught, and modern theology institutes such apparently easy methods of obtaining life and salvation? Ever the carnal mind of believers is likely to run after such things, except as the Lord gives grace and glory by bringing his people low, and thus helping them. As they cry, "I am a worm and no man," the Lord, who puts that cry in their

hearts, will in response say, "Fear not, thou worm Jacob." God be praised.

J. D. HUBBELL.

BURDETT, N. Y., Feb. 12, 1899.

MRS. MARY C. WOLLENHAUPT—MY DEAR NIECE AND SISTER IN THE LORD:— I received your very kind letter of the date of December 16th, on January 29th, and it found me in a state of disability to write, though not sick, but lame. On January 9th, I slipped and fell, breaking both bones of my left arm, just above the wrist joint, but is now so well that I feel as though I ought to try to thank you for favoring me with a letter, and the kind gift it contained, even as I thank God for the innumerable blessings vouchsafed to me every day. I never forget to thank him for even the things that seem untoward, since they might have been so much worse, for I well remember the time when they were worse, when I drank so deeply of the "wormwood and the gall," while my soul was sorrowful even unto death, and that, too, without hope. Every hour I expected to be plunged into an endless abyss of woe, yet I recognized the fact that God could not save all men, and that his election of them whom he would purge, through the bestowment of the Spirit of Christ on them, (which indeed is his own Spirit) and give them holy desires of a walk in holiness, could be saved. This I thought I had missed, though I could call to mind many seeming tokens of his love, that flowed as peaceful as a river, and as undirected by my own hand as the wind, yet they were all swept away, as chaff before the wind. Did I think God unjust for sending me to hell? Though no tongue can express the horror of it, I said in my heart, "God must rule in justice, or he cannot rule at all. Why then is it more unjust to send

me to hell, than to send the myriads of the rest of humanity there, not included in God's election." Let God be just, and every man a liar. It was there that I found out just what it meant to "reply against God." I knew too well the force of the thunderbolt which he held in his hand, ever to think of resisting his will. My greatest fear was, that Satan would overpower me, and compel me to blaspheme, for I knew he was "a strong man armed," able to spoil all of my goods, while nobody could spoil his goods, (sin) only he that was stronger. This I knew to be God, and he only. Thus I went on, not for days, nor weeks, nor months, but for years (two years and ten months).

Did I stay at home in this emergency? No; my friends sent me to the Insane Hospital, in Utica, as a blessing both to them and to me. Though I expected to die there, I thought it would make no difference where I died. Hell could not be smoothed over by human hands, and I thought that human friendship was worth nothing to me, since God was my enemy, or at any rate God had counted me as his enemy, and I had to confess it to be true. Though I had thought that I feared him, and that I also eschewed evil, still I had somehow missed it, and I could not tell in what way I had missed it. Thus I went on for years, yet without hope. But on the third of February, 1859, my pangs were less severe, but I saw no gleam of hope till the next day. During the third day I seemed to have loftier views of the greatness and the grandeur of God's ruling power in the universe of "matter" than I had ever had before. Space opened to my view as I had never seen it before, and God expanded in it as I had never seen him before. On and on he swept, and his thoughts and his will embraced all things, even to the smallest

atoms of matter, yea, to the most secret thoughts of man, nothing was hidden from him. Just then I was so filled with wonder that I half forgot my own terrible doom of woe, in my admiration of the vastness and the incomprehensibility of God. I seemed almost to bow (but not quite) to the deluge of wrath that (in part) I had so long felt while walking to and fro on the halls of the asylum. But the next day a brighter scene opened up to me. This scene was the sunshine of God's holy Spirit that blazed its light into my soul. It seemed to radiate from the topless throne, and to fill me with unspeakable joy, so as to cause me to forget even that I was mortal, and living on the earth. I seemed to be swallowed up in an exultant exclamation of "Holy, holy, holy, Lord God Almighty!" But just then a thought occurred to me, "Can you trust this? You have had the like of it before, and yet you see how you have been in the 'belly of hell' for near three years, and you may be set back to the same horror again." But another thought helped me to continue my rejoicing. It was this: I said; "If this is not a good hope, I have no power to get a better. Even though it be a false hope, it is better than despair any way. Besides this, I am sure that Satan cannot give such joy as I feel if he would, for his only province is to hate, and sow the seeds of hatred and evil all around him, and he would rend the love, the joy and the peace that I feel in my soul, if he could. Therefore I know it must be from God, for it is not of me, nor of the power of anything earthly." So I will cherish the glory that I feel, yes, and I did cherish it, and I cherish it still. And should it be thought wonderful that no circumstance can arise in my pathway to cause a ripple on the clear surface of my seren-

ity, after a deliverance so signal and so grand as that which God gave to me? How can I help exclaiming, "There is neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, which shall be able to separate us [me] from the love of God, which is in Christ Jesus our Lord?" It is enough. God gives me content in all my wanderings hither and thither, or should not I rather say, floatings? For I am carried from place to place, as God brings the exigency, without either calculation or consent of my own. When a thing has happened to me, I feel that God has done it, because nothing can happen outside of him; and if there seems to be something a little unsavory in it, God still helps me to say, "Thou art, O Lord, still good, and thy mercy endureth forever."

Was it insanity from which I recovered that brought me this restful, peaceful state of mind? Those who hate truth, think so and say so. But I was not insane, I only received "a just recompense of reward" for my sins. But I cannot in small space say much about it. I can only say, that in very tender years God brought me to a knowledge of the truth, and enabled me to see all things resting in his hand, with the earth full of his glory. But after having seen so much of his greatness, I was betrayed into a wilderness of false science, (not medical science) "that leads to bewilder, and dazzles to blind," yea, till God smote me with the rod of his wrath, to show me how I had been treading underfoot the Son of God, and counting the blood of the covenant wherewith he was sanctified an unholy thing, and had done despite to the Spirit of grace. Ah, how the thunders of his wrath roared! How the fierce

lightnings of his fury made my brain dizzy! It had all been beyond my ken till then, as beyond the ken of mortals in a natural state. But God gave me the counterpart of what he gave Paul on his way to Damascus, and I was not able to be disobedient to it, though enemies scorn, and friends seem in doubt.

But I must stop, little as I have told about it, for I could not tell it all on half a dozen sheets of paper.

Now, I understand by what you have done before, that you will want to give this to the SIGNS OF THE TIMES for publication, but I would not have you do it. If you "can't help it," however, you may let brother Beebe read it, or any brother or sister you please. I planned not as I have written, but before I was aware I was too deep in the matter to break off, and then I seemed to be borne along without knowing where to stop. But here I must stop, and will answer questions elsewhere.

Affectionately in the Lord,

W. B. SLAWSON.

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FARMINGTON, Ill., Jan. 23, 1899.

"Blessed are the poor in spirit, for their's is the kingdom of heaven."

I received a letter a few days ago from a dear friend in Maryland, requesting me to write a letter for the SIGNS. She says that I have plenty of time. This I admit, but O, that I had the pen of a ready writer, then indeed I would delight in complying. The dear one is not a visible member of the church, yet gives every evidence that she is a child of God. She says, I know that I do love the children of God, and often say, O, that I could know that I was one of them, and that my name is written in the Lamb's book of life. This is a common complaint with the children of God. They are all

led in the same way, and taught in the same school, by the same heavenly Teacher. "Faith is the substance of things hoped for, the evidence of things not seen." "Hope that is seen is not hope," "but if we hope for that we see not, then do we with patience wait for it." If our own experience bears witness with the inspired record of the ancient saints of God, then we have the evidence that we possess that blessed hope within us. Then we should not think it strange concerning the fiery trial which is to try us, as though some strange thing had happened unto us. We are to count it all joy when we fall into divers' temptations. Unbelief concerning our hope is one of these sore temptations, but knowing that these trials are for the trying of our faith, and realizing that we are poor in spirit, and that if poor in spirit, we have nowhere else to go, we are led to daily call upon him, in whom alone we have hope for mercy. Then indeed are we blessed. Blessed are they that know the joyful sound. Now we do firmly believe that we know the joyful sound of the gospel. We know with our dear friend, that we do love the children of God. We have no doubt when we hear them talk or preach, that it is our Father's bell. If it comes from the heart, and reaches the heart, we love it, and it is food to our hungry souls. They tell of the same with regard to their hope here in Illinois, that Elder Vail did in the last SIGNS. I sometimes dare not hope that I am a child of God. Thus they are able to comfort the dear little child of God with the same comfort with which we are ourselves comforted of God. The husbandman must first be a partaker of the fruit. Do we not love all such as are taught of God, and in whom we can see poverty of spirit? O, what a wonderful blessing it

is that we have so much that should comfort our drooping hearts. The exercises of the child of God through all time have been the same. The God we love does not change, but he ever leads them in the way the holy prophets went, in the King's highway of holiness. When we contemplate, by an eye of faith, the way the Lord leads his people, we can say, "There is no strange God with them." O, what a blessed hope. Then may we not lift up our heads, and rejoice that our redemption draweth nigh, when we shall be done with this warfare? We have that hope that is as an anchor to the soul, while in this wilderness of sin. Our blessed Master, who was rich, for our sakes became poor. He was a man of sorrows and acquainted with grief, and was tempted in all things like as his people are, and yet without sin of his own. But our sins were laid upon him. It was love that caused him to leave the shining courts of glory, to redeem his people, who are bone of his bone, and flesh of his flesh. He was bound to pay the debt, and to satisfy divine justice, which was against us. In time they are manifested as heirs of God, and joint-heirs with Jesus Christ, and are given a hope in his mercy, realizing that they have no claim upon him, but must acknowledge that God would have been just in forever casting them away. How guilty they often feel, and fearful that he will not be merciful to their unrighteousness. They go mourning, and praying to him, God be merciful to me, a poor, hell-deserving sinner. I believe that every child of God realizes his poverty, and feels to say with the poet,

"I am a stranger here below,  
And what I am 'tis hard to know;  
I am so vile, so prone to sin,  
I fear that I'm not born again."

I feel satisfied that every heaven-born

soul does know the plague of his own heart. If we could have our own way, we would have no fellowship with the sufferings of Jesus. But in the world ye shall have tribulation: fears within and foes without. It is through much tribulation that we must enter the kingdom. If we are without chastisement, whereof all are partakers, then are we bastards, and not sons. If we love him we shall take up our cross and follow him through evil as well as good report. He says, "If ye love me keep my commandments." We should go home to our friends. Who they are is easily decided, for we know where our heart is. We know that we have passed from death unto life, because we love the brethren. This is evidence enough that God, who commanded the light to shine out of darkness, hath shined in our heart. We know that whereas we were once blind, now we see. We see and know the Lord's people, because we have all been taught of him, from the least to the greatest, and he will be merciful to our unrighteousness, and our sins and iniquities he will remember no more.

Dear fellow travelers, I have had a name among the Old School Baptists nearly forty years; I realize now that my time here is short; I am looking daily to be called into eternity; I know not how soon. This in all probability will be my last writing. I feel that I love you all, and that you all have had much to bear with in me. I feel to be the least of all. I feel to esteem all better than myself. I have traveled much in the dark, with many doubts as to whether I have a well grounded hope. I am more concerned about that than anything else, but I find that I am not alone, for this seems to be a general complaint with others. If this is not one of the evidences of being a child of God, then I am not one of them.

John says, "We know that we are of God." The only way that I can claim this language is from the evidence of the Lord's people that their spirit bears witness with my spirit, that I am a child of God. I can bear witness with the truth; I love it.

I have just been reading dear Elder Durand's book, and it is so sweet. Surely it is well named, for I can sweetly meditate upon the gospel truth therein. I have read it several times, and it is always new. O, how I do love and praise God for the great gifts which he has given us; they are a rich treasure for the poor mourner in Zion, while traveling in this vale of sorrow. Our God has never left himself without a witness. All that we receive is from his bountiful hand. O, that men would praise him for his goodness and mercy to the children of men. Is it possible that I, a poor, hell-deserving sinner, shall praise him throughout eternity? It seems too much for one so corrupt to expect. Will I be of that happy number who shall meet the dear saints in that better land, where there will be neither male nor female, but all one in Christ Jesus? There we shall sing everlasting praise to the adorable Redeemer, who washed us in his own blood. I hope that it may be my happy lot to be with all the blood-washed throng who have come up out of great tribulation, and have washed their robes, and made them white, in the blood of the Lamb.

Dear brother Beebe, it seems too much to ask you to publish this poor, unprofitable letter. If I send it to you, it will be well with me if you throw it in the waste basket. I feel now that I have imposed upon you too much in days gone by. I hope that you will not let your former kindness be imposed upon.

Your brother in hope of a better world,  
E. D. VARNES.

[BROTHER Varnes speaks of his declining years. We sincerely hope that he may be spared yet many years, and that he will again be able to write for the columns of the SIGNS. He has never imposed upon us in that way. We have always been glad to receive his communications. They have always breathed the spirit of that lowly life, that belongs to the redeemed. May God bless our brother in his old age, so that he may continue to bear fruit according to the promise: "They shall still bring forth fruit in old age."—ED.]

LINCOLN, Va., Feb. 10, 1899.

ELDER F. A. CHICK—DEAR BROTHER:—For sixteen years the letter from Elder White, which I inclose, has been of much comfort to me. Believing that it will be so to others, I ask for it a place in the SIGNS, unless you think otherwise. To explain the reference to Elder Badger, I will say that I had some talk with him at Elder White's house, where he had been preaching, and he asked me if I felt that my condemnation was just? to which I replied, yes. He then asked me, "Are you willing to be damned for the glory of God?" I had no answer, but it remained in my mind a source of much thought, and I told it in my letter to Elder White. He disposed of it by assuring me that I had misunderstood Elder Badger. Long afterwards it appeared all right, for I could see Jesus, when the time of his crucifixion was at hand, in his shrinking flesh, praying that this horror of bitterness might pass, but then with submission saying, "Not my will but thine be done." He was made perfect through suffering, and learning, though a Son, obedience by the things which he

suffered, in this perfect obedience he willingly submitted to this damnation, that is, the condemnation of sin in the flesh, by which God was glorified in his satisfied justice.

Your brother in hope,  
FRANK M. MYERS.

AT HOME, February 14, 1883.

MY DEAR CAPTAIN:—I had not time to write you before I went to Occoquan, and now I assure you that I feel utterly unworthy of such a letter, and incapable of so much as attempting an answer.

You say, Do not laugh at me, or think me presumptuous. Indeed, indeed I do not, but do, I trust, mourn with those that mourn. I humbly trust and believe that I enjoyed a solemn feast in that the Lord has caused you to mourn. Jesus, the power of God, has said, "Blessed are they that mourn, for they shall be comforted." He has also said, "Woe to them that laugh now, for they shall mourn." We would rather spend our days as Rachel, who would not be comforted, if need be, than in eternal despair. But we have the promise from him that never fails, that he will give us the valley of Achor for a door of hope. If, therefore, he has given us the Achor, (sorrow) we stand in the door of hope, and sooner or later, he who commanded light to shine out of darkness, will shine in our hearts, to give us the light of the knowledge of the glory of God, in the face of Jesus Christ. If he has brought us to the door (sorrow) will he not command the porter to open? O yes, to him the porter must open. The law, the flaming sword that guards the tree of life, must obey the mandate of him who created it. The servant is not greater than his master. The law with all its weight of condemnation, which is experienced in your heart, and which you

so forcibly express, ("I am a most miserable, unhappy, wicked man,") shall not hold those prisoners for whom Christ died. If your heart condemns you, God is greater than your heart. Here let us take courage. Let us not look to the law nor to our own condemned heart, for justification, but to a resurrected Savior, to a crucified and risen Redeemer. Had there been a law that could have given life, verily righteousness would have been by the law.

My dear friend, I do feel to call you brother, for it is a kindred feeling, a fellowship of suffering, that makes us such; a godly sorrow for sin, a repentance, a burning desire in the heart to turn away from our wicked habits and ways; this I am assured is your experience. Let me ask, Is not this travel of soul? Read the first six verses of the forty-eighth Psalm. It was, dear Captain, in the city of our God that fear took hold upon them. It is written, "If we suffer, we shall also reign with him." You are now suffering the travail of soul, the misery of sin, the woe of transgression. This is the way (the Achor) by which we are brought into fellowship with the suffering of Christ, being made conformable to his death. We would never become willing to be made conformable to his death, to be baptized, except through suffering for sin. The deep sense of sinfulness, the burden of a guilty conscience, the anxiety for our soul's salvation, and the absolute failure to find rest in ourselves, prepares, and in the day of his power constrains us to look unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down on the right hand of the throne of God. To be a child of God is to be a humble follower of the Lamb.

To walk in obedience to his commands, we must first learn to despise the shame. The friendship of the world is enmity to God. God cannot be served in pride and vain glory. The humble he will exalt, the haughty he will abase. I was so glad to hear you say, "Do not laugh at me." God is perfecting strength in you. These things that you write are, to me, the power of God; man's weakness, and man must be weak, before God can be made strong in him. In this way God is exalted. I want to refer to your talk with Elder Badger, which you say somewhat troubled you. You fully and satisfactorily answered all that Elder Badger meant by the question, when you said, "I know that my condemnation is just. I know that I richly deserve it." That is all, and it does not imply a willingness to be damned. If you were willing to be damned you would be content in your sins. Yielding an assent to the justice of God, and a willingness to be banished from his presence forever, are very different things. I do not know how to express it more forcibly than the poet does.

"If my soul were sent to hell,  
Thy righteous law approves it well.  
Yet, save a trembling sinner, Lord,  
Whose hope, still trembling round thy word,  
Would light on some sweet promise there;  
Some sure support against despair."

No, Christ in the heart does not produce a willingness for, or to, his absence. If Jesus was willing for that he never would have come to you, never would have caused this hungering and thirsting for him.

Excuse so long a letter, and above all, the poverty and weakness of it. Do not fail to write me whenever you feel like it, and do not hesitate to express your feelings just as they are. My wife requests to be kindly remembered to you, and requests that you come again soon. Elder



Francis is to preach at the Valley next Saturday and Sunday, and at my house Saturday night. Cannot you come down and attend all the meetings?

Your true friend,

E. V. WHITE.

KANSAS, Ill., Jan. 25, 1899.

ELDER F. A. CHICK—DEAR BROTHER:—Having carefully read your editorial upon the subject of the two prophets, as narrated in first Kings, I feel like saying to you, that it did me great good. My mind had been called to reflect upon that history for a time, before I made the request of you to write upon it. And at times since then I have felt like writing upon it. I am now truly thankful that I had not done so before your editorial appeared. I do desire still however, to say that your conclusions concerning much of the teaching of that narrative, are in harmony with my views. While these two prophets were both men of God, yet how sadly did they both go astray; the one in lying to his brother, and the other in harkening to him instead of obeying the solemn charge given him of God.

It seems that Jeroboam was possessed of the same fear that some may be actuated by in our day. He made two calves of gold for the people to worship, while some now are setting up two other kinds of idols, and calling on Israel to worship them. These idols are "free moral agency," and "time" or "conditional salvation." As I read Elder Lively's letter calling to duty, and giving note of approaching danger, it caused me to think of the two men of God, and of your description of duty, and of the importance of adhering to it. It brings to my mind the words of Isaiah, when the voice had said unto him cry, and he had asked, What shall I cry? the answer was given

him of God. The time has surely come, my dear brother, when the servants of God are called to stand firm in defense of the truth, and to say, Woe unto him that striveth with his Maker. The potsherd may strive with the potsherd of the earth, but when they presume to call in question God's work, O how vain. Shall the clay say to him that fashioneth it, What makest thou? It seems that some that now bear the name of Old School Baptists, are going so far as to say, "It is the sinner's own fault if he is not saved." "God has made him a free moral agent, and he can serve God if he will." Others are saying, even in the pulpit, that God takes no account of the death of the wicked, but when the righteous dies it is his work." What use then have we for such Scriptures as these, "I am the Lord and there is none else, there is no God beside me"? Again, "I form the light, and I create darkness, I make peace and create evil, I the Lord do all these things"? These, and other Scriptures, seem to me to clearly teach that God is the only wise and blessed sovereign of all created things. The dear Savior said while here in the flesh, All power is given to me in heaven and in earth; and I, for one, want to fall at his feet, and bring forth the royal diadem, and crown him Lord of all.

I see published in the SIGNS for January 15th, a short discourse written by Elder Pater, of Dayton, Wash., which he delivered upon the parable of the leaven, which a woman took and hid in three measures of meal, which to my understanding is correct. He gives all the power to God, and denies the theory of the freedom of the will, just as Paul did, when he said, "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." Elder Vail, of Pennsylvania, also comes forward and says, "If I am a genuine Old School Baptist, God Almighty has made me one, for it is contrary to every principle of my nature." No freedom of the will then was consulted in his case. I want to say that such are my feelings. I think I can in truth adopt Paul's words, "By the grace of God I am what I am." I do surely know that if I am a child of God, it has not been brought about by my will, but alone of sovereign grace. O, is it possible that God who is rich in mercy, has had compassion upon such a sinner as I am, and that he has changed my will from the love of sin, and has given me new desires, and caused me to hate the things which I once loved, and now to love the things I once hated?

May God in his infinite mercy keep me and all those who look for his appearing, in my prayer.

Your brother,

JAMES M. TRUE.

WESTON, Mich., Jan. 1, 1899.

ELDER F. A. CHICK—DEAR BROTHER:—As I have to write to renew my subscription for the SIGNS, I thought I would say a few things concerning the doctrine of predestination. I notice in the SIGNS of December 15th, a letter written by A. F. Dove. Now, I am personally acquainted with brother Dove, and to me he is a precious brother, notwithstanding his objections to the doctrine of absolute predestination. I believe that brother Dove is honest in his convictions, and I can truly say that I have been comforted by his preaching. Now, brother Chick, I am not writing to defend brother Dove, for that he must do for himself, yet I can truly say I esteem him as a servant, faith-

ful and true, a brother in Christ. Yet it does seem to me that after he has read your reply, and the editorial of December 15th, all doubts and objections to the doctrine of the absolute foreknowledge, wisdom and predestination of all things, would be cleared away. For certainly he is God over all things. He is the God of Abraham, and of Isaac, and of Jacob. This God hath power and authority to quicken and make alive whom he will, and to harden whom he will also. Is there unrighteousness with God? If there is not, then it is right for him to harden men. He, by the mouth of the prophet, has said that he is the potter. And Paul says that the potter has power (right) over the clay, of the same lump to make one vessel to honor, and another to dishonor. Who dare say to the contrary? The God of Isaac sits on no precarious throne, nor borrows leave to be. I believe that he has an undisputed right to do with, and to govern his entire creation as he pleases. Not only men, but devils, are subject to his will. I do not remember that I have ever read in the Bible where one of the true prophets and apostles of the Lord, once questioned the right of God to do as he willed with the sons of men. Now, in the language of Doctor Watts,

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

It is the high prerogative of our God to hide these things from some, and to reveal them to others. Concerning this, Jesus said, "Even so Father, for so it seemed good in thy sight." Now I am not writing or speaking of these glorious and wonderful things, to create controversy or strife. O no. These things are the real spirit and breathing of my

soul. I hope that it is the real spirit of my heart, to crown Jesus and his name, Lord of all. I do not feel in my heart to make predestination a bar of fellowship, for I am acquainted with a number of precious brethren who do not understand these things as I do. Yet experimentally, to me, they are precious brethren, and I have no doubt that they are the Father's children. I wish we all might remember that soft words turneth away wrath. O, that we all might speak prudently, speak as becometh the household of faith. Yet may we stand firm in the truth and doctrine of the word. I can say of a truth, I am not ashamed of the doctrine of God my Savior, but rather of my poor, sinful self am I ashamed. I can see nothing but sin and corruption in every part of my poor, sinful body, and I often think, Can it be possible that such a vile, sinful wretch, can be in possession of that grace which purifies and cleanses the heart? Let this be as it may, one thing I do know, that I often find my heart in tune to sing, "Amazing grace! how sweet the sound! that saved a wretch like me." Again, I know that my poor heart is pained when I know that there is strife and division among the brethren. O, that the Lord by his grace may still the waves of strife, and enable all the dear children of God, by his Spirit of love and mercy, to walk together in the school of Christ, each feeling in his heart to take the lowest seat.

Now brethren editors, may the grace, love and mercy of God, abide with you, and enable you to set forth all the doctrine of God our Savior.

I have written much more than I expected. Do with it as you think proper, and all will be right with me.

Your brother in love,

THOMAS J. WYMAN.

VERNON, Texas, Oct. 30, 1898.

EDITORS OF THE SIGNS OF THE TIMES  
—DEAR BRETHREN:—It is with fear and trembling that I attempt to write a few lines, I hope for no other purpose than to relieve my mind of a deep and yet pleasant sense of duty, and from a desire to communicate with the saints of God. The warfare rages fiercely within my breast. I have no one to speak to that I think would appreciate anything that I might say upon this subject, so I have decided that I will try to write. I desire to tell you some of my feelings, and I hope the Lord will guide and help me to tell the truth, or else prevent me from writing at all. Is it in my power to do God's will? has been the question with me all my life. I have all my life tried to do what I thought to be right, but I have so often found myself doing the very things that it seemed to me were the most displeasing to my Maker. I live far away from Old School Baptists, and feel lonely, and often think that it is so with me because I am so unworthy. I often feel that I ought not to name the name of Jesus, and sometimes think I will quit trying to talk upon the subject of godliness, and that I will quit having anything to do with religion, and then I am thrown into such a state of mind that I cannot endure myself, for I find nothing in my heart but evil continually. Then after this I am made willing to again take up my cross, as I believe, and do the best I can, and leave the result with God. When I can realize that Christ is the end of the law to every one that believes, and that he is our righteousness, then I feel comforted, and think what a poor, blind mortal I am, and why do I go so far astray, as to think that I am my own savior, and be always trying to work myself into the favor of God? I

find that in me, that is, in my flesh, dwells no good thing. I do hope that I feel thankful that if we sin we have an advocate with the Father, Jesus Christ the righteous. How sweet to hear him saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." O, dear children of the heavenly King, I do get so weary and heavy laden sometimes, I feel as though God had forsaken me, and that all I do or say is against me, and that surely there is no hope for such a rebellious creature as I am. Then I remember that God was in Christ reconciling the world unto himself. My heart is then melted, and I feel to hope that his grace is sufficient for me, though I know I am the chief of sinners. We read that "All things work together for good to them who love God, to them who are the called according to his purpose." Therefore, I believe that if I am one of those who are called, God has a purpose in all my trials. Sometimes I think I cannot bear it all much longer. I am not living such a christian life as I desire, and it seems that I cannot, in my present surroundings, and I cannot hope to honorably change my present surroundings, unless God in his providence, and infinite wisdom, and mercy, sees fit to open the way, and guide me. O, may he who ever rules and guides his people, forbid that I should ever do that which is not right, and that would bring reproach upon the cause which I believe I love. The brethren and sisters are very kind to me, and may God forbid I should ever do anything that would destroy this sweet fellowship which I enjoy more than all things under heaven. I hope all the children of God will remember me at the throne of grace.

If you think this is not too much like the writer, unworthy of a place anywhere

on earth, you may publish it, but I willingly leave it with you to do with as you think best. I am a poor, wayworn, tempest-tossed traveler from time to eternity.

In hope of eternal life,

A SINNER.

[THE writer of the above complains of the surroundings hindering the life that "A Sinner" would gladly lead. Perhaps many think that with other surroundings they could live more as a christian should. To all such ones we will say, the God who has saved us, has also fixed our circumstances in this life, and so fixed them as is best for us, and as shall be most for his own glory. One condition in life has its temptations and hindrances, as well as another. The grace of God is sufficient in every condition in life. He is worshiped in Spirit and in truth, and where the heart is filled with his praise, that praise will appear in whatever condition of life we may be placed. Trials and temptations are everywhere, and we all need daily grace from God.—ED.]

LAMONTE, Mo., Dec. 22, 1898.

To those who are connected with, and who love the SIGNS, I would say, my mind while looking over the number for December 15th, was led to many and serious reflections. While being comforted by the precious letters contained therein, and the many precious truths set forth in those articles, my heart was made to sorrow, and a great and solemn question, which I cannot solve, ran through my mind. The SIGNS has been for many years next to the Bible, in our family.

In the first place it is often for weeks the only preaching that some of the family get.

Secondly, it has stood the test for so many years upon the doctrine of God our Savior.

Thirdly, it has never hatched any new thing entirely antagonistic to the Bible, or contrary to the faith and fellowship of God's chosen people, the Old School Baptists, and tried to make them receive it as the doctrine of the Bible.

How many have been the tears, the heartaches, caused by divisions, severing those who once could walk in the sweetest fellowship, seeing eye to eye, speaking face to face, faith being revealed to faith, and love to love. O, the happy, happy days, when it seemed that Christ himself was in the midst, and that to bless. Alas, these things are because of the ambition of some designing Saul, some one who wants to have a great name, and leave a great fame behind him, of having brought in some new doctrine, or of working some great reform in the church of Christ, which neither Christ nor his holy apostles knew, nor do any of his humble and faithful followers now know. These precious seasons of rejoicing and of sweet fellowship, have in many cases been broken, all to gratify the ambition of the above named characters. The church at peace is a dear home to the weary pilgrim here below, especially when she has that humble, sound, consistent ministry, of which brother Ketchum spoke. How I enjoyed his communication upon that subject. I thought when the dear people of God granted me a home among them, that it was a heaven of rest from all the miseries of the weary pilgrim, but I was in many things sadly mistaken. There are two enemies more to be dreaded than all the rest. The first and most dangerous, is self. O what a warfare to keep him humbled. How often I am found trying my own strength on that rebellious individual, self. I think sometimes that no one beside poor me has such a warfare

with self, to keep him humbled. Then again I know that if I am a member of the family of God, I only have a common experience with the rest of them. They are all taught of the Lord, and in a measure have the same experience. But to come to the second enemy, which to the church is the most dangerous, spreading devastation among the saints; this is that ambitious character which I have tried to describe before. Such an one cannot certainly be a lover of the flock, and of the great Shepherd, Christ. If he were a lover of these, why is he not satisfied with the simple truth which is the meat and drink of the flock? For they know what is wholesome and good for their weary souls. Surely God has given his sheep a knowledge of what is good for them, both in meat and in drink, and this food is the righteousness of Christ. The greatest joy and happiness which the humble shepherd can know, is when he sees the flock in good pasture, and doing well. He rejoices when he sees peace, and no new "ism" among them to mar their happiness, but all loving the same precious truths, and contending for the same faith once delivered to the saints, and all in peace, so much so that the poor little lambs around the fold bleat for a home among them. O, what a heaven below! But how sad when the other picture is before us. So I have found that the enemy most to be feared is in one's own breast, and in the church. Let us examine ourselves daily to see whether we be in the faith. Let us present our bodies a living sacrifice unto God, which is our reasonable service. The way to do this, is to crucify the flesh with its affections and lusts.

I cannot see how any possessing a precious hope, who love the dear people of God, who want to see them fed and com-

forted with the precious truth contained in the SIGNS, who have a knowledge of how many of God's humble poor are nourished up in the strength of the gospel of Jesus, and also a knowledge of what it takes to sustain and keep up the publication, with its many losses in supplying those who are not able to help themselves, can neglect their duty, which is small, and which only comes once a year. May the Lord sustain you in the truth.

Humbly,

J. A. TEAGUE.

CRAWFORDSVILLE, Ind., Jan., 1899.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—I have just finished the first number for the new year, and feel moved to say something, even if it be but very little, in the way of encouragement. The SIGNS is of great comfort to me, and when this number was a week late, I began to think, Some one is sick, or dead, and the paper may never come again. This made me sad, and I asked myself what could we do without it, our old familiar friend, which has been coming to our home every year of my life, sixty-six years. How glad I was to see it coming, and how eagerly I looked over the names of the dear contributors. Then, when I had time to read, what crumbs I gathered from the Master's table. Sometimes I feel that I have gathered, like Ruth, an ephah of barley.

Dear old brother True! I have been blessed with the privilege of hearing him preach, so that his loving admonition in the SIGNS seemed like a word fitly spoken, and brings him up in memory, as the same mild, gentle follower of the meek and lowly Lamb. He is, like the loving disciple John, leaning on the Master's breast.

Now I am thinking of our dear old

pastor, Elder Vancleve, of so many years. He entered into his eternal rest one year ago last October. How faithful and loving he was, and what trials and persecutions he did encounter. We miss him very much in the church, and feel lonely indeed, but the Lord God omnipotent reigneth. He will supply our needs. He will send by whom he pleases. We have been highly favored with sound spiritual food, for many years. So if there are some words now to no profit, some that I cannot measure by my experience, may I go to the blessed Master for guidance. He always is a present help in time of trouble. In his mercy I must trust.

The articles of Elder Bartley, and of a brother in Tennessee, named George M. Hite, were very much in unison with my experience, and with the Scriptures. I do not see how christians can believe differently. Jesus all the day long, is the theme of my song. Without him we can do nothing.

We had a sweet, strengthening sermon from the text, "Thou shalt call his name Jesus, for he shall save his people from their sins." How glad and rested I felt, while listening to the words about the precious Redeemer. How I desire, above all things, to walk in his footsteps, and to love him above everything else, but much of my time I am fearful and feel so far away from God.

Now I want to tell you about dear old sister Matilda West. She is my neighbor, and a great comfort to me. She is very hard of hearing, so that for several years I have written what I wanted to say to her, but that is denied me now, as she is almost blind, and cannot read one word. She remembers many beautiful hymns and Scriptures, and her whole conversation is of heaven and divine things. When I went in last she did not know

me, but pulled my face close to her, and said, "O, it is Lina. I was wishing for you, I want to tell you how good the Lord is to me." She repeated some texts, and then a hymn, and told her experience. She said, "I sleep quite well, and feel better in health. I am ninety-five years old, and feel like the Lord would surely take me home soon. But I try to pray for patience to wait his appointed time. I thought I would take the SIGNS as long as I lived. It was a great comfort to me while I could see. But now I have four numbers of which I have not read one word, and sit with them in my hands, and wonder what brother Chick, or Durand, or many other good writers, have said. Tell the dear brethren, I send them much love, and wish them Godspeed. He will guide and uphold the righteous. Tell my christian friends all farewell." The old hymn, "Even down to old age, all my people shall prove, my sovereign, eternal unchangeable love," is verified in the life of this aged saint.

I hope that the Lord will strengthen and encourage you in your good work.

My love to all the saints in Christ Jesus.

LINA W. BECK.

STEPHENS, Ark., Nov. 8, 1898.

EDITORS OF THE SIGNS OF THE TIMES  
—DEAR BRETHREN:—For several years past I have thought of writing you for publication, but on account of my ignorance, blindness, and many other infirmities, I have forborne to do so until the present. I have been looking forward to some other day, when I should be better prepared to address the dear people of God, through our medium of correspondence, but alas, how futile have been my hopes in this direction, instead of becoming more profitable, I have become more

unprofitable, instead of making christian progress, I seem to be on the retrograde, and to-day I sadly realize that I am as ever, a very great and vile sinner in the sight of God. Like Paul, I must say, "When I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am!" The above language of the apostle Paul is very strengthening and consoling to me, a poor, downcast sinner, subject to this continual warfare which the apostle here speaks of. This warfare all feel who have been brought to a knowledge of their sinfulness, and utter condemnation before a just and holy God. It is, too, a glorious warfare which none enter into but the redeemed of God, who have been set in the King's highway, and who are endeavoring and desiring to lead a godly life, and walk quietly in this unfriendly world. In no way have we ever been victorious except through the divine power and the life of the ever blessed and immaculate Son of God, who is the great Captain of our salvation, and our life, and our all in all.

Your valuable paper, the SIGNS, is very highly prized by myself, and also by my father and mother, who have been subscribers for many years. I think it one of the best papers of the kind that is published in the United States. I fully indorse and believe the principles of doctrine advocated and maintained in its columns. I have been greatly comforted and encouraged by reading many communications contributed to its columns by the dear brethren and sisters. I would be glad were it circulated more extensively throughout our country.



With sadness and much regret, I have to say that it appears to be a time of much apathy among the dear people of God here in South Arkansas. It seems that the seeds of discord have been sown by the enemy, and have produced contention and strife, in some of our once lovely and prosperous churches. O, how sad to know that dear brethren of like precious faith cannot walk together in peace through their earthly pilgrimage, maintaining sweet esteem and christian fellowship for one another, bearing one another's burdens, and so fulfilling the law of Christ. May Almighty God grant us grace to enable us to cease caviling over questions unnecessary, and of vain and doubtful import, and enable us to love one another freely, and in simplicity. O, what an entertaining sight to see brethren whose hearts dwell together in unity. O, that we all could be divested of all malicious and selfish designs and evil influences, and that our ruling motive might be to do good to all men, more especially, as the apostle enjoins, to the household of faith, and so overcome evil with good.

I find that I have made considerable digression, and have not written as I intended. Many other things I would have been glad to have spoken of, but my letter has already grown too long, and is I fear in every way unprofitable, as I myself am. This is my first attempt to write for publication. Perhaps I may, at some future time, attempt to write again.

I remain as ever, your poor, afflicted brother, in hope of eternal life,

A. R. YARBROUGH.

PORTLAND, Ind., Jan., 1899.

DEAR BROTHER BEEBE:—The subject of the discourse in the ninth, tenth and eleventh chapters of Romans, has seemed

to me to be the most fit answer to all objections to the doctrine of eternal election, and the sovereignty of God. I feel like saying a few things in harmony with what is therein taught. The apostle bewails and bemoans himself on account of the miserably dark and blind state of the Israelites, but gives as a reason for this blind state, that it was in fulfillment of the Scriptures spoken by the prophet Isaiah. God gave them a spirit of slumber, eyes that they should not see, and ears that they should not hear, and hearts that they should not understand, lest they should be converted, and he should heal them.

First, Paul says that God reserved to himself the right to love Jacob and hate Esau, and to have mercy on whom he would have mercy, and whom he would to harden. The apostle represented God as a potter, and we as the clay in his hands, and he affirmed that God had a right to make one vessel to honor, and another to dishonor. And if he saw fit to show his wrath upon the vessels of dishonor, he had a right to do so, and none should say, What doest thou? The apostle understood just what position those who did not believe this would occupy, and he says, "What shall we say then? Is there unrighteousness with God?" This he was fully aware they would say, and he put them to silence, by affirming that in opposing God's way, and his right to do with his own as he pleased, they were opposing God, and replying against him. Yet, to-day, men do not hesitate to say that God is unrighteous in his sovereign dealings with the different vessels of his handiwork. I find that men will say that there is unrighteousness with God, if he made one vessel unto honor, and another unto dishonor. The apostle affirms that God had a most holy, wise and just plan

in so doing, and that it was for most holy, wise and just ends and designs that he has done so, and that the purpose of God, according to the election, might stand, Israel did not obtain that which he sought for, but the election obtained it, and the rest were blinded, for Israel sought it not by faith, but by the works of the law, for they stumbled at that stumbling-stone. Christ was a stumbling-stone, and a rock of offense. Paul says, "They are not all Israel, which are of Israel, neither, because they are the seed of Abraham, are they all children." "But the children of the promise are counted for the seed." But I find even some brethren placing themselves in the position of which Paul speaks. In this they are replying against God.

Your brother,

NEWTON PETERS.

[THE ninth chapter to the Romans settles the matter beyond controversy, with all who believe the Bible, that election, without any foreseen good works, is true, and that sovereign choice is the sole reason why one is saved, and another not saved. The absolute sovereignty of God over man, and all his creatures, is a doctrine most hateful to proud, carnal man, but the humble child of God bows to it, and asks not the reason why. Jacob is received, not on account of his good works, and Esau is rejected, not on account of his evil works, but solely because God would have mercy where he chose, and would harden where he chose.—ED.]

PLYMOUTH, Ill., Dec., 1898.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—My remittance is a little late, owing to sickness in my family, but I hope you will pardon me for the delay. I am but a poor, weak worm of the dust, and not worthy to be numbered among

the least of God's little ones. Yet I am always ready and glad to read the dear old SIGNS, and can hardly wait until each number comes. It is much pleasure to me to read the good, comforting letters from the dear brethren and sisters, and especially the able editorials in each number. It fills my heart to overflowing to know that there are still some who believe in the faith once delivered to the saints, who believe in a God who hath measured the waters in the hollow of his hand, and meted out the heavens 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. We hear it said on every hand, that any one can be saved if they will. I believe that too, but how do they get the will? Not of themselves, nor by works of righteousness which they have done, for we love darkness rather than light, by nature. But the Lord declares that he works in us both to will and to do of his good pleasure. 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 him the way of understanding? All nations before him are as nothing, and they are counted to him less than nothing, and vanity.

Elder H. M. Curry and Elder J. B. Dobbs were with us at our last meeting, at Providence, in Hancock Co., Ill., on the first Sunday in December, and Saturday before, and preached much to the comfort and edification of the people, and greatly encouraged our much beloved pastor, Elder L. C. Frazee, by their coming among us. We are always glad to have them come preaching Christ, and him crucified, the way, the truth and the life. They cast bread upon the waters,

which will be gathered many days hence.

Now, dear brethren, I pray that peace and prosperity may attend your path, and that you all may trust only in Jesus for salvation.

MRS. BELLE FRAZEE.

ALLENTOWN, Pa., January 5, 1899.

DEAR ELDER CHICK:—I suppose it is an unfavorable time to write you at present, as I am in somewhat of a gloomy state of mind. The question presents itself to me, Why it should be so? The kind and loving Father above has been so kind to me during the year past, as well as in all my former life, that I should not doubt him now, but doubts will arise, and they to me cling closer than anything in the world. I am sorry to come to you in this letter, with the same old story. I would like to tell you that I know that I am the King's daughter, but not until the King tells me so, can I lay claim to his dominions. I want to thank you for your kindness in introducing me to the dear sister, of whom you wrote. I went to see her, and my heart went out to her at once. She spent a day with me, and we held sweet converse together. Her language was that of Canaan. Of that I am sure. Whether mine was or not I cannot say. I hope to see her soon again. I feel the need of spiritual food very much, and think that she and I shall appreciate and cling to one another all the more for being pilgrims in a strange land. If I am a christian to-day, I feel very differently from what I thought a christian did feel. I had an idea that if ever I became a christian, I should be perfectly happy, and go singing all the the day. Instead of singing, I go mourning all the day long, because of my sins. I often think that life is not worth living. I do not seem to get any better. Instead of

being meek and patient, I find myself becoming indignant at the least insult or injury. If Jesus died for me, should I not be the most humble, meek, patient and the lowliest of his children? for I feel myself to be the most unworthy of all. I see what I ought to be, but I cannot attain to it. I am so weak and sinful that I cannot see how the dear Lord can endure me in his sight. Why does he not wipe me off the face of the earth?

I hope that yourself and family will see a happy new year, as well as all the readers, editors and contributors of the SIGNS. As one of old in substance said, the years come and go, as a weaver's shuttle. The time for our departure is steadily approaching. Soon we shall bid farewell to the scenes of earth, then these pilgrims shall be pilgrims no longer, but they shall be at home in their own country, and forever with the Lord. Is not this a blessed thought? Shall I be one of that happy family whose God is the Lord?

Could they love him as they ought,  
And feel his presence near,  
Their trials would become as naught,  
What more could they want here?

Then to the lover of their souls  
May they all praises sing,  
As to their vision he unfolds  
The joy of heavenly things.

All glory to the blessed One,  
The loving elder Brother,  
Unending praise to him alone;  
His people want no other.

I have not received the first of January number of the SIGNS yet. I hardly know how to get along without them. I feel so hungry for something good. If you think the verses are too crude, omit them. I wrote them as they came to me. Use your own judgment, about publishing any of this letter.

Affectionately your sister,  
MARY E. FISHER.

**EDITORIAL.**

MIDDLETOWN, N. Y., MARCH 1, 1899.

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

CHATHAM, Ontario, January, 1899.

DEAR BROTHER CHICK:—Will you be so kind as to give your views through the SIGNS, at your earliest convenience, upon sinning against the Holy Ghost? And oblige one who is anxious to know.

MRS. J. H. BLACKBURN.

In presenting a few thoughts in reply to the above request, we do not for a moment suppose that we can clear away every difficulty which the subject has presented to many minds, and indeed to all with whom we have conversed about it, or whose writings we have seen. We have met those who were greatly troubled concerning this subject, because they were themselves fearful that this sin was to be laid to their charge. Of one thing we feel sure, viz: no one who has any anxiety, or trouble, or fear about the matter has ever been guilty of this sin. The very tenderness of conscience which leads them to be thus troubled, shows that the Holy Spirit does indeed dwell in them, and that they are under its guidance. Such a timid and fearful soul can never speak a word against the Holy Ghost. Let all who fear and tremble with regard to this matter, take courage. If they had indeed been guilty of this sin, they would have no trouble at all about it. We have understood that the carnal Jews with whom the Savior often spoke,

and who were witnesses of his miracles, and who were yet so opposed to his teachings that they, to avoid the force of the argument drawn from his miracles, charged that they were performed by the power of the prince of darkness, and not by the Holy Ghost, were the ones who were guilty of that sin. To them there was no forgiveness, either in this world, or in the world to come. Some have thought that this last expression had reference to the two dispensations, the gospel and the legal, and that he simply said, that in neither that old dispensation, nor in the new, should such as had thus sinned against the Holy Ghost, find forgiveness. Be that as it may, the truth remains the same, that they have never forgiveness. If under the gospel dispensation they never find forgiveness, it is certain that in the future world they shall not find it, for there, nothing is said in the word, about redemption or the forgiveness of sins. The end of this life seals forever the destiny of all. It is our view that the charge that Jesus cast out devils through Beelzebub, the prince of devils, was the specific sin that was meant by the Master. The question has been asked, Whether any one since then could be guilty of that sin? If any make the same charge that was then made, out of the hatred of the human heart against Jesus and his grace, then they are guilty of that sin. It has seemed to us that it is very near the same sin, when men deny anything miraculous in the work of grace, and charge all christian experience to excitement, or to a delusion. Thus they deny the work of the Holy Ghost altogether, in the salvation of a sinner. The people who are popularly known as Campbellites, who deny the new birth of the Spirit, and claim that all there is in religion is that we read and believe the

teachings of the Bible, and act upon them, beginning with baptism, seem to us to come very near to this sin against the Holy Ghost. They, and all others, who deny the work of the Spirit in the new birth, seem to us to be speaking against the Holy Ghost. The attitude of the Jews, as expressed by their charge against the holy and merciful Savior, was that of stubbornness of heart, which was deliberately set to do wickedly and to deny the truth. This is the attitude of every human heart, unless called by grace. We all should come under the same condemnation, were it not for this sovereign grace.

We leave these remarks to the judgment of our readers. None of us can see more of the truth than is given us to see, but this has been for a long time the view we have had of this matter.

A BROTHER asks, "Do all our afflictions come by the decree of God?"

There is not, in our mind, the slightest hesitancy in responding to this question, in the affirmative. They are either in the appointment of God, or else they come to us by chance. No one who has known the power and glory of that God in whom is salvation, can ever believe in the heresy, that the events of this life are any of them the unguided and undirected happenings of chance. Holy men of old did not think so. The Scriptures of the Old Testament are full of declarations which ascribe all the events of life, to the Lord. According to their testimony, the thunder is the voice of the Lord, and all the works of nature are but the expressions of his will and work. Diseases are his rod, and pestilence comes and goes at his command. If there be famine in the land, he has sent it. If there be evil of any sort in the city, he hath done it. There is no

event, great or small, according to the faith of the Old Testament writers, that he has not brought about. So Joseph said of the evil his brethren had done to him, they meant it for evil, God meant it for good. The way between the promise which God made to him in his dreams, and the fulfillment of it, was a long, and to human sight, a devious one, but in the sight of God, and of that faith which is of God, it was the straight road to the appointed end. The afflictions of Joseph were many, but he was upheld by the truth, that all was appointed for him by him who is too wise to err, and too good to be unkind. In like manner Job found his lasting joy and comfort in the faith that not the Chaldeans, nor the Sabeans, had taken away his possessions, but the Lord, who gave, had also taken away, and the language of his heart was, "Blessed be the name of the Lord." How could there have been any consolation for Job, had he just seen the robber hordes of the desert, in his losses, and had not believed that by the hand of these his enemies, God had wrought his own will toward him? How good it would be for us, when we are wronged by any man, to be able to see and to say, "The Lord hath done it, blessed be the name of the Lord." Again, he comforted himself by saying, "Shall we receive good at the hand of God, and shall we not receive evil?" He does not mention the Chaldeans, or Sabeans, or the devil, at all, as having anything to do in the matter, but simply sees the hand of God. He also comforted himself by saying, "He performeth the thing that is appointed for me, and many such things are with him." So may we say in all our daily life, whatever of crosses and trials, or comforts and joys, may fall to our portion, the Lord performs what is before

appointed for us. How many sick rooms has this filled with light and consolation. In how many bereavements have sore hearts been soothed by the remembrance that the Lord hath done it. One whom we knew well, told us of an experience of her own in former years. She had lost an only child by death. She refused to be comforted. She could not even weep, and in thought and feeling was rebellious. The morning of the funeral service came. She had withdrawn to herself, and did not wish to see any one. An uncle of hers came to the funeral. He inquired for her, and then came to her room, where she was sitting with her face in her hands, thinking hard thoughts of her trouble. He came to her side, and placing his hand upon her head, he said, "Think, Ida, who has done it." And the words brought an entire revolution of feeling. She could weep, but she could no longer repine. She said from her heart, "It is the Lord, let him do as seemeth him good." Once in great trouble in the loss of a little child, we were full of unreconciled feeling, but the words of hymn No. 17, (Beebe's Collection,) beginning, "Wait, O my soul, thy Maker's will," &c., came with power, and all the murmuring was stilled. So likewise the Master of all found his strength and comfort in the knowledge that he went as was appointed for him, and at the last his strength was in the power to say, "Thy will be done." Surely then there is comfort in the belief that all affliction is of God. How was our beloved sister Mary Parker helped, and made to rejoice in the full belief that her affliction which continued for so many years, was from the hand of God? How could any minister or any believer go with any confidence to the side of the sick, or suffering, or sorrowing, if they had not the

message to take to them, that it was all according to the will of God? and that it was in some way working out good for them, and glory to God. These afflictions may be given as chastisements, or as trials of our faith, but let this be as it may, they are all in the hands of God. If suffering, or affliction, or loss, comes to us in any form, either by direct visitation of God, or through his servants who, as Cyrus, fulfill his will, without knowing or meaning it, as was the case with the brethren of Joseph, and with those who robbed Job, and with those who without meaning it, crucified the Lord of life and glory, to the saving of all his chosen alive eternally, how much better to say the Lord hath done it, and to lose sight of the sinful instruments of his will. If thus we are chastised, it is the work of the Lord. If our faith be tried as gold, coming forth much more precious than gold, it is still the work of the Lord. He it is that still sits as a refiner and purifier of silver, and purifies the sons of Levi; as gold and silver are purified, in the refiner's fire. How glad we ought to be, for he can make no mistake; all shall work as he wills. Glorious and soul-sustaining is such a faith. Thousands, yea, millions, have proved it in many a trying hour.

A BROTHER inquires, "In what sense is it said that God suffers, allows or permits things?"

All three of these words are used in the Bible with reference to God. With the examination which we have been able to give the subject, we find that either word is used in the Scriptures in connection with God's relation to sin, but twice. Each word is used many times with reference to things which are not sinful. We will give the original Greek words with their meaning, in brief. Permit, is

used in 1 Cor. vii. 6, and there is translated from the Greek word *suggnome*, which literally signifies "a joint opinion." It is also translated from the Greek word *epitrophe* four times, Acts xvi. 1; 1 Cor. xiv. 34; xvi. 7; Hebrews vi. 3. The Greek word signifies literally, "to turn over on," and the signification is, as though one should say, If I may have my will. The same word *epitrophe* is translated suffer, six times, when speaking of the Lord or the Savior. And then it literally means, if our will may be his will. It is also translated four times, with reference to the Lord, from the Greek word *eao*, which literally signifies, "to let fall." The word "allow," is used with reference to the Lord but once, in 1 Thess. ii. 4. It signifies, "to test," "to make trial," "to prove." To repeat, "permit" is never used of the Lord when evil or sin is meant. So also with the word "allow." The word "suffer," translated from *epitrophe*, is used to present the relation of God to that which is evil, but twice, once in Matthew xix. 8, and once in Acts xiv. 16. As far as we have been able to see, each of these words as they relate to the dealings of God with men, do not mean bare permission. That is, they do not mean that our God holds such an attitude to sin, as that he grants unto men the right to sin, when they desire it. And neither does God barely permit that which is right, in the sense of granting what men may ask of him. One may permit his child, or servant, a favor which they may implore of him, but of which he had no thought until the request was preferred. In this sense we cannot say that our God permits, or suffers, or allows anything. The meaning of these words is presented in James, when he says, "For that ye ought to say, If the Lord will," &c. The apostle said upon

another occasion, "And this will we do, if God permit;" that is, "if God will."

It seems plain that these words are not used in the Scriptures to imply that our God has not a positive will in the things which are spoken about, but rather with reference to our desires, and the answer to them which God bestows. We desire a thing, and we are to say, it shall be done, if it be the will of God, or if God permits. This does not say at all, that prior to this request of ours, God had no will about the matter. In all our prayers, and in all our purposes and undertakings, we ought to say, if the Lord suffer, or permit, or allow, or if the Lord will, which is the same thing. It does not imply any change in the unchangeable God, to say this. If we think it does, our prayer has an element of untruth in it. We must not receive anything which implies that God has changed, either in wisdom or purpose, since all his purposes are eternal, and his wisdom is always infinite. It must not be forgotten that all language fails when we come to speak of the eternal God. We see but in part, and shall see but in part, while we remain on earth. Therefore we should speak reverently and slowly of the deep things of God.

C.

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#### BACK NUMBERS.

ALL new subscribers received thus far this year, have been supplied with the back numbers to the first of the volume, but after this issue we shall cease to send them unless specially requested to do so. We still have a few of each number left, and as long as the supply lasts we will send them when desired. The advantage of having the full volume appears when the index is published at the end of the year.



## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### WHAT ADAM WAS, AND WHAT HE LOST BY THE FALL.

WE feel a pleasure when we are enabled to help the mind of any brother or sister, on any subject of divine revelation on which they may be laboring in searching after the truth as it is in Jesus, but we have not the vanity to believe that we are able to meet and put to silence all the cavils and vain speculations which may be presented against what we honestly understand to be the plain and obvious testimony of the Scriptures of truth. We do not mean, however, to denounce as speculative what may be presented in opposition to our views, nor those as cavilers who object to what we firmly believe to be the testimony of the word, for brethren may honestly and conscientiously differ with us. We feel a consciousness that we are, at least, as liable to err as our brethren are. But when a plain, emphatic declaration of the Scriptures is found recorded on any subject, it ought to settle the point with us, and when any arise and contradict such plain declarations of the word, we can but regard them as cavilers.

The question proposed by brother Sears, and on which we have before given our views, was whether Adam, in his first estate, was a spiritual man or not? We, considering this matter settled by the express declaration of an inspired apostle, have given his declaration in reply. "And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. Howbeit that *was* not first which is spiritual, but that which is natural; and afterwards that which is spiritual. The first man *is* of the earth, earthy: the second man *is* the

Lord from heaven. As *is* the earthy, such *are* they also that are earthy, and as *is* the heavenly, such *are* they also that are heavenly."—1 Cor. xv. 45-48. In copying this passage we have *italicized* the supplied words, that its full and proper force may be seen, in its bearing on the subject. To our mind, if there were no other Scripture testimony in point to be found, this passage would be amply sufficient to prove beyond all successful contradiction that Adam was not in his first estate a spiritual man. The text expressly declares that he was not: and this should be with us an end of all controversy. The ancient record of the origin of man, is thus given, "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. We can go back no farther in the history of man than the day of his creation. The state he occupied "in the day when they were created," most undoubted presented Adam in his first estate, for he existed in no estate prior to that day. Had the Lord deferred to give him a name until the next day, we might have been involved in some doubt whether the name given was indicative of the state he was in on the day of creation, as he might have changed; for we are not informed how long it was after his creation before he fell. But the name was given him before he fell, or could have changed. And the name *Adam* signifies *earthy man*, or *red earth*. This is in perfect harmony with what we have quoted from 1 Cor. xv. 45-48. He was not spiritual, but natural. He was not a quickening spirit, but a living soul. He was not heavenly, but of the earth earthy. This matter is

settled, so that no man without controverting what God has said, can say that Adam was a spiritual man. God called his name earthy, and Paul, by inspiration of the Holy Ghost, says, he was not spiritual. But, on presenting this direct and incontrovertible testimony, it is demanded that we must show what Adam lost by the fall, &c. This demand is altogether gratuitous, for it does not follow because that we set to our seal that God is true in what he has said to us of the first estate of Adam, that we are thereby bound to obviate any other question whatever, or to meet the cavils of those who dispute what God has said. A "thus saith the Lord," is valid testimony with all who fear the Lord and tremble at his word.

On what those brethren, referred to by brother Sears, predicate their doctrine that the first Adam was spiritual, we do not know, consequently we are not prepared to estimate their argument, but from the questions by brother Sears, and from positions which have been taken by some with whom we have had some knowledge, we presume they claim that Adam was a spiritual man, because it is said, "In the likeness of God, made he him," from which they infer that God being a Spirit, it was in that respect man was created in the likeness of God. But such a supposition cannot be entertained without violence to the divine testimony, and to all our conceptions of God. Even if it were established that Adam was a spiritual man, his history, his mutability and his fall, would prove that as a spirit he was not like that Spirit which is infinite, eternal, immutable, omniscient and omnipresent; therefore, it is very evident that it was not in that sense he was created in the image and likeness of God. But we are told in what this likeness consisted.

Paul says, speaking of Adam, "Who is the figure of him that was to come."—Rom. v. 14. A figure is an image or likeness, and an image or likeness is a figure; and hence the apostle shows wherein the likeness is preceptable. The first Adam, though earthly and natural, is the figure of the Lord from heaven, the second Adam, and this likeness is explained to us, first, in that "Male and female created he them." So when God was pleased to inform us that he had made man in his likeness, he told us also wherein this likeness consisted; for in the formation of man of the dust of the earth, he was the embodiment of his bride which was to be developed and made manifest, and who should be called woman, because she was taken out of man. (Gen. ii. 24.) Thus presenting in a figure, the bride, the Lamb's wife, which should afterwards be revealed as coming down from God out of heaven, prepared as a bride adorned for her husband. (Rev. xxi. 2.) In his creation all his progeny, all the human family, was created in him, and all the spiritual seed of Christ were also created in that Adam which is the Lord from heaven. (Eph. ii. 10.) The name Adam was given to man as he embraced his bride, and all his posterity; so that God called their name Adam, in the day when they were created. So, also, the whole of the spiritual family are named in Jesus Christ. (Eph. iii. 15.) "For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church."—Eph. v. 30-32. We may trace many particulars where Adam is the figure of him that was to come, but in no particular is the figurative analogy more strongly marked, or

more largely defined and elucidated by inspired writers, than in the progenitive headship of Adam, setting forth the important doctrine that Christ is the Head, Fountain and Source, of all spiritual life to his seed. This was one of Paul's sublimest themes, and one on which he seemed to dwell with great delight; showing that as all the natural family of mankind lived in the natural or earthly Adam before they were made manifest by natural generations, so all the spiritual and eternal life of the children of God was given them in Christ before the world began, and is made manifest in them at the proper time, by regeneration. But while the apostle dwells so clearly on this subject, he is careful to inform us that the figure is not the thing prefigured, the shadow is not the substance. Adam, the figure, was not spiritual, but Christ the antitype, is spiritual. As the natural creation is used as a figure of the new or spiritual creation, so the natural, earthly Adam, was and is the figure of the spiritual Adam. How any candid and intelligent christian can read the apostle's explanation of this subject and still fail to discover the difference between the two distinct heads, of the two distinct bodies, is hard for us to imagine.

Paul says that the first, or natural Adam, was made a living soul. From this expression some have inferred that he was made a spiritual being. But in that sense all men possess living souls; but all men are not spiritual, in the sense in which Paul says, "There is a spiritual body, and there is a natural body." Adam's soul was a natural soul, and totally destitute of that principle of immortality which our Redeemer denominates "eternal life," which is born immediately of God, when we are regenerated. The Bible informs us that our

Lord Jesus Christ, who is the second Adam, the Lord from heaven, is the only and blessed Potentate, who only hath immortality, dwelling in the light, and we can only be partakers of that immortality by being partakers of Christ himself. He is the way and the truth and the life, hence said Paul, "For me to live is Christ." When Christ, who is your life, shall appear, we shall appear with him in glory. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Therefore, we see that all the life, soul or spirit that Adam possessed, did not constitute him a spiritual man, in that sense in which we are made spiritual by vital union with that Adam which is the Lord from heaven.

But still the question is raised by the advocates of the doctrine that Adam was a spiritual man, What, say they, did Adam lose by the fall? We are not prepared to say what Adam lost, any farther than what the Scriptures inform us; and that is about as much as we wish to say on the subject. He lost his sinless innocence, by transgression; lost his primitive liberty, and residence in the garden of Eden. He was driven out of Paradise, fell under the sentence of death, and plunged himself and all the posterity which he embodied in guilt and condemnation, from which neither he nor any of his sons or daughters have ever been able to extricate themselves. But he did not cease to be the figure of him that was to come, for in following his bride into the transgression, with a full understanding of the consequence of doing so, was one important incident in which he was a figure. For Adam was not deceived, but the woman being deceived was in the transgression. By his fall or transgression he lost his life, for in the day he ate of the fruit of the tree of knowledge of

good and evil, death passed on him and on all his posterity, but if he lost any spirituality, we have not been informed of it.

MIDDLETOWN, N. Y., August 1, 1856.



RESOLUTIONS adopted by the church at Little Flock, Anderson Co., Ky., in memory of a father in Israel, who departed this life Feb. 17th, 1899.

*Whereas*, It has pleased our heavenly Father to remove from our midst by death, our beloved brother, **B. Farmer**, to the enjoyment of that inheritance reserved in heaven for all his people. Therefore be it

*Resolved*, that we, the members composing the church at Little Flock, Anderson Co., Ky., acknowledge with heartfelt thankfulness to the Giver of every good blessing, that in the devotion of brother Farmer, to the cause of Christ, we were truly blessed; he being always ready and willing to give counsel and encouragement to us, his younger brethren, for he certainly was an able counselor, never departing from the faith once delivered to the saints. But the Lord has seen fit to take him to himself. May we be enabled by grace divine to bow in humble submission to his divine will, for we feel assured that our loss is his eternal gain. Be it further

*Resolved*, that we tender our heartfelt sympathy to his bereaved companion, sister Farmer, and his children, in this sore trial. Be it further

*Resolved*, that these resolutions be spread upon our church book, and a copy sent to the SIGNS OF THE TIMES, and *Zion's Landmark*, for publication, and a copy sent to sister Farmer and children.

Done by order of the church, at its regular meeting for business, the fourth Saturday in February, 1899.

P. G. LESTER, Moderator.

A. G. HERNDON, Clerk.

## MARRIAGES.

By Elder F. A. Chick, at the parsonage, Hopewell, N. J., on the evening of Jan. 14th, 1899, George M. Green and Miss Florence B. Servis, both of Hopewell.

By the same, at the residence of the bride's parents, Cedar Grove, N. J., on the evening of Feb. 21st, 1899, Walter S. Stout and Miss Anna A. Hendersou, both of Cedar Grove.

At the residence of Elder G. N. Tusing, Feb. 16th, 1899, Mr. Alvin N. Peters, of Pickaway Co., Ohio, eldest son of Elder R. W. Peters, to Miss Anna Hoppes, of Fayette Co., Ohio, eldest daughter of Elder John Hoppes.

## OBITUARY NOTICES.

OUR dear father, **John Slack**, departed this life Jan. 27th, 1895, aged 79 years, after a long and trying illness. In the winter of 1892 he was afflicted with bronchial trouble, from which he never fully recovered, and each successive year he had repeated attacks, which left his heart weak. For some time before his death he was mostly confined to the house, gradually failing. He complained of shortness of breath many days and nights together, unable to lie down. He was a patient sufferer, and would often say it was all right. Two weeks before the end came, we noticed a change for the worse, and strange to say, he could lie down for several hours at a time. On the morning of his departure, when I entered his room, he looked upward and said, "Make haste, please, make haste." I feel that he realized the end was near. As he drew his last breath two brothers and myself stood at his bedside. My elder brother said, "May the Lord have mercy on his soul." I felt it from my heart, but could not utter a word. Father never made a public profession of religion, but I have an evidence that he had a hope in Christ. He was ever ready to go to meeting when able. I well remember when I was quite young, how he frequently took up the Bible, and read aloud to his family, which practice he kept up as long as he was able. Dear Elder Joseph Statou used to tell me that he had evidence that father was a child of grace. I have heard father and mother say they had attended Old Baptist meeting over fifty years, but neither of them ever united with the church. Two sons and one daughter (the writer) mourn the loss of an indulgent and kind father. He was respected by all who knew him.

Elder S. H. Durand spoke in a comforting manner from the ninetieth Psalm. Our dear father was laid to rest in Southampton burying-ground, by the side of our beloved mother, who was called home eight years before.

REBECCA S. YERKES.

PHILADELPHIA, Pa., June, 1895.

DIED—At his residence in the city of Waverly, Ill., of paralysis, our dear and beloved brother, **James P. Stice**, one of our oldest and most prominent members of the Head of Apple Creek church, of Primitive Baptists. Brother Stice was born near Jacksonville, Ill., Nov. 10th, 1826. When quite young he removed with his parents and settled five miles south of Waverly, Ill., where he grew to manhood. When about eighteen years of age he professed a hope in Christ, and shortly after united with the Regular Baptist church called Head of Apple Creek, where he ever remained a consistent and orderly member until the day of his death. For many years he has been looked upon as a father in Israel. He was married in early manhood to Miss

Mary M. Conlee, daughter of the late Elder Isaac Conlee, who has always been a loving, dutiful christian in his Master's vineyard, as well as in his domestic life. Something over forty years ago the little church, of which he was a member, built a house of worship, and he donated a small plot of ground upon which it now stands. Living near the meeting-house, and being, with his estimable companion, our dear sister, of a social nature, they were always blessed with company. We think we can truly say it was their delight. He was clerk of the church for many years, and his seat was almost invariably filled when able to get to meeting. But for many of the latter years of his life, he has been in a poor state. About twenty years ago he left the farm and removed to Waverly, to spend his remaining days. About three years ago he became stricken with paralysis, but bore his affliction with patience, and about two weeks before his death he had a second attack, and gradually sunk, entirely losing the use of his right side, and also his speech, and on Monday morning, at 1:45, he quietly fell asleep in Jesus.

The funeral services were held at his residence, Elders Scott Peak and C. C. Purvines officiating, Elder Peak using the following text, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things." Elder Purvines made some very appropriate and consoling remarks on the resurrection. His was a quiet, unobtrusive christian life, that made a lasting impression on all about him, and we trust these impressions will be lasting in the little generation of which he was the head, for he tried to bring up his children in the nurture and admonition of the Lord. In many ways he felt, and we feel, that he was blessed above measure, for of four children, ten grandchildren and one great-grandchild, he was the first that death claimed as its victim. The great desire of his heart was that his children and grandchildren should become honest, honorable and upright citizens, and they all have so far fulfilled his desires. He leaves to mourn their loss, besides his dear companion, children and grandchildren, two brothers, one sister, and many other connections and friends, besides the church of his membership, where his presence and counsel will be so much missed. But can we not say, Not dead, but only gone on before? For it will not be long with many of us, before we shall hear that welcome plaudit, "Well done, thou good and faithful servant, enter into the joys of thy Lord," &c. And we now feel that we can truly say in the language of the poet,

"Dearest brother thou hast left us,  
Here thy loss we deeply feel,  
But 'tis God that hath bereft us,  
He can all our sorrows heal."

J. R. SPIRES.

DIED—At his home, Boiceville, N. Y., Dec. 14th, 1898, after a protracted illness, Mr. Harmon Fisk, upwards of 70 years of age. Deceased was not a professor of religion, yet we believe he was a possessor of a good hope through grace. His interest religiously was with the Old School Baptist church, which he generally attended as circumstances admitted. He liked the peace of the church, and was settled in the belief that God had a people whom he had loved with an everlasting love, and would with loving-kindness draw, and finally bring off more than conquerors through him that loved them and gave himself for them. He was quite reticent in regard to his own interest in the Savior's blood, yet showed even to the last, a patient resignation to the will of God, in his dealings with him. He was always a pleasant man, for me at least, to meet, and a patient man at home, which is bereft of his company. He has left behind a sorrowing widow, granddaughter, a niece and nephew, beside other relatives, to mourn.

May the dear Lord comfort the mourners, and his name be glorified.

ALSO,

DIED—At her home in Vega, (Batavia) Delaware Co., N. Y., Jan. 3d, 1899, of heart trouble, in the 70th year of her age, Mrs. (Peace, or) John T. Ballard. Sister Ballard united with the First Old School Baptist church of Roxbury, many years ago, and was a very devoted follower of her Lord and Master to the day of her death. Although failing strength and deafness deprived her of attending meetings at times, and of hearing what was said, she was what is called "strong in the Lord, and the power of his might." Previous to her last sickness she was very low, and supposed her time of departure was at hand, but she was perfectly resigned to the Lord's dealings with her. Yet it did not please the Master to call her from earth away, but we believe he gave her a more vivid view of his glorious perfections as the Savior of poor, perishing sinners. Yea, to know that truly great and marvelous are the works of the Lord God Almighty. The troubles of earth cannot tarnish the saving influence of the Spirit, as God works mightily in the heart of a sinner. Surely the Lord is good.

After the reviving of our dear sister, her resignation to God's will was shown in the sweet epistles of love and fellowship which she wrote her friends. Now that she is gone, and an aged and kind husband, with two sons and their families, and other friends, with the church and society, mourn, it is but true the Lord has only taken that he gave. Both natural and spiritual are at an end on earth; the sealed vessel of mercy is acceptable and accepted; the peace secured and enjoyed, and the sinner forever at rest. For Jesus has destroyed him that had the power of death, and delivered her who through fear of death was all her lifetime subject to bondage. Now mortality is indeed

swallowed up of life. Hence, "Precious in the sight of the Lord is the death of his saints."

May family and friends rest and trust in him who doeth all things well, is the desire of one who loves the truth.

J. D. HUBBELL.

KELLEY'S CORNERS, N. Y., Feb. 27, 1899.

DIED—After a long and distressing illness, at the residence of her parents, near Bryn Zion, Del., on Tuesday, Feb. 21st, Miss Bertha, daughter of F. M. and Anna Burrows, in the 22d year of her age. She was a loving and amiable girl, a bright spot in the family circle, and loved and respected by all who knew her.

Through the past winter I have been hurried from one house to another, to find it a house of death. A sadness and gloom steals over me because that there is no happy home, no social family circle, not even church organizations, exempt from the ravages of the destroyer. The aged and honored pillars in the church are taken, next the infant from the breast of its mother, and then again the youth, blooming with promise of future happiness and usefulness, ere full maturity is reached, are called away by the sad summons.

The disease in this case was lung trouble, commencing a year ago last November, and continuing without scarce any relief or encouragement all these many weary months. All through the trying ordeal she manifested a quiet and patient spirit, waiting in calm resignation for the appointed time. I feel persuaded that she knew and loved the truth. May the Lord comfort the bereaved family.

E. RITTENHOUSE.

STATE ROAD, Delaware.

## NOTICES.

THE Primitive Baptist Church, called Mount Pleasant, situated in Brown Co., Ill., at her regular meeting, February 25th, 1899, acted upon, and sustained charges against Elder Thomas Box Ausmus, as follows:

1. Abandonment of his family.
2. Living with a woman not his wife.
3. Assuming a name not his own, and under that assumed name pretending to practice medicine as a specialist.

Whereupon, by the unanimous vote of the church, the said Elder T. B. Ausmus was excluded from the church, and declared to be unworthy of the confidence of the brethren.

We further believe that he is wrongfully in possession of dismissal for himself and wife, sister Martha A. Ausmus, dated January 7th, 1893, which letter was canceled by the church, at the request of both

Elder Ausmus and his wife, July 13th, 1895, but was not returned to the church as he *promised to do*.

For the information and protection of the brethren at large, we request Primitive Baptist papers everywhere to publish this notice.

Done by order of the church, and signed in her behalf, the day and date above written.

WILLIAM T. RIGG, Moderator, *pro tem*.

Attest,

D. E. YOWELL, Church Clerk.

[Post-office address of Clerk, Daisy, Ill.]

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

Previously acknowledged.....	\$254 05
Mrs. John T. McColl, Mich., \$1.00; Dr. R. Cummins, Wash., \$1.00.—Total.....	2 00
Total to date.....	\$256 05

## CHANGE OF ADDRESS.

ELDER Smith Ketchum having changed his address from Champaign, Ill., to Elmwood, Peoria Co., Ill., requests his correspondents to address all mail matter and telegrams to him at the latter place.

## BOOK NOTICES.

### "THE EDITORIALS," FIRST AND SECOND VOLUMES,

Contain all the Editorial articles written by the late Elder Gilbert Beebe, and published in the SIGNS OF THE TIMES, from its first issue to the sixth number, volume fifteen (1832-1847), together with an alphabetical index of all the subjects and texts of Scripture treated upon.

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I HAVE some of the Mary Parker books yet on hand which I will send by mail for 55 cents each. I have about two hundred, and wish to save myself from much loss if I can. I also have some of my Meditations, which I will send for \$1.00.

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Second. The "Everlasting Task for Arminians." By the late Elder Wm. Gadsby, of England.

Third. "A Dream-Tour Through the Arminian Heaven." By Elder H. M. Curry, of Lebanon, Ohio.

Fourth. "Fatalism." By Elder H. M. Curry, of Lebanon, Ohio.

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 (ESTABLISHED 1832.)

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 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. 67.

MIDDLETOWN, N. Y., APRIL 1, 1899.

NO. 7.

## POETRY.

### AH NEVER! O NO!

WHILE Jesus in love my affections engages,  
With softest emotions my soul does o'erflow,  
This sweet consolation each trouble assuages,  
He'll ne'er cease to love me; ah never, O no!

No dart though Satanic, no strong accusation,  
No watery deep through which burdened I go;  
No sin, no uncleanness, no hellish temptation,  
Can change his affection; ah never, O no!

Drove out of myself, my own righteousness loathing,  
To Christ my dear Savior, for shelter I go;  
He graciously feeds me, and gives me a clothing,  
And ne'er will forsake me; ah never, O no!

I cling to his cross—here I see my salvation,  
'Tis finished, complete, I'm redeemed from all woe;  
I read and rejoice, there's no condemnation  
To those in Christ Jesus; ah never, O no!

Since Christ is my Head this with joy I remember,  
His body to which with affection I glow,  
Although I'm the most insignificant member,  
Can't be full without me; ah never, O no!

Triumphantly glorious our Head has ascended  
O'er death and the grave, all their power laying low;  
This gains us a rising when time shall be ended;  
Death no more shall hold us; ah never, O no!

We look and we long for thy glorious appearing,  
Thy pleasure at home we more fully shall know;  
Safe lodged in thy arms, all thy glory then sharing,  
Nor leave thee forever; ah never, O no!

No more shall we mourn that thy face thou'rt cou-  
cealing,  
No Satan, no sin, base intruders below;  
But ever behold thee, fresh glories revealing;  
Amen, hallelujah, come, Lord, even so.

MRS. ANN STURTON.

Written in 1808.

## CORRESPONDENCE.

MAGNOLIA SPRINGS, Texas, May, 1898.

DEAR BROTHER CHICK:—I send you the experience, and call to the ministry of our dear and much beloved brother Humphreys, who is blind, but is an humble and Christlike brother, and a comfort to the dear saints in these parts. He is poor in this world's goods, and if any who may see this should wish to help such a poor servant of God, it would be appreciated. Many in these parts would be pleased to see this experience, and call to the ministry, in the dear old SIGNS.

Your brother in bonds of christian love,  
L. D. RICHARDSON.

LEBO, Texas, April, 1898.

MRS. CLARA MARTINDALE—DEAR SISTER IN CHRIST:—As I have been requested by yourself and others, to write out my experience of grace, and call to the ministry, I will endeavor to do so now, feeling that you will bear with my weakness.

I was born in Newton Co., Miss., April 3d, 1860. In my tenth year my parents moved to Sabine Co., Texas, where we have lived ever since. I was raised a

poor farmer's boy, which deprived me of many advantages which other boys enjoyed. I was not raised up by my parents to be a christian, as many others are in this enlightened age of the world, but they tried to raise their children as best they could, morally. They were very good and kind to their children, but taught them to obey and respect their authority, which I did. I tried to do the best I could, but sometimes would act in a way that was displeasing to them, which would cause me to feel very much ashamed of myself. I would sometimes have serious thoughts about death and eternity, when I was quite young. These feelings would generally occur when I would hear of the death of a friend. When in my fourteenth year, I was taken with the rheumatism, and have been badly afflicted with it ever since. My father, therefore, decided to send me to school, and give me as good an education as he could, which would fit me to meet the realities of life in the best manner possible. But the confinement had the tendency to aggravate the disease, so that I grew up with but very little education. I have often thought that my afflictions, even in my boyhood days, served to hold me in restraint, and kept me from running as far into wickedness as some have. I delighted very much in dancing, and would attend such places every chance I had, which I did not think was wrong, as I enjoyed the company of young people. I thought that when I reached manhood I would leave off all my worldly amusements and become a christian, which would enable me to reach heaven, and enter into eternal happiness, when I should die. I verily thought I could do this with my own free will, whenever I got ready. As I thought I was a very good boy, I did not think it would take

very much effort for me to accomplish my soul's eternal salvation. I continued on with this delusion in my mind until in my seventeenth year, when, as I hope, it pleased the Lord to show me what I was. Now, instead of seeing myself a good boy, as I had thought, I saw myself a poor, vile and helpless sinner. It seemed to me that all my sins rose up before me. I tried to pray, but all was in vain. All that I could do seemed to sink me deeper in sin and condemnation. My former associates were of no comfort to me, and the things that I once loved, and had taken so much pleasure in, could not ease my troubled mind, nor comfort my sick soul. At times my trouble would seem to wear off, but soon would return with renewed force. This would cause me to often make vows, and resolutions to do better, but instead of becoming any better, I only felt to grow worse. At times it seemed that my burden of sin and grief would crush me to the earth. I felt that I could not live long in this awful condition, and if I should die, hell would be my awful portion. Still I would try to ask the Lord to have mercy upon me, a poor sinner. While at work one day, in the field, as I went to get over the fence from one field into another, the rail turned under me, which nearly caused me to fall backwards to the ground, but I saved myself from so doing. This caused me to feel that I was hanging by only one brittle thread, and if it was cut, I should land in torment. The agony and awful feelings which I then realized, cannot be told. Just how long I was in this trouble before I received a hope I cannot tell. But one day while plowing in the field, when all appeared to me most gloomy, all at once my burden of sin was gone, and it seemed that I was in a new world, for I was filled with the love of

God, while all nature seemed to praise him. Now I could see how poor, lost sinners were saved in and through the glorious Son of God, and that this salvation was free, and all our righteousness was as filthy rags. Then I saw that salvation was all of grace, and not by anything that poor sinners could do. But I was soon filled with doubts and fears, and thought there was no reality in what I had experienced, and that all was a delusion. I longed to have my burden back again, so I could be more certain about it, but I never could feel again as I had before. Instead of a load of sin, I now had a load of doubts and fears. My father had but a short time before this united with a Primitive Baptist church near by, and when the days of meeting would come around, he would tell us boys that we might quit work and go to the meeting, which I did, as I now felt to love these people better than any people I knew. Often brethren would come to our home, and O, how I would enjoy listening to them. I also felt a great desire to unite with the church, for I believed the Primitive Baptists were the church of Christ, and I felt it my duty to confess my hope, but I felt too unworthy, for they seemed so good, and manifested so much love for each other. Fearing that I would deceive them, and cause trouble, I decided that I would not unite with them, but would go to the meetings and enjoy the preaching, which sometimes was a great comfort to me. At other times I could not enjoy it, which was a great trouble to me, for I thought, If I was a child of God I could enjoy preaching at one time as well as at another. This has been the case up to the present time. One other thing troubled me for some time. It was, that I felt that they could not have any confidence in me, be-

cause I was so young, for among all I knew among them, there were none as young as I. Also, I could not live as I desired, for my mind was often filled with things which I knew were sinful, and I thought that a child of God could not be so troubled. I greatly desired to live free from sin, but alas, I could not, and to this day I find myself wandering from christian paths. Thus I lingered around until the first Sunday in October, 1878, when I went to the Gravel Hill Church, and was received, and baptized the same evening, by Elder J. K. P. Burns. I then felt that I should spend my days in peace and happiness, for I had done my duty. I remember one of the old brethren came home with us from the water and stayed all night. We slept together, and I wanted to talk with him, and tell him my feelings, but he soon fell asleep, and I lay there, and as I hope, praised the Lord in my heart. This peace of mind continued for two or three days, when it was disturbed by the solemn thought that I would have to preach, which greatly perplexed my mind. I was so ignorant that it seemed impossible for me to ever preach. Soon this impression left my mind for a season. Then it returned again with renewed force, which caused me much trouble of mind, and was a heavy burden upon me. When the impression would leave my mind for a time, I would think it was but imagination, and then I would rest easy for a time. About this time I became engaged to a young lady whose parents were Arminians, and who for this cause opposed our engagement. This all brought more trouble upon me. I often would decide that I was not a child of grace, and that I had acted the hypocrite, and had deceived the church, which still added to my already heavy load. I still, at times, felt forcibly

impressed with the thought of preaching, but as I said, I had no education, and felt that were I to make the attempt, it would result in failure, and so bring shame upon me, and reproach upon the church. I verily thought that a man must be educated, in order to preach, and was ignorant of the fact, that God alone was able to call, fit and prepare a man for this work, regardless of education or anything pertaining to the wisdom of this world. Thus time rolled on until in the early part of the year 1862, when I made up my mind to go to the railroad and seek for work, as it was then being built, and I wanted to get a start in life. I went under great trouble of mind, not knowing whether I should ever again meet my intended, as the opposition of her parents still continued. This was the hardest earthly trial I had ever met. I had never before been so far from home to stay any length of time. But I was resolved to go, but how miserable I felt I cannot tell. I thought that if I could get where I could not meet with any of the Lord's people, I would get rid of my impressions to preach, but if there be any hell upon earth, I found myself in it, when I got to the railroad camp. I found there all sorts of company except the right sort. But for the sake of working and getting a start in life, I thought I would endure it, at least for a time. But alas, I soon found that the way I had planned out was not the Lord's way. While I was thus living in rebellion, what I suffered in mind is inexpressible. At times I tried to meet and talk with God's dear children, and would often make vows to my God that if he would spare me to return home, I would try to discharge my duty. In May I was taken with neuralgia, which caused me intense suffering. In July I returned home, and

used different medicines, but only obtained temporary relief. Soon I could detect my eyesight failing, and my health giving away, until I got very low, and gave up all hopes, at times. I would get into a frame of mind in which I would decide that there was nothing real outside of affliction and trouble, which I knew to be a reality. At times I felt it would be a joy to know that my life was at a close. At other times the thought of death was a terror to me. During this time I continued making vows to God, and breaking them, and often was I made to feel that the way of the transgressor is hard. Yet, at times, I would fight against the impression which I had to preach, with all of my power. The burden was not relieved by all my efforts, but seemed rather to increase. At last, I became entirely blind, and O, the trouble I was in, I cannot tell. At times it seemed as though I would grieve myself to death. I decided that this was plain evidence that the Lord had not called me to preach, but this did not relieve my mind of that burden very long at a time. I would often dream of preaching, and in my dream would receive a sweet peace. In December, 1887, I married the young lady of whom I have spoken, who had previously united with the Primitive Baptists, and she proved a kind and true companion, and we lived a pleasant life for a short time. She often admonished me to go forth in the discharge of my duty. Still I was stubborn, and often would stay at home on our meeting days, because she could not go, and often it would sound in my ears as plainly as though one had spoken to me, "Ephraim is joined to his idols, let him alone." This would cause me great trouble, for I felt that I did idolize my wife too much, and she would often ask me if I did not think

we were too foolish about each other, and I would answer, I feared we were. Just ten months from the day we were married, she died. I now felt that all my earthly pleasure was gone, and I left a poor, blind and broken-hearted sinner. I could see how merciful and good God had been to me, and I had been disobedient and rebellious. My trouble now seemed heavier than I could bear, and the weight of duty grew heavier and heavier, until I felt that I could not live long. I often resolved in my mind that I would make the attempt to preach, but still held back, until Saturday before the first Sunday in August, 1889, when I went forward in the discharge of my duty, and spoke for a few minutes, with good liberty, and received a great peace of mind. So I concluded I would, the Lord being my helper, go forward in the discharge of my duty, although I must say it was a great cross to me, and still remains so. Still, as I go onward, I find a sweet peace of mind, which this world can never give.

I was ordained to the work of the ministry in January, 1892, by Elders D. Richardson, L. S. Fox, and Deacon W. J. S. Burns. After this I felt a greater responsibility resting upon me than ever before; but this is better known by those who have experienced it, than can be told by me. One cross I have to bear, which others do not, I have a great desire to read, and think it needful, but as I cannot see, this is impossible. This has caused me many hours of trouble, in many ways. But if not deceived, I desire to bow in humble submission to the sovereign will of God, who is too wise to err, too good to be unkind.

Looking back over my past life, through all the trials and troubles which have fallen to my lot, I yet feel that his protecting care has been over me, and his

loving-kindness has overshadowed me, and has brought me through dangers both by day and by night. I feel sure that his grace is sufficient for me. I have found it best not to live in rebellion and disobedience to God, for "he that knoweth his Master's will, and doeth it not, shall be beaten with many stripes." This I have experienced. I will say that one may deprive himself of many sweet and peaceful hours of rest, by trying to get up a sufficient amount of evidence, to prove clearly to his own satisfaction, that he is called to any duty, and by striving after a brighter hope. One needs no further proof than to feel the cross which is always felt in every christian duty. But O, the sweet comfort I receive in trying to discharge my duty, and in trying to preach a full and complete Savior. It far exceeds anything else in which I have ever engaged. As I go among the dear kindred, trying to preach Jesus and his salvation, although as you know, I suffer greatly from rheumatism, yet the comfort of mind far overbalances the physical suffering. My prayer is that God will still keep and direct me, and enable me to so live that I may be of some little comfort to his dear children. Above all, I want to live in honor of his holy name, and to ever be found at the feet of his people, with whom I desire to live as long as it shall please God to let me remain here.

Now, my dear sister, I have tried to comply with your request, and that of others. I submit it to you for your consideration. I have tried to write as briefly as possible, but feel that I have only given a little of the reason why I stand identified with the people that I do.

This is like myself, full of imperfection. With love to all the household of faith,

I remain your little, blind, unworthy brother,

W. R. HUMPHREYS.

IN MEMORIAM.

I WISH to say something more to the readers of the SIGNS concerning the life and experience of sister Margaret E. Parsons, than I have written in the notice of her death, which I send for publication in the obituary department. Considering her long and useful life as a member of the church, her wide acquaintance among the brethren, the high and warm regard which they had for her because of her consistent walk, her self-denying care for the interests of brethren and churches, and her cheerful spirituality of mind manifested in her intercourse with them, and my own intimate acquaintance with her for about thirty-four years, during most of which time she has regarded me as her pastor, I feel that a more extended account of her life from me, will be acceptable to the brethren, and not without benefit. It is a labor of love to write and speak of her, for she was dear to me and to my family. In her home and in ours we have had many pleasant and profitable seasons together. My love and esteem and gospel fellowship for her have never at any time lessened, but have steadily increased during all the years of our acquaintance. Surrounded by relatives and friends of a different religious belief, to whom she was very dear, she never wavered in her intercourse with them, never failed in her faithfulness to the doctrine and order she held, and yet so kindly were her ways, and so thoughtful was she of the rights and feelings of others, that she never seemed to lose the affectionate regard of any because of her plainly expressed difference from their views. She had, however, trials deep

and sore, during her life, and sharp unkindnesses and persecutions at times, yet she never, I believe, under the most aggravating circumstances, failed to maintain that dignity of character and true exaltation of mind which especially characterized her.

She received a hope quite early in life. I think she was about nineteen or twenty when she first felt a great desire to be baptized, but her deep sense of unworthiness, and her fear that she would be a reproach to the people and the cause she so much loved, kept her back. The church at Salisbury was then composed of but few, and they were, I think, all advanced in years. But I have often heard her say that the place where they met was where she most desired to be of any place on earth. She attended the meetings regularly, and often would resolve that she would offer herself, but still felt unable because so unfit. After about two years she felt liberated in her mind, and was compelled by the love and grace of God to ask a place among them. I have often heard her speak of hymns and portions of Scripture which in those years came to her mind with great power and comfort, but I cannot remember them. She was baptized in 1842, by Elder Daniel Davis, her uncle by marriage, who was pastor of that church while he lived. The little church had been waiting for her, and were not surprised when she asked a place among them. I often think of the scene in the little house where they met that Saturday afternoon, and see that little company made glad by the coming of another of the Lord's hidden ones, drawn by the cords of love. It was not easy for sister Parsons to speak of these deep and sacred exercises of her soul. It was only at times, and those with whom she was most intimate, that she could re-



fer to them. But when speaking of her feelings at this season the feelings of reserve appeared to melt away, and she would sometimes be quite melted down as she spoke of her wonder and solemn joy at being received among those dear saints of the Lord.

From that time the things of the kingdom of God, and the interests of the church, have truly been uppermost in her mind. She had unusual business capacities, and has always taken especial interest in what may be called the business affairs of the church, not only concerning the organization, the reception of members, the proper attention to order and ordinances, but to the building, repairing and care of meeting-houses and churchyards. These things were so much upon her mind, and at times so vigorously spoken of and urged, that one might think that she lacked spirituality. But those nearer to her would soon find that this was not the case; and especially would one who came to her in any trouble of mind find that she had spiritual help and comfort to give, as well as temporal. Her deep interest in behalf of the churches was expressed not in word only, but by constant activity for their benefit. She was favored in providence with ability to give help in temporal things, and it was not withheld when needed; and sister churches affectionately remember that she was not appealed to by them in vain in times of need. In her will she has liberally remembered the little church which was her dear home for fifty-seven years of her life on earth.

I first met sister Parsons in October, 1864, and was first at her house in May, 1865. A year or two afterward I accepted the kind invitation of that church to become their pastor, with the understanding that I could only be with them an

indefinite part of the time. I had my membership there for a time, and have been regarded as their pastor ever since, visiting them for the past fifteen years on fifth Sundays, and as often as I could besides. There are only three now living, so far as I know, who were members there when I first visited them, and there are none left of those who composed the church when sister Parsons joined.

Mr. Parsons never united with the church, but for many years showed a deep interest in the preaching, and manifested that his mind was greatly exercised. He feared death greatly, but in his last sickness that fear was taken away; he was given a hope, and was made to rejoice in the Lord. I attended his funeral in 1880, at the residence. A year or two afterward I attended the funeral of her brother, Joseph Bell, in the same house. From that time the family has consisted of Mrs. Parsons, her brother, Noah Bell, and sister Fannie Brittingham. But they have not at any time been long left alone. It has been a pleasant resort for relatives and friends, and brethren and sisters have always been welcome there, as indeed they are in all the homes of those brethren, and of true Old Baptists anywhere. Sister Parsons' large house enabled her to have the "overflow" at times, of associations and other meetings, and she has so arranged that it will still be a home for visiting brethren, with sister Fanny in charge.

In those who were members, and in those who came before the church asking for a place, she was anxious to see the evidences of divine life in the walk and conversation. She believed the good works unto which the Lord's people are created in Christ Jesus, (Eph. ii. 10,) would appear in the life, as well as in the doctrine. But to the trembling, shrink-

ing one, who clearly manifested a longing desire to be with the people of God, but held back under a sense of great unworthiness, none could be more tender, helpful and encouraging. The church was a dear place to her, and I do not remember seeing her seat vacant when she was able to go.

Her kind attentions to the poor were not ostentatious, but they could not be entirely hidden. Many have received substantial help from her, of which she never spoke. I have known of those in the last thirty-four years to whom she or sister Fanny went daily with needed supplies. She has paid for the SIGNS for a number of those who could not otherwise take them. When asking help for cases of urgent need, as I have sometimes done, I have been sure of a favorable response from her. I could not have spoken of this while she lived, in this public way, but I feel that it is right to let the brethren know of this sweet disposition now—those who were not acquainted with her. Her friends knew of her generosity, but not of all of it.

In 1871 she was sick unto death, as every one supposed. The physician gave no hope. In her great weakness her mind seemed exercised in prayer, and the words came to her with power, "This sickness is not unto death, but for the glory of God." When the doctor came in, appearing very anxious, she said to him, "I shall not die this time." He seemed astonished, but it was so. The hymn beginning, "Kind are the words that Jesus speaks," (694, Beebe's Collection,) was very sweet to her then, and at her request sister Fanny read it to her, all in the room being affected to tears.

For the past few months she has seemed more released from the things of the world, and more anxious to talk upon

spiritual things, though her mind was clear and strong in regard to business affairs, and the affairs of the church. She said she had not talked as much as she wanted to about spiritual things, and now her time was short here, and she must talk. During my last visit she was very animated in conversation. She was recovering from a severe attack of "la grippe," but a sprained ankle kept her in bed. Her conversation was unusually pleasant and spiritual. As I left her room on Saturday, to go to church meeting, she referred to two hymns which had been sweetly on her mind; 595 (Beebe's Collection,) beginning, "O Lord, I would delight in thee," and 954, "For mercies countless as the sands;" and seemed pleased when on our return she learned that we had sung them. Then, as on many a former occasion, she talked of the past, of those who were with her in her early experience, and of the times when Elders Trott, Barton, Woolford, Beebe and others of the old ministers who have passed away, used to be at her house. She said she often felt lonely when she thought of all who were gone. But there seemed to be a cheerfulness in her mind while looking forward to her own departure.

On the Monday morning of her departure she appeared better than usual, but soon was at the door trying to get more air, then felt extreme nausea, then a sharp pain in the chest, and all at once looked up at sister Fanny with a look of quick surprise, as though wishing to speak, then again with a look as though she knew that Fanny, who was just then alone with her, knew what it meant, and then, as she gathered her in her arms from her sitting position, breathed once or twice, and was gone. "Was there terror in the look?" I asked. "No, only surprise." Yes, what a glorious, un-

speakable surprise, when the wonderful change shall come. We cannot be so prepared for that change but that it will be a glad surprise. However clearly faith may have seen beyond the veil; however firmly hope may have held our souls anchored to the shores of immortality; however satisfying may have been the love of God to us; however securely the peace of God which passeth all understanding may have kept our hearts and minds; and however prepared we may have felt to see eternal things, yet great must be the surprise when mortal sight and feeling suddenly fail forever, and we pass into the light of that eternal morning in which only heavenly things are seen.

I remember many a conversation with this dear sister in the past, as we sat in her or our home, or rode through the country to some of the churches of the Salisbury Association. Now she knows about those heavenly things, while I and the little company of mourning brethren and sisters know as yet only in part. We feel her loss greatly. The little church, which was so long her home, feels desolate. We hardly know how much we depended upon her; how often we waited for a suggestion from her even in regard to something we knew well should be done. Well, may the Lord comfort the church, and the relatives, who deeply feel the loss, and all who mourn, and enable us who believe, to trust more and more in the Lord, and walk in the light of his countenance, while we wait his appearing.

SILAS H. DURAND.

SOUTHAMPTON, Pa., March 3, 1899.

MATTOON, ILL., Feb. 22, 1899.

DEAR BROTHERS EDITORS:—I am often asked, Why I do not write oftener for the

SIGNS? My reply has usually been, that the columns of our family paper are always filled with better and more interesting matter than anything I might be able to contribute. But now, after a lapse of over two years, if my memory serves me correctly, there seems to be an impression to write a few words to the scattered flock, and, by your permission, address them through the SIGNS, provided it will not be to the exclusion of more profitable matter.

I cannot tell, but it is on my mind that it may be the last time that I shall ever communicate anything through our blessed medium of correspondence. Of that God only knows. From him there is nothing concealed. All the days of my appointed time will I live until my change come. These days may be many or few, but be that as it may, the measure will be full. There are certainly no attractions to incite a desire to remain longer on earth than simply to fill up the measure of our days, in quiet submission to the will of him in whose hands we are, and who does his pleasure in earth as in heaven.

My mind, at the moment, seems not to be impressed with any special subject, or text, but I will write such thoughts as may be given me while my pen is being guided over the paper.

Of late I have found some comfort in reflecting on the matchless way in which the Lord instructs his children. By the term children, I mean those who have been born of the Spirit, and as the legitimate offspring of the everlasting Father, feel their need of and dependence on him every moment of their lives. They are not taught by a multiplicity of fathers, guardians or teachers, which would insure discord and confusion of sentiment in everything that pertains to salvation

and heavenly and divine things, but they are taught of God, and having heard and learned of the Father, they recognize their interest in their elder Brother, in whom dwells all the fullness and richness of God the Father. And the abounding mercy and goodness of the dear heavenly Father is a theme that attracts and interests every member of the household of faith. For there is not one member of the family but what has learned the full significance of the Savior's tender care when confronted, as all have been, with the dark clouds of adversity. Without his presence they could not live. Every hour of their pilgrim state they need him. As said before, each child knows this. The same love that encircles one, embraces every member of the body. And as they have all heard and learned of the Father, and have experienced the same hope and comfort, the same trials and temptations, and had the same wonderful deliverances, it is no wonder that there is such a joyful affinity between all the members of the family. The experience of one is practically the experience of every beloved child. And as members of the body of Christ, perfectly joined together, and acting in sweet unision one with the other, when one member suffers all the other members suffer with it. Let one be lifted up, and made to shout the praises of him who hath called them from darkness to light, and as if by magic, all the others are filled with rejoicing and thanksgiving. The life of the one is the life of the other. With them there is fellowship in suffering as well as in light, and peace, and hope, and comfort. They have a joint or common interest in all the afflictions and joys of each other. That common interest, too, extends to the one blessed hope, the one living victorious faith, and the one

effectual and wonderful baptism of the Holy Spirit, which is the sure foundation of every heavenly prospect and desire. Embraced in the Omnipotent arm, they are safe from every harm. No evil can befall them, for the Lord is their shield and strength. He knows their every sorrow and grief. He bears them up in the midst of the raging tempest. The waters cannot overflow them. The flames may kindle, but cannot consume them. Their sufferings may be severe, but his grace is sufficient for the needs of every hour. He is a present help in every time of need. To have a physician always present, is a blessing indeed. Jesus never leaves nor forsakes his little ones. Those with physical ailments must suffer for hours, sometimes, because of the distance their physician is away from them, but our glorious Physician is always nigh, when there is pain and suffering. Being poor in spirit, the dear saints always have the Shepherd's tender watchfulness and care. Every step they take calls for divine support; and every one of the heavenly family knows something of the ecstatic joy, the unclouded faith, and the comforting assurance, that caused David to say, "The Lord is my Shepherd, I shall not want," &c. The valley of the shadow of death is divested of every terror; the grave is despoiled of its power; the sting of death is forever removed. Thanks, eternal thanks to him who giveth us the victory through our Lord Jesus Christ.

And now, my dear Father's children, one and all, I have no fear of any failure of our gracious Lord, to fulfill every promise he has made to those that fear him; and think on his name. But the question, the all-important question with me is, Am I a member of the household of faith? Do I really belong to the flock

of his pasture? Do I know him, whom to know is life eternal?

“Do I love the Lord or no?  
Am I his, or am I not?”

The following lines were written some time since, and I append them as in a measure expressive of my feelings when the way stretches out before me hedged with thorns, and black with clouds, while the tempest drives the waves almost over my head. Only the potent words, “Peace be still,” when spoken by the dear Redeemer, can allay the storm, and bring sunshine and peace into the troubled soul.

There's naught else in this dreary life,  
But constant weariness and strife.  
Dark shadows mantle each succeeding day,  
And fills the soul with sorrow and dismay.

Years, anxious years, have come and gone,  
Bringing not the long looked for dawn;  
The brighter golden morning of bliss,  
To drive away the terrors of the stormy abyss.

The darkness supreme in its sway,  
So strongly entrenched along the way,  
Moves not at the touch of human hand,  
But quickly yields at God's command.

But when, O when will he speak,  
And from these haunted shores, dark and bleak,  
Emanate the weary, captive soul,  
That waits and longs for the heavenly goal?

Before closing my already lengthy epistle, I must mention that on yesterday morning I returned from Farmdale, Ky., where, with hundreds of other grief-stricken friends, we mingled our tears with those of the bereaved and sadly afflicted family, as all that was mortal of that staunch old father in Israel, brother B. Farmer, was laid to rest in the beautiful but silent city of the dead, on the hill at Frankfort, Ky., Sunday afternoon, the 19th inst. Brother Lester will prepare, or has already done so, a suitable obituary for publication in the SIGNS and *Landmark*. But knowing the manner of man he was, I cannot forbear saying a

few things about the dear old brother whose life was an open book, and who was known and loved by our people throughout many States.

Brother Farmer was one of those gentle, strong men. The splendid depths of his soul has been revealed to thousands who were, from time to time, guests at his hospitable home. His love and tender feelings for his kindred in Christ was evinced by every act of his life in connection with the church, which he valued above every earthly interest, acting as supply at Little Flock for several years. In his death I feel a personal loss of one whom to know thoroughly, was to love sincerely. Could he speak now, I am sure he would ask small mention of himself. But the marvelous unselfishness, so characteristic of the life that has gone out from us, calls for more than an ordinary statement. Never sparing himself, he toiled and planned for the comfort and welfare of those he loved. He did not wait to learn their wishes, but anticipated them. The fact is, in a sense he laid down his life for his brethren and friends. His devotion to the welfare of the church, the poor, the needy and the afflicted, caused him to be entirely forgetful of self. When duty called every physical comfort was sacrificed, and in snow, and wind, and rain, and cold, he would be seen going to his church, where for thirty-two years he never failed to attend the meetings. In his faithfulness, and unflinching courage, we have a pattern worthy of emulation. As life's shadows lengthened, and the sunset skies faded into the close of day, the perfect peace that possessed the soul of our brother, was the peace of God that passeth understanding. He was going to the city of the great King. He was an heir of eternal life through Christ Jesus our

Lord. Why should he fear? Sweet to him were the prayers and sympathy of the loved ones at his bedside, or away from it, but unspeakably precious were the promises of God, on which he had so long relied, and which were only the brighter as he passed from the scenes of earth to the joys of the world to come, where he beholds his Savior, and is satisfied.

May God bless the bereaved family, and especially may his grace dwell richly with our dear aged sister Farmer, whose irreparable loss is known and appreciated by hundreds of sympathetic friends.

J. G. SAWIN.

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MATTHEW VI. 33.

"SEEK ye first the kingdom of God, and his righteousness."

In the first place we notice that this is God's kingdom, a kingdom that is different from all other kingdoms. It is one kingdom, "the kingdom," which signifies that there are other kingdoms, worldly kingdoms. Jesus is King, and he reigns in righteousness; yea, righteousness and peace dwell in this kingdom; princes rule in judgment, God-given judgment. This kingdom is only seen by heaven-born souls. "Except a man be born again he cannot see the kingdom of God." This kingdom is set up. Where? In the saints. This is why they love the King. His subjects delight in his laws, see a beauty in his ordinances, love the sweet, precious testimony of the saints. The doctrine of sovereign grace, election and predestination, is found in God's kingdom—salvation by grace, first, last, and all the way through. If God should withhold his grace from a poor sinner for a little time, for him to work out his time salvation, he would go straight after the devil sure,

for every principle in the nature of man is earthly, sensual and devilish, and it is not consistent to expect anything else. Bad sinners can take no exceptions to this truth. Good sinners can find more palatable things in worldly kingdoms.

Another prominent feature of the kingdom of God is, there are no bay windows attached to it; such as Sunday Schools, Missionary or Tract Societies, Theological Seminaries for making preachers, W. C. T. U.'s, Y. M. C. A.'s, anxious benches, church festivals, grab bags, fishing ponds, lotteries, &c. Thank God there is room for all of these pets in the kingdoms of this world, where they have sprouted and fed until they cover nearly the whole world. True enough, they compass sea and land to make proselytes. Jesus, the King in Zion, calls, qualifies and sends forth his ministers, saying, "Go ye into all the world, and preach the gospel." Not a gospel, or a something to tickle the ear, with the object of getting first, a fat salary, second, the applause of men, but to preach whatsoever Jesus himself commands. A beautiful thought comes in right here, he never commands his servants to preach what he did not preach himself, and if Jesus was hated for the doctrine he preached, his disciples will be hated by the same class, for preaching the same doctrine. I tell you, my brethren, if we preach the unadulterated gospel of the grace of God, we will not be flooded with the applause and love of the Arminian world. Jesus preached it just as smooth as it should be preached, and see the effect. When we are seeking to please men, or in any way trying to ingratiate ourselves into favor with men, are we seeking first the kingdom of God? Is it to start out to some place in the land to find a place to settle down to preach to the people? I think not, but

it is an inward seeking way down in our heart to know the Master's will, and what we can do that will be to the honor and glory of God, and for the spiritual comfort and benefit of the saints. One thing I have noticed, I hope, the Spirit's work in the heart of a saint always humbles, never exalts self, but the spirit of the flesh always exalts self. So it is always safe to follow that which humbles, for then we seek first the kingdom of God; it is first and uppermost in our minds. There are many ways in which the saints seek this kingdom, but the true principle by which they seek, is the Spirit of God within. The Spirit of Christ never leads away from the church; never leads the saints into worldly amusements, nor leads the saints to forsake the assembling of themselves together, when there is an appointment for worship; never leads to any society but the church of Jesus Christ, the pillar and ground of the truth. Whenever we are following after any other, we are following after the world and the flesh, and sooner or later the result must be felt: death to spiritual comfort. I know these things by sad, bitter experience. A little circumstance that occurred with me about seventeen years ago, which I will pen down, and by which I hope I learned a little to profit, was as follows: One Sunday morning I went to my appointment, found a much larger congregation than usual. Among them were some of the prominent people of the town, noted men and women, also some relatives that I had never seen at our meetings. I looked over this fine large congregation, and I know that I felt proud of it. I thought, Now here is a fine congregation; if I can preach the truth so as not to offend them, they will come again, and we will finally have them as regular attendants. So I started

out mealy-mouthed, full of natural charity as I could hold, and smooth-tongued as I possibly could be. I tried to get nice, pretty words, but O dear me! I had not talked but a few minutes before I was wrapped in midnight darkness. I plunged, dove and banged away, at every Arminian innovation, from their little "Now I lay me down to sleep" prayer, to the greatest piece of religious machinery antichrist has ever invented. I do not know how long I was at it, or how I got through, but I did, and some of the brethren told me that I never had cut and slashed the doll babies of Babylon as I did that day. And, dear brethren, I learned this lesson: never, never, try to preach to please men, friends or foes, but preach Jesus Christ, and him crucified; but I have to learn it over and over again. I am full of natural, fleshly charity, cursed thing. I hate it, and would trample it under my feet; it is the very spirit that led Peter to deny Christ. Yes, that killed Jesus. This spirit would never allow the saints to "seek first the kingdom of God, and his righteousness," but would lead them to seek first worldly pleasure, prosperity and applause. The things that are righteous in God's kingdom, are the doctrine, his laws and ordinances. Take heed unto thyself; that is right, (or righteous,) and unto the doctrine; that is right (or righteous); "If ye love me keep my commandments;" that is righteous. We seek him and his righteousness, in our hearts, when we are about our work, or traveling along the road. He shows us what our duty is to him, and to our brethren, and in doing the things that the Spirit of Jesus teaches us, we are following him. When feeling cast down in sadness and gloom, we are following him. When crying out in agony of soul, "My God, my God, why hast thou forsaken



me?" we are following him. Dear, suffering child of God, your very sorrow on account of sin, attests your life in Christ, and the life that you are living is not in the flesh, for there is no life or enjoyment, in a religious sense, in anything emanating from the flesh; nothing but death. But you are living a life of faith in the Lord Jesus Christ, and every evidence of your hope of salvation comes to you through and by this faith; natural reason has nothing to do with it. We walk by faith, and not by sight. Whatever reason can grasp, or natural eyes can see, has no relation to our hope whatever. Then, dear brethren and friends, take courage.

"Though dark be the way, since he is your Guide,  
'Tis yours to obey, 'tis his to provide.

Though cisterns be broken, and creatures all fail,  
The word he has spoken shall surely prevail."

Thank God for that truth.

Now, brother Beebe, I have written what I have. I do not know why I have written as I have. It was not with the thought of explaining the words at the head of this letter, neither have I explained them, as you can plainly see. What I have written is at your disposal, and I will say again, I am not anticipating publishing a paper, even if this should never be published.

The Lord Jesus Christ is the Shepherd of his sheep; he will provide.

The dear old SIGNS comes laden with precious truth. I like the form very much. It is the same glorious truth that was published in the prospectus, or first SIGNS. Keep right on this same line, and the Lord be with you.

Unworthily your brother in hope,

D. M. VAIL.

WAVERLY, Pa., March 2, 1899.

LEOTA, Ind., Dec. 24, 1898.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—It is written, "I know that whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it that men should fear before him." In him there is no variableness nor shadow of turning. He, by whose power and wisdom all things were created, in setting up his kingdom on earth, would surely provide all needful laws and rules for the government of that kingdom. He says in Psalm ii. 6, "Yet have I set my King upon my holy hill Zion." Let us contemplate the glorious majesty of this adorable King. Is he not declared to be God from everlasting to everlasting? Was it not of him that John spake, when he said, All things were made by him, and without him was not anything made that was made? And again, the prophet said of him, "Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace, Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever." We should be directed, dear brethren, to the law and to the testimony of our King and Lawgiver, for if we speak not according to this word, it is because there is no light in us. My desire is that every one of us who have named the name of Christ, may be kept constantly mindful of what we were, and are, as sinners and rebels against God, in consequence of having violated his just and holy law, and that upon principles of justice we have merited eternal banishment from his presence,

and from the glory of his power, as we stand related to our natural head Adam, the first. And I most earnestly desire that we may be ever mindful of the unparalleled love, grace, mercy and kindness of God toward us, which has made us to be a peculiar people, zealous of good works.

Let us be admonished, dear brethren and sisters, that it is through this gracious work of the Spirit that we have become identified as members of this heavenly family, and are put into possession of those peculiarities by which the heirs of promise are distinguished from all the families of the earth. These people, and these alone, have experienced a resurrection from that death in trespasses and sins, in which they were involved as violators of God's holy law. Being thus made alive spiritually, they are enabled to see and to know, something of the true nature and demerit of sin, and also, to learn something of the truth, holiness, justice and perfection of God, and of his holy law, and to feel and know something of the impurity, corruption and deep depravity of their own hearts and nature. From this principle of life within, they come to mourn, lament and repent before God, and to cry to him in the language of all the heaven-born family who have gone before, Lord save, I perish; "God be merciful to me, a sinner." Neither do they find rest and comfort, until led by the same blessed Spirit to view by faith the Lord Jesus as the only medium of the sinners acceptance with God. In seeing, they believe, and in believing they rejoice with joy unspeakable and full of glory. They are here enabled to make a full surrender of all that they have and are, into the hands of God. They love him because he first loved them. They enter his service from a principle of love and of choice.

Thus I have tried in my weakness to glance at the characters of our Father's spiritual family, all of whom, both in heaven and upon earth, are by him named. Then let us contemplate the glorious name, or names, with their significations, which our Father has given us. He has named or called us, "his sheep," "the sheep of his pasture." He has called them a "holy seed," and hath said, "A seed shall serve me," (that is the Lord Jesus,) and that it shall be counted to the Lord for a generation. They are the lot of his inheritance; they are the travail of his soul, which he was to see, and be satisfied, when his soul should make an offering for sin. They are also called a chosen generation, a royal priesthood, a holy nation, a peculiar people, that they should show forth the praises of him who had called them out of darkness into his marvelous light. These compose the body of Christ, and when we look at them through the medium of God's word, we see the bride, the Lamb's wife, we see the elect lady and her children; we see the household of faith, which is the household of God. Are not these heavenly and endearing relations, which poor, wretched sinners like ourselves are permitted, through grace, to sustain to the Lord Jesus? These things are of sufficient magnitude to humble us in the dust of humility, and call forth every spiritual power and faculty, with which the Lord has endowed us. Let us render praise and adoration to the great and exalted name of our heavenly Bridegroom. O, let us not only consider the excellency, grandeur, glory and efficacy of the grace of God, which has made us what we are as christians, but let us consider also the obligations which we are under to adore, reverence and obey him forever. The order and texture of the household of

God, should claim our particular attention, while permitted to indulge a hope sanctioned by the word of God, that we belong to this heavenly family. Then how careful should we be, not only in our deportment towards our Father, but towards all the members of Christ's body. For be assured, if we are what we hope and profess to be, a knowledge of our own delinquencies, with our daily experience of the corruptions of our flesh, and of the wiles of Satan, and of the numerous troubles and afflictions through which we are passing, will make us feel a deep sympathy for our brethren. O let our love and care for them, be increased daily, for they are traveling the same thorny road, and experiencing the same troubles as are we. They are engaged in the same warfare, and are also the objects of the scorn and derision of the ungodly world. But, blessed be God, this little flock are destined, notwithstanding their present sorrows, under the guardianship of their glorious Shepherd, to arrive safely in the haven of eternal rest. We hear him say, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

May the foregoing considerations have a due and proper influence upon our lives and deportment, one towards another. May each of our minds be turned toward these heavenly admonitions and commandments of our heavenly Father, which are alike obligatory upon each of us. God grant that we may abound more and more in christian love, and brotherly affection, one towards another. The eyes of the world are upon us. The enmity and opposition of the antichristian churches are against us, but "If God be for us, who can be against us?" Let us put on the whole armor of God, and stand fast in the liberty wherein Christ

has made us free, and as free men in Christ, let us contend earnestly for the faith once delivered to the saints. Let us be careful to exemplify a christian character in our daily lives, to all around us. Thus shall we give evidence that we have been with Jesus, and that we are taught of God. This is my earnest prayer.

Do with this letter, dear brethren, as you deem best. I belong to a church known as Oxford Church, of Regular Predestinarian Baptists. It was constituted in the year 1823, the year in which I was born.

From your brother in hope,

T. J. MOUNT.

MIDDLETOWN, N. Y., Feb., 1899.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I feel impressed, as I hope, of the Lord to write you a few lines. Not long since I was in company, and the subject of the travel of Israel from Egypt to Canaan, came up, and during the conversation some views were presented that were new to me. While those views may be entirely right, and I wholly wrong, yet some of the thoughts presented did not agree with my experience, and since that time my mind has been very much upon the subject, and so far I have not changed my view, which is the same as I have ever had since I received a hope. I have read and reread your editorial of October 23d, 1895. I hope that I have prayerfully considered the matter, and I have hoped for light. Please understand me: I do not wish to find fault with your editorial, or with the views of others, but, if I know my own heart, I do desire to know the truth, and if I am wrong I do want to be righted. In some parts of your editorial I agree with you exactly. Other parts I do not see clearly. You say Egypt sets

forth the world. This is what I think, (under the law.) The idea with some is, that we are only under the law from Sinai to Jordan. That the salvation seen at the Red Sea, was only a separation from the world, and has nothing to do with, and neither is it a type of the salvation in Christ, when we in our experience come to the stand still place; hemmed in on all sides, and see death pressing upon us. In my view, we are there given to see Christ the only salvation. While I know that Moses was the leader of Israel from Egypt to Jordan, there are some things which I cannot understand. You say, in your editorial, that Moses was a representative of his brethren. This I believe. You say faith separated him from Egypt. This I also see. When faith came, he refused to be called the son of Pharaoh's daughter, choosing rather, to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, (that is of Egypt, or the world.) Moses was in Egypt when faith came, and it seems to me that I was, too. What does Pharaoh's daughter here represent? You say in your editorial, in one place, the Egyptians were their enemy, and in another that sin is our enemy. I agree with you here. Did not the same water that saved Noah, destroy all others who were enemies to God? Was not the salvation of Israel at the Red Sea, death to the Egyptians, their enemy? Is it not so with Christ our salvation? His death saved the elect, and forever sealed the fate of sin, our enemy, or Egypt, or the world. I do not mean to say that the people of God are free from sin while in the flesh, but it has dominion over them no longer. We find that Israel passed through the Red Sea by faith. (Heb. xi. 29.) After crossing, the travel in the wilderness began. In a

few days the law was given them written upon tables of stone. After our deliverance from Egyptian bondage by faith, we also find a law given us, not on tables of stone, but in the fleshly tables of the heart. This law proves us, teaches us what we are by nature. We find that we cannot keep the law; yet though we live in disobedience day by day, God is faithful, our needs are supplied, and we are not forsaken of him who has called us out of darkness (or Egypt) into his marvelous light.

Some have said, the law followed them to the brink of Jordan, where they are no longer under Moses, but Joshua, representing Jesus, becomes their leader. Does not Joshua instruct them in the law of Moses, after entering the promised land? Does he not command them to keep it? Does he not circumcise them? Does not Paul in writing to the churches say, If ye be circumcised Christ shall profit for nothing? If they were under the same law after crossing Jordan, I cannot understand how Canaan can represent the church. Here is a mystery to me. I have never been able to see Canaan as the church, or heaven, as some understand. If none of the children of Israel could cross Jordan, except under the leadership of Joshua, What can we do with the spies who went over first? You speak in one place of the Canaanites, as a nation, fighting for the possession of the land, and in another as the lusts of our flesh, fighting; experimentally I hope that I know something of this warfare. You say that Canaan is a type of that rest which all believers enter into through faith in Christ. Was it not a place of war to Israel? When we enter the church do we find it inhabited by enemies, except in our own body? Do we not find kindred and friends there who are glad to

welcome us to the promised land, and to our rest and home? Do we not find in that land a people who know, love and fear God?

Now please do not think that I have written to criticise your editorial, or the views of others. I have written simply for information, desiring to be instructed in the word of God. If, after reading this, you can see a difference between us, please write me a line, that I may know the difference. I may not understand your editorial fully, but I think that I do the views above mentioned. It appears to me that what happened to Israel naturally, also does to the people of God spiritually, from first to last.

This leaves us all well. My wife joins me in love to you and yours, and to the household of faith.

I am your brother, I hope,

H. C. KER.

STATE ROAD, Del., March, 1899.

BROTHER BEEBE:—Some few days ago, I was talking with a brother in the ministry, of some of the exercises of my mind in my early life, when he interrupted me by insisting that I should write out what I was telling him, for the SIGNS. If I do so now, it will be in deference to his judgment rather than my own, as I had not thought before of writing what seemed to me an incident that might appear trifling to others. It came up in reference to a hymn in our hymn books that commences, "Awak'd by Sinai's awful sound." I found myself traveling over the experience, set forth in this hymn, in very early life. In the days of our childhood, when we committed anything to memory, we said we had it "by heart." It seems to me I had this hymn by heart, or in my heart, before I read it in any book. I do not know about hear-

ing Sinai's awful sound, or encountering the curses of any particular precept of the law, but rather the law as a whole, giving the knowledge of sin. I never had to set about committing the hymn to memory; I knew it all too well without. Step, by step, I traveled over that experience for years, continually stumbling at that same stumbling-stone.

"Amazed I stood, but could not tell,  
Which way to shun the gates of hell;  
For death and hell drew near.  
I strove indeed, but strove in vain;  
The sinner must be born again,  
Still sounded in mine ear."

I know of no more ways to turn than what is brought out in this hymn. I do not recollect finding any more then, but I certainly went over all these.

"Then to the law I trembling fled,  
It poured its curses on my head;  
I no relief could find.  
This fearful truth increased my pain,  
The sinner must be born again,  
O'erwhelm'd my tortured mind."

As it takes the whole hymn to tell the whole story, it seems necessary to continue quoting.

"Again did Sinai's thunders roll,  
And guilt lay heavy on my soul;  
A vast unwieldy load.  
Alas! I read, and saw it plain,  
The sinner must be born again,  
Or drink the wrath of God."

Turning now from Mt. Sinai, to Mt. Zion; no relief, or hope, or comfort, yet appears from that quarter.

"The saints I heard with rapture tell,  
How Jesus conquered death and hell,  
And broke the fowler's snare.  
But when I found this truth remain,  
The sinner must be born again,  
I sunk in deep despair."

It seems to me now, that in this pit of despair I must have lain for years. I have wondered oftentimes since, that the preaching did not at some time find me, but it did not, and I suppose I had to learn in the hardest kind of experience,

what good preaching was, and what it was for. After having traveled thus far with the poet, I encountered a stumbling-block of a somewhat different kind, but as effectual in stumbling me, as the other; and it is to this that I am aiming to call rather special attention.

"While thus my soul in anguish lay,  
Jesus of Nazareth passed that way,  
And felt his pity move.  
The sinner by his justice slain,  
Now by his grace is born again,  
And sings redeeming love."

Now the poet has got away from me, and I do not know what it is that has taken place. Just what I have been watching and waiting and hoping to find is not there. He is out of the prison, and the despair, but what is it that has happened? What is it that I may hope will some time come to me? He says he is born again, and a song of praise is in his mouth, but he does not even attempt to tell me what has taken place with him, in which he recognized Jesus of Nazareth.

It was years afterward that I was speaking of this experience, in a company of brethren; it was not only after I had made a profession, but after I was recognized as a minister. In order to make myself better understood, I got the hymn book to show them, and surprised myself to find the words changed in our present collection. The reader may see the difference by comparing the two verses. It now reads,

"While thus my soul in anguish lay,  
Jesus of Nazareth passed that way;  
It was the time of love.  
He then relieved me from my pain,  
And showed me I was born again,  
To dwell with him above."

If the reader has followed me thus far, it will not be difficult to see that this change covers the ground of the difficulty. I said then, somebody has been there

before me, and this same difficulty must have stumbled some one else. I presume that Elder Gilbert Beebe made this change. But there was not only this, that other and older pilgrims had stumbled there before, but there was in this last form of expression just what I wanted, and what I thought I could witness to. That I was already born of the Spirit, or under the Spirit's teaching, and had been for years, and that this was really the cause of all this distress on account of sin, had not once entered my thoughts.

Well, in summing up, I will say that the lessons I learned then are indelible, and still furnish the keynote in all my writings, as well as in all public speaking. I think it is rather a benefit to me to go back, away back, over all those three score years, and remember the songs of deliverance I learned so long ago to sing.

Yours to serve,

E. RITTENHOUSE.

CHAMPAGNOLLE, Ark.

DEAR BROTHER BEEBE:—Please find inclosed remittance for our dear old family paper, the SIGNS OF THE TIMES. I hope I love it, and the great cause it advocates, and I hope it is the all-wise will of our heavenly Father, that it be sustained, as it is such a comfort to his little children while dwelling in these low grounds of sorrow.

May the editors and readers all find sufficient grace at every step, to keep them humble, and full of love direct from the fountain above.

With best wishes, and I hope much love, to you and all the little ones, I am,  
I hope,

Your little brother,

JOHN D. STAPLES.

**EDITORIAL.**

MIDDLETOWN, N. Y., APRIL 1, 1899.

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

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

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

**FROM EGYPT TO CANAAN.**

(Reply to brother Ker.)

THE letter of brother Ker, published in this number of the SIGNS, we appreciate both for its kindly tone, and for the desire which it manifests to know what the Scriptures do teach. With brother Ker we have to confess that there are many things in the travel of the children of Israel from Egypt to Canaan which we have had no satisfactory light upon, or rather, we would say, questions have arisen in our mind, from time to time, with regard to different portions of that travel, which we have not yet solved. Some things, of which brother Ker speaks, are not clear in our mind. It is good to speak or write concerning these spiritual things. In so doing the mind is called to the most important things. And we hope while we thus speak that the word is being fulfilled, in which it is said, as the people of God spake often one to another, "The Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." We feel like publishing his excellent letter, and also writing some thoughts in reply. We are sure brother Ker will pardon the liberty we take.

With regard to the editorial, to which our brother refers, it was written, not with the idea of covering all the ground of the travel of Israel, but rather with the wish of calling up some things, which at the time, seemed clear and precious to our mind. We do not now recall all that was there presented, and do not wish to go over that ground again. We have not been able to trace the narrative of Israel's wanderings, under the guidance of God, from the time of the famine in the land, when they first went down into Egypt, to the time of their entrance into Canaan, and then their after history, in connection with our christian experience, as one continued narrative of a one experience, through which all the people of God must pass. In attempting to do so, we have not been able to see how all the narrative fits, in the order of time, in our experience. Rather, it has seemed to us, that this narrative contains the various experiences of the people of God, presented in detached portions. If we endeavor to trace it all as one connected whole, each successive step in their history presenting successive steps in the travel of christian experience in exact correspondence with theirs, we shall, as it appears to us, fail. But as we read the different portions of the narrative we may in each, as the Holy Spirit gives us light, see some things which at different times in our experience we have felt. We have all felt the hard labor and bondage of Egypt. We have all realized a longing to get away from it all. We have all been led out with the high hand, and outstretched arm of God, and have recognized that our deliverance was from the Lord. We have all come to the Red Sea, and have been compelled to stand still and see the salvation of the Lord. We have all known the trials and provi-



dences of the wilderness journey, where, though we have enemies, they are not those of Egypt. We have all crossed over Jordan, and realized that the law could not bring us into this rest, but that our spiritual Joshua does. And we have all realized the rest, and yet the constant warfare of Canaan. But we do not think that we can trace all this along, link after link, in the chain of the events of our spiritual experience, as we have it in the narrative of their experience.

It is clear that the Red Sea and Jordan, present experiences, in some respects dissimilar. It is clear that the wilderness and Canaan are not the same experience. It is clear that the enemies in Egypt, and in the wilderness, and in Canaan, are not the same. And before that, the experience of Israel, before the famine which drove them down into Egypt, and the plenty which they found there, are not the same as their condition when a king arose which knew not Joseph. It is manifest that these experiences are confined to this time state, because in the world of future glory there can be no warfare, since neither sin nor Satan has any place there.

In connection with all this narrative concerning the wanderings of Israel, there are also many individual incidents which stand out by themselves, and which contain lessons for us. These are all types of the better things which we trust have come to us in these last days. These individual incidents, it seems clear to us, cannot be traced as one connected whole, link after link, in our life in the kingdom, but yet they do set forth, each by itself, some rich experience which is vouchsafed to us from time to time. It has seemed to us that the Bible is not intended to be a system of theology, trimmed and fitted to human reason, but

rather a presentation of living experiences. No one of us may be led into all these experiences, and it seems sure to us that no one is led into them in the order in which they are narrated in the Bible. We believe nothing is written in the word in vain, and when the testimony of the whole church is written, it will be found that not a note is left out, and all that testimony, taken together, is an amen to what was written in types and prophecies, beforehand.

These thoughts are presented, thinking they might be of some relief to brother Ker, who, if we have understood him, has failed to see how all the travel of Israel can be traced out in the order in which it is written, in his own experience. We do not think that it was intended to be so traced out. We cannot anticipate the way in which we shall be led. Each experience must ever come unexpectedly, as a surprise. We do not know the future of it, by anything that is past. The journey of to-day is never quite the same as the journey of yesterday. Each day has its own lessons. We discover some things in our own selves that we had not before seen clearly, and thus we discover treasures of grace, and riches of forbearance and longsuffering in God, that we had before had no conception of.

As said before, it seems that Egypt and the wilderness are not the same. Neither can we see that the Red Sea and Jordan are the same. Yet there are similarities in the narrative concerning the crossing of each. The circumstances, as relates to the place and the people, are diverse, but it is in both cases the same one God who manifests his power and grace. In both cases the waters are divided, and Israel passes over dry shod, but at the Red Sea Egypt is destroyed, while at the crossing of Jordan no one is destroyed.

At the Red Sea the lesson taught us that such a work is wrought in the people of God, that they become dead to the former masters, the powers of the darkness of this world. It is a different experience from that, which forty years later, the people had at Jordan. Here Moses, the representative of the law, leads them. At Jordan Joshua, or Jesus, (for such is the corresponding Greek name for Joshua,) leads them through, and takes possession of the land for and with them. Such are some of the differences between these two miracles, but it is God in all and through all.

We cannot think Egypt sets forth the world under the law, if by the law is meant the law revealed at Sinai. But Egypt does represent the world in this, that it lay in wickedness, and under condemnation, and in darkness. God's chosen people, by nature, also lie under the same condemnation. They are, by nature, the children of wrath, even as others. The world was condemned from the fall, and in this condemnation Israel was also involved, as well as Egypt. Here the choice of God comes in. And typically and ceremonially, Israel was chosen, that the election of grace might be set forth among the children of men. Israel is brought into Egypt, that it may appear that the chosen people of God are in the world by nature. As such they are under the same law as all other men, and as said before, share the condemnation of all other men. But Egypt never was under the law of Sinai, and no other Gentile nation was ever under that law. It was a law given to Israel, as the type of the spiritual Israel. It was to them a law of separation from all other nations. By it they were set apart to God as his own peculiar treasure. Personally, they were yet dead in trespasses and sins, but

ceremonially, they were cleansed and sanctified by the sacrifices and washings prescribed by the law which was given them. Egypt never was given such a relation to God. Neither was Israel under this law, until it was given them as something new, after they had escaped from Egypt. It should be remembered that all this is given as a type, and only so much is given in the narrative, as will fit the type. That law which condemns all men, is over all men, and all have failed and come short of it. But the law of ceremonies, given alone to Israel, points out a redemption. No such redemption is promised to any, under the old covenant, but to Israel. No such redemption in the antitype is promised to any, but to the chosen vessels of mercy. It is after Israel is called out of Egypt that this ceremonial law is given them. But in after years, so carnal were their hearts, that it became true that they ascribed virtue to the keeping of its ceremonial observances, and thought to obtain salvation by so doing, and so the very law which was ordained to life, that is, to show the way of life, became to them, through their carnality, the way of death. This law which was given them after they came out of Egypt, was still theirs after they entered the land of Canaan. But it was theirs to point out the one way of salvation. That they did not see its meaning, was not owing to any lack in the types, but to their own carnality and blindness.

While the deliverance at the Red Sea was not the same as the crossing of Jordan, yet Jesus was in it, as well as at Jordan. Jesus our Lord must be present where salvation is, no matter what that salvation may be. Yea, Jesus is all the salvation, and all the desire of his people. So there is full liberty to present the de-

liverance at the Red Sea, as presenting that salvation, which is in Christ. But crossing the Red Sea did not bring rest, but rather wandering. Their lot seemed to them even harder than in Egypt. The wilderness, as said before, was not Canaan. They had not yet attained to rest. And Paul in Hebrews speaks to the same effect when he refers to the work in the wilderness, and then to the rest after they had crossed Jordan. Still it was a salvation to come out of the oppression of Egypt. But that the law of God still was felt by them in its condemning power is manifest, when we remember that their carcasses fell in the wilderness, so that but two, who were twenty years of age when they were led out of Egypt, entered Canaan. Here was discipline and trial, and no rest as yet, though the Lord was leading them surely on to their rest. Christ was in even this work of the Lord with them, or else they all had perished at once. But they had not yet come to realize all that was in store for them. We have thought that there is, through the grace and mercy of God, a deliverance from Egypt, in the sense that the people cannot go back from the wilderness to the former service again, even though they as yet have no resting-place, and do not see Christ as their full salvation. Yet, as said before, this deliverance is to them a mercy, which they obtain through Christ alone.

As regards the experience of Moses, it has seemed to us that we are to regard it as a personal experience, preparing him as the one who was to lead Israel out of Egypt; and faith was in him in all the work which followed. This faith worked all the way through God's dealings with Israel in their deliverance. So we are told by the apostle, in Hebrews. This was true, notwithstanding their personal

unbelief and murmuring. What the apostle means, as it seems to us, is that the hand of God was in it all, and that he wrought for them this deliverance alone; and faith saw none but him in it. And so Moses and Miriam could sing on this side of the Red Sea, "The Lord hath triumphed gloriously," &c. But yet they were not given rest in this wilderness. Rest was reserved for Canaan. In the case of Pharaoh's daughter, we have only seen this, that our God makes all things subservient to the accomplishment of his own purposes of grace and mercy. The earth helps the woman as often as it is needful. We do not understand the apostle to assert that she had personal faith when she cared for Moses. In fact, it is not said of her at all that she did what she did by faith. Faith is mentioned with regard to all the rest, but not of her. God's providence goes hand in hand with his purpose of grace, and he uses even his enemies to accomplish his purposes.

Concerning many things to which brother Ker refers, we do not feel that any comment is needed. He has written clearly thoughts which we should but repeat were we to say anything about them. One more thing to which he has called attention, however, we would say something about. He says that he cannot understand how Canaan can represent the church, and that for two reasons, viz: they were instructed in the same law that was given them in the wilderness, after they crossed over Jordan, and that the land was full of enemies and warfare. We have not understood that the entrance into Canaan was a type of visible church membership, into which we enter through the waters of baptism. We think that Jordan does not mean baptism. We have no doubt that many en-

ter into rest in Christ, and yet are never baptized, or become members of the organized church. Jordan does not signify either baptism or death, but rather it signifies the river of judgment. Canaan does not mean visible church membership, nor heaven beyond this world. But we do understand that when the soul has been led through the journey of trial, judgment and death, in the wilderness, wherein all creature righteousness is seen to be but filthy rags, and all our life a failure, then Jesus is revealed as the end of the law, and he is seen as one standing in the waters of judgment, so that they can never harm the true Israelite while they pass into the rest of the true spiritual Canaan, and dwell there in the presence of God. The ark stood, with the priests who bare it, in Jordan, until every hoof of them all had passed over. Jordan could be thus crossed over but once. And our true spiritual Joshua leads his people through the waters of the judgment of God at its flood, as was the case with Jordan when Israel crossed over, but once. Thousands of men had crossed over Jordan before and afterwards, as well as the spies, but none had THUS crossed until then, and none have THUS crossed since then. There never was but one such crossing. The people of God stand on this side of the waters of judgment now. There is no need that those waters should be divided again. By one offering he has perfected forever all those who are sanctified. And so there is rest to the people of God, though the Canaanite is still in the land. If before a battle one is sure of victory, he will have rest even though he must fight. The Lord's people must fight, but yet they have assurance of victory. The Canaanite must be subdued and overcome. The land is the Lord's, and he has given it to his people.

There is rest to the wanderer, and yet there is warfare. We believe that we know something of this double life: rest, and yet warfare, all the time. We fight an enemy foredoomed to destruction. As brother Ker says so well, this sin against which we fight, shall never reign again. Sin shall not have dominion over you, because ye are not under the law, but under grace.

We have not attempted to reply to all that brother Ker has said, because we should say the most that he has said also. Besides we do not feel, as we said at the beginning, we see clearly all that is involved in the subject. We know that it is true that we see in part, and know in part. But it is good to contemplate such things, and in such contemplation we have found great delight. We will leave these thoughts with brother Ker, and all who may read, trusting we have not darkened counsel with words without knowledge. C.

#### THE BOOKS OF EDITORIALS.

ON the last page of the cover of this number will be found an advertisement of the first and second volumes of the books of editorials. Our supply of these books is nearly exhausted. The bound copies, of the second volume, are entirely gone, but we have a few of the unbound sheets left, and when these are exhausted it will be impossible to procure the books, as we do not intend to print another edition.

To close out the stock on hand, we now offer the books at less than half the original price, as will be seen by advertisement on last page.

Agents having any of the books, may dispose of them at the same prices as quoted in advertisement.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### I CORINTHIANS VIII. II.

"AND through thy knowledge shall the weak brother perish, for whom Christ died?"

We should bear in mind "that the church of God which was at Corinth," was composed principally of Gentile converts, who were situated in the very midst of pagan idolatry, and as the members of the church had been pagans from their infancy, until they were called by grace to a knowledge of the true God, it was as natural for them to retain some pagan notions, which they had received by tradition, as it was for the Hebrew converts to retain some improper views concerning the abolished rites and ceremonies of the old covenant dispensation. One prevalent rite among pagans, as this chapter shows, was to make sacrifices of animals to their gods, of whom they had a vast number, and after sacrificing the life of their victims to their gods, the bodies of the sacrificed offerings were eaten in the temples, in honor of the idols to whom they had been offered, or taken away to the shambles, or market, and sold. The pagans seem to have supposed that the offering of their victims to their idols constituted their flesh holy or sacred, and that meats thus consecrated would impart to them a holiness, or make them better. A difficulty had evidently existed among christians in the Corinthian church in regard to the propriety or impropriety of eating things which had been offered in sacrifices to idols, and to settle the question, they had appealed to Paul, as one of the judges which occupied the twelve thrones of judgment, judging the twelve tribes of spiritual Israel, and his instructions in this chapter are in reply to their inquiries. In these instructions he refers them to what they, or some of them, knew, namely: that an idol was nothing in the world: that is, that it had no power, no divinity, and that it could not impart to the things offered to it either purity or impurity; it could neither make the meats offered better nor worse. Hence he says in chapter x. 25, "Whatsoever is sold in the shambles, [or market,] that eat, asking no questions for conscience' sake." "But if any man say unto you, This is offered unto idols, eat not, for his sake that showed it," &c. For he assures them that "Neither if we eat are we the better; neither if we eat not are we the worse." Simply the eating of meats which had been offered in sacrifice to idols, in itself considered, could neither make them better nor worse, because having a knowledge that the idol was nothing, they could eat that which had been offered as though it had not been offered, without defiling their conscience. Nevertheless, this liberty is not to be abused. There were those in the church for whom Christ died, who were weak, and who had not this knowledge, and were unable to discriminate between eating to express faith in or devotion to the idol, and the eating from the consideration that the earth and the fullness thereof is the Lord's, and that an idol is nothing. In such a case, therefore, for the sake of the conscience of the weak brother, which is liable to be defiled, from lack of knowledge to discriminate, he admonishes his brethren to forego the privilege of eating, and assures them that he would not, while the world stands, eat meat, or gratify his carnal appetite at the expense of the peace of Zion, or if it should cause his brother to offend. The weaker brother was liable to offend in such a case, in a variety of ways, by being grieved at what he, from want of

clearer knowledge, supposed to be idolatry, or by imitation of the stronger and more enlightened brother, he, in eating, would actually commit idolatry; in either or any case his conscience would be defiled. Therefore, the knowledge of the one is made a snare to the other. And through thy knowledge, (that the idol is nothing, and that the meat is not at all affected by having been offered,) shall the weak brother (the brother who has not this knowledge or discernment) perish? The word perish, in this case, does not mean to perish eternally, for Christ has said, "And they shall never perish, neither shall any pluck them out of my hand."—John x. 28. But Paul is particular in explaining what he means by perishing, in this case, namely: their conscience would be defiled, and they made to offend. None for whom Christ died can fail of eternal salvation, for he has redeemed them unto God with his blood, and made them priests and kings, and they shall reign with him forever; but they may be defiled in regard to their consciences, while here in the flesh.

The term perish, according to our standard lexicons, has among other significations, the following: "to wither, to decay, to waste away, to be in a state of decay, or passing away, to come to nothing, to be wasted or rendered useless, as Jer. ix. 9, to be injured or tormented, as 1 Cor. viii. 10." And the term is sometimes used to signify final and everlasting destruction, as in 2 Peter ii. 12, not as in John x. 28. The sense in which it is used in our text, cannot possibly mean to be lost eternally, or it would directly contradict the solemn affirmation of Christ, in John x. 28. But it is used as in the case of the prodigal, "I perish with hunger."—Luke xv. 17: to signify suffering, distress, &c., as also in the case of the dis-

ciples, Matthew viii. 25, "Lord, save us: we perish." Weaker brethren are not to be damned for the selfishness, unkindness, or knowledge of their brethren, for they are saved with an everlasting salvation, by the blood of Christ, and they shall not come into condemnation, but have passed from death unto life. Still, although their final destiny is irrevocably fixed, they may perish as to their comfort, enjoyments and usefulness, in the sense intended in our text. By the unkind and selfish conduct of their stronger and better informed brethren, they may be led into difficulties, and through their knowledge, which, in the absence of charity, puffeth up, the weak brother's conscience may be wounded, and he left to suffer, pine away, wither, waste away, or be rendered useless, in regard to his gifts or place in the church.

By comparing the instructions given to the Corinthians, in this case by Paul, with those given by the convention at Jerusalem, to the church at Antioch, (Acts xv. 29,) we see why it seemed good to the council at Jerusalem to enjoin on the saints at Antioch, as necessary things, that they among other things should abstain from meats offered to idols. The necessity did not arise from any effect the idol could have on the meats, or any impurity in the meats themselves, nor even in the eating them, when they could be eaten with the proper discernment, but it was necessary on the ground that weak brethren might be involved in difficulties.

Without pursuing this subject farther by way of elucidation of the subject of meats offered to idols, let us draw from this the lesson of admonition which it suggests to the saints of the present day. The law of Christ, which is binding on all his disciples, requires them to bear one another's burdens, and especially that the

strong shall bear the infirmities of the weak. The apostle reminds his brethren that the weak ones of the flock were of sufficient consequence in the divine estimation, to be redeemed by the blood of Christ. The Lord Jesus Christ has loved them and given himself for them, they are therefore those, weak, feeble and ignorant as they may be, for whom Christ died. And if Christ has so loved, as to give himself for them in common with all of his redeemed, will not the same love of God shed abroad in our hearts, incline us to sacrifice the gratifications of the flesh, rather than lay a stumbling-block in their way? Can that love of God which was stronger than death, if it be in us, fail to constrain us, like Paul to forego our own personal gratifications, even in those things which may be otherwise harmless in themselves, though it were to deny our carnal appetites what they crave, rather than disturb the peace of the church of God, or bring distress upon any of those for whom Christ died? We may have knowledge, and if we have, we have cause of gratitude to God for it, but let us not forget that knowledge of itself when alone, puffeth up, and unless tempered with charity, it will be sure to puff us up; but charity is profitable in all things. And if we have all knowledge so that we can understand all mysteries, and speak with the eloquence of men and angels, if we have not charity, we are nothing; mere sounding brass and tinkling cymbals. Having then all knowledge to know that all things are lawful to us, may we have charity, or love to those for whom Christ died, to remind us that all lawful things are not expedient, and we are admonished to "take heed lest by any means this liberty of ours become a stumbling-block to them that are weak." We may not now be exposed to

the temptation of eating meats which have literally been offered to idols, as were those brethren in the primitive age, but are there not many things now existing among and around us, to which this same rule is equally applicable? What is the difference whether it be by our eating meat, or by any other personal indulgence, if the consequence is to cause our weak brother, or brethren, to stumble or to offend? If we love the saints, which we certainly do if the love of God dwells in us, let us bear in mind that it is not good to eat meat, nor to drink wine, nor to do anything whereby a weak brother for whom Christ died will be made to offend. How important then that all the saints should not only shun what they know to be positive evils, but every appearance of evil. Things which may not, according to our knowledge, involve positive wickedness, yet may have the effect to bring positive reproach on the cause, and to inflict a wound on those who being weak, and having tender consciences, be made to suffer, and in that sense perish. For instance: A brother who is well established in the truth, may go into some of the idol temples, with which our country abounds at this day, and witness the ceremonies and exercises practiced by carnal religionists, without being in apparent danger of contamination, but a weaker brother, by the example, may be emboldened to go, and not being so well fortified, may be tempted to mingle with the adversaries of truth and righteousness, for want of discernment to discriminate, and thereby he may be defiled.



## MARRIAGES.

By Elder C. Bogardus, May 14th, 1898, at the residence of the bride's parents, Shunk, Pa., Leonard Maxson and Phebe Dickerson.

By the same, Sept. 15th, 1898, at the bride's residence, 4604 Pennsylvania St., Frankford, Philadelphia, Pa., Farewell White and Eliza B. Albertson, both of Frankford, Philadelphia.

By the same, Dec. 28th, 1898, at White Church, N. Y., Bernard Overton and Minnie Terry, both of Wyalusing, Pa.

## OBITUARY NOTICES.

DIED—On the morning of Dec. 25th, 1898, **Mrs. L. Tannehill**, at the residence of her daughter, Mrs. M. E. Wickwire, near Doniphan, Neb., after seven weeks' suffering with rheumatism, together with old age. She was born in Christian Co., Ky., in the year 1812, and moved to Illinois about the year 1820; professed a hope in Christ, in September, 1828; married Elder D. S. Tannehill, Oct. 22d, 1835. She was the mother of eight children, three of whom have passed on before, with the husband. She, with her husband, joined the Union church, in Morgan Co., Ill., September, 1842, and was baptized by Elder William Crow. She was a subscriber, and a faithful reader for many years of the SIGNS, and was fully in belief of the doctrine taught therein. She leaves five children, eighteen grandchildren, twenty great-grandchildren and one great-great-grandchild, to mourn their loss.

M. E. WICKWIRE.

**Albert C. Kenney**, son of Samuel W. and Martha E. Kenney, near Delmar, Del., was born Dec. 12th, 1883, and died March 31st, 1898, aged 14 years, 3 months and 19 days. His disease was rheumatism, and heart trouble. He grew worse from the time he was taken till the end came. All was done for him that loving hands could do, and nothing seemed to do any good. He suffered for seven years; the last three years he was unable to walk. He never murmured at any time. He would say, "If I do not get better, I shall have to die." Albert was loved by all who knew him. He gave evidence that the Lord was with him, and gave him strength to bear his great sufferings. In his last sickness he seemed to know his departure was at hand. When we would sing, he would always want us to sing the christian's farewell, No. 823, (Beebe's Collection). When I would read the Bible, he would say, "Papa, read out loud." My dear brethren and friends, this is the sorest trial we have ever had to pass through. "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

Written by his father,

SAMUEL W. KENNEY.

"For I know that thou wilt bring me to death, and to the house appointed for all living."—Job xxx. 23.

DIED—At her residence in Newark, Del., **Mrs. Mary Jane Legates**, wife of Daniel Legates, in the 52d year of his age. Sister Legates, as I have understood, was baptized by the late Elder George Staton, in the fellowship of the Broad Creek Church, of the Salisbury Association, but after moving from that neighborhood, and settling near the Welsh Tract Church, moved her membership to the latter place, where she remained in full fellowship as a consistent member until removed by death. In their house, at Newark, we have held our third Sunday evening meetings for the past year, on account of her poor health, she being unable to meet with the church, and she seemed to enjoy these interviews. She was an invalid for many years previous to her death, and was kindly cared for by her daughter and husband, during all her affliction, by day and by night. It was a sad bereavement to them both when she was taken away. One daughter was all the family she left, who, together with her father, mourn their loss. Having visited the house frequently during the past year, I heard her talk much about her hope and prospect of a better country, and being anxious to depart and be with Christ, which is far better.

Her funeral was attended Feb. 3d, 1899, and after some remarks by the writer, she was laid to rest in the burying place at Welsh Tract. May the Lord sustain the bereaved, and lead them in the same path, that their last end may be like hers.

WM. GRAFTON.

**Harriet Hughes** was born August 9th, 1850, died Feb. 22d, 1899, aged 48 years, 6 months and 13 days. She was united in marriage to Todd Brown, Feb. 6th, 1868. This union was blessed with seven children, one son and six daughters. Two have gone before to the better world. The husband and five children, together with a host of friends, are left to mourn the loss of a loving, faithful wife, a kind, indulgent mother, and true friend. She was a reader of the SIGNS, and firm believer in the doctrine of salvation by grace, and by her knowledge of the Bible gave evidence of having carefully studied its pages. She loved to meet and talk with God's people, upon religious subjects, but never felt worthy to be numbered with them. She did not have an opportunity to attend Baptist meetings but a few times, (the writer of this notice having preached a few times near her home) yet she loved them, and the things they love. During her last illness she talked calmly of her departure, expressing a desire to go home, where she would be free from pain and care. She requested that the writer should preach her funeral sermon, using for a text, John xi. 25, and that the hymn beginning with these words, "Must Jesus bear the cross alone," be sung at her funeral, thus showing

that she had faith in Jesus and his resurrection; so that we are made to feel that God in his mercy had given her that faith which overcomes the world, and called her from this world of trouble, to a world of everlasting rest, peace and joy, at his right hand.

May her sorrowing friends rejoice in this consolation.

A. F. DOVE.

**BROTHER E. T. T. Fisher** died at his residence in Albany, Oregon, Feb. 10th, 1899. Brother Fisher was born in Indianapolis, Ind., Feb. 5th, 1835. At the age of ten years he crossed the plains with his father, Elder Ezra Fisher, who was sent to this country as a Baptist missionary, in 1845. He was married near Oregon City, in 1856, to Miss Hannah Stout, daughter of the late Elder Ezra Stout, who was well known in this country as an able minister of the gospel, in the Old School or Primitive Baptist Church. From this union they were blessed with a number of children, all citizens of Linn Co., Oregon, except one daughter, sister Crooks, who lives at Goldendale, Wash., and a son Frederick, who is a member of company F, 2d Oregon Volunteers, now at Manila. Brother Fisher moved to Linn Co., in 1867, and lived on his farm near Albany, for many years. He was elected County Surveyor, in 1884 and continued in that office, (except one term) to the day of his death, which shows the high esteem in which he was held by the people. He was a man well known throughout the County and State, and highly esteemed as a christian and citizen. He was Clerk of the Siloam Association for many years, and was dearly loved by all the brethren and sisters composing that body. He was also Clerk of Bethel Church, since 1880, to the time of his death. If his seat was not filled at our regular monthly meetings, it was because he was providentially hindered.

The unworthy writer was chosen pastor of the church about the same time. This relation has brought us close together for the last twenty years. We have had many sweet seasons of rejoicing together. Our church is in mourning, feeling that a strong man and able counselor has fallen. The cause of his death was erysipelas, superinduced by exposure in a cold storm while surveying. He was taken sick Saturday morning, and died the following Friday morning, Feb. 10th. He was 64 years and 4 days old at the time of his death, which was so sudden and unexpected that it produced a great shock to the people of Albany and Linn Co., and fell with a crushing weight on his beloved wife and children, who they loved as a precious husband and father; but they sorrow not as those who have no hope, for while they have lost a beloved husband and father, he has gained heaven, is made like Jesus, and permitted to see him as he is. These thoughts should encourage us to press onward with the hope of meeting Jesus.

The writer tried to speak words of comfort to the

surviving friends and relatives, after which we laid his remains to rest in the Albany Cemetery, to await the resurrection.

SILAS WILLIAMS.

TALLMAN, Oregon, Feb. 21, 1899.

**Miss Martha M. Davis** was born in Chester Co., Pa., Dec. 9th, 1832, in the same house in which she spent her entire life, and in which she died on the 21st of January, 1899. She was the daughter of the late Samuel and Rebecca Davis. Her mother was for many years a highly esteemed member of the Rock Springs church, in Lancaster Co., Pa., and was as attentive and helpful at Loudon Tract, as though her membership was there. Miss Mattie (as she was familiarly known) never made a public profession of religion by word or mouth, but her devotion to the interests and welfare of the church throughout her life, attested to the possession of a living interest in the things of the kingdom. During her last illness, which lasted but nine days, she spoke beautifully, and greatly to the comfort of those around her bedside. Once she said, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." And at another time repeated the entire hymn beginning, "There is a land mine eye hath seen," &c. She was in every respect truly a noble woman, one who drew closer and closer to her, by her loving ministrations, all who came in contact with her. Her disease was "la grippe," which rapidly developed into pneumonia and pleurisy. She leaves two nieces, Misses Lydia and Rebecca Baldwin, to whom she has been all that a mother could be, and who have always lived with her, to mourn, and they feel that the house is left desolate indeed. May the Lord comfort them in this sore bereavement. Besides these there are other nieces and nephews, and a large circle of acquaintances, by whom she was greatly beloved, and not the least, the church at Loudon Tract, to whom she had ever been a true and faithful friend. But we feel assured that our loss is her eternal gain, and we sorrow not as those who are without hope.

The funeral was largely attended by a host of sympathizing friends and neighbors, when the writer tried to comfort the mourners, using the text above quoted, after which the mortal was laid away in the cemetery at Loudon Tract, to await the hour when the trumpet shall sound, and mortal puts on immortality.

A. B. FRANCIS.

DELMAR, Del., Feb. 28, 1899.

**Mrs. Margaret E. Parsons** departed this life at her home in Salisbury, Md., on Monday morning, Feb. 20th, 1899. She was born April 13th, 1820, and had lived all her life in that community, where she has always been held in the highest and most affectionate

esteem. She was married Jan. 16th, 1839, to Theodore Parsons, who died May 17th, 1880. She never had children. One brother, Noah Bell, who has always lived with her, survives her, also three children of a deceased brother, Mrs. Win. Tilghman, and Mrs. Ernest Toadvine, both now living in Salisbury, and Henry C. Bell, of Potosi, Mo., editor of *The Independent*, of that town, who reached Salisbury in time for the funeral, which was Thursday morning, the 23d. Sister Parsons was baptized in the fellowship of the Old School Baptist church in Salisbury, Nov. 12th, 1842, by Elder Daniel Davis, who served the church there as pastor for many years. She remained a member of that church while she lived, and her active and earnest interest for its welfare never abated. She has liberally remembered it in her will. Not only is her loss deeply felt by this church, and the other churches of this association, but by the whole community.

She was apparently recovering from a severe attack of the "la grippe," and the change for the worse was noticed but a few minutes before she passed away in the arms of sister Fanny Brittingham, who has been an inmate of her house for about thirty-three years, and who has been during that time her highly esteemed and faithful companion. She and the bereaved brother, feel the house left unto them desolate indeed.

The attendance at her funeral was very large. Five ministers were present: Elders E. Rittenhouse, A. B. Francis, Thos. M. Poulson, W. W. Meredith and myself. Five ministers of other denominations were present. Elder Francis spoke in prayer; I read some portions of the Scriptures, and spoke briefly from the words, "And whosoever liveth and believeth in me shall never die."—John xi. 26, and Elder Rittenhouse closed with appropriate remarks, referring very feelingly to his long acquaintance of forty years with the dear sister, and to her consistent walk, and her steadfast devotion to the cause of truth.

I will write more concerning her life and experience for another department of the SIGNS, to be published in the same number with this.

ALSO,

Isaac Clarkson Addis died at his home in Southampton, Pa., Nov. 19th, 1898, aged 79 years and about 2 months. He had been failing for about two years, but was confined to his bed only two weeks at the last. He experienced a hope quite early in life, as he told me about three or four weeks before his death, but he never united with the church. He was a regular attendant at the meetings, and took an interest and a part in the temporal affairs of the church. He seldom sat through a sermon without being moved to tears, and showed much feeling when spiritual things were spoken of to him or in his presence. Mr. Addis was held in high esteem, not only by the church, but in the community, as a man of good judg-

ment, exalted principles, and perfect candor and honesty, and their loss is a marked one in the neighborhood. It is a heavy loss to his wife, who is a member of our church, and to his son and daughter, Mr. Howard Addis and Mrs. Washington Raisner. May the Lord give consolation and resignation to his will. His funeral was held November 23d, when I used as a text the words recorded in 1 Cor. xv. 55-57.

SILAS H. DURAND.

SOUTHAMPTON, Pa., March 12, 1899.

## ASSOCIATIONAL.

THE Baltimore Old School Baptist Association will be held, the Lord willing, with the Ebenezer Church, in Baltimore, Md., beginning on Wednesday before the third Sunday in May, 1899, and continuing three days.

THE Delaware Old School Baptist Association will be held, the Lord willing, with the Welsh Tract church, at Newark, Del., commencing on Wednesday before the fourth Sunday in May, (27th, 28th and 29th,) 1899, and continuing three days.

THE Delaware River Old School Baptist Association will be held, the Lord willing, with the church at Kingwood, (Locktown) N. J., commencing on Wednesday before the first Sunday in June, 1899, and continuing three days.

THE Warwick Old School Baptist Association will be held, the Lord willing, with the Middletown & Wallkill Church, at Middletown, N. Y., to begin on Wednesday before the second Sunday in June, 1899, and continue three days.

## MEETINGS.

THE annual two days meeting in the city of Wilmington, is appointed to be held the second Saturday and Sunday in April, 1899, commencing at 2 p. m. on Saturday, and continuing all day Sunday, dividing at midday for dinner. We hope to have a goodly number of friends with us, and to entertain them satisfactorily.

E. RITTENHOUSE, Pastor.

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

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Mrs. C. E. Smith, Ore., \$.50; Mrs. M. J. Lancaster, Texas, \$1.00.—Total.....	1 50
Total to date.....	\$257 55

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

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## CORRESPONDENCE.

### THE FEAR OF THE LORD IS CLEAN.

PSALM XIX. 9.

AND there is no other principle of action in the world which is absolutely clean. The motives that prevail among natural men are selfish and vain, having the hope of reward and fear of punishment as their principle characteristic. And this is the main principle which prevails in the teachings of worldly religion, as well as in the business of the world. In the doctrine of those whose minds seem most pure and exalted we find heaven presented as a reward for goodness, and the hope of which should be an incentive to good works, and hell as a place of punishment, the fear of which should be used to deter men from wickedness.

Although there is an effort, at times, in the teachings of some, to rise to the height of that true principle which teaches the doing of right for its own sake, and the avoidance of evil merely for its hatefulness, yet the natural mind is not capable of relying upon the efficacy of that principle alone to control and guide men in their conduct, but will constantly fall

back upon the hope of reward or fear of punishment, as that which alone can be absolutely relied upon to affect the actions of men for good. And even among those who have evidently been taught of the Spirit, and have been called to the work of the ministry, we sometimes notice a hesitancy and backwardness in regard to this thing, a kind of question and doubt, injected by the unbelieving carnal mind, as to whether it will do to leave the system of rewards and punishments out of our religious teaching, and depend entirely upon the power of the Spirit of Christ which all his people have. (Rom. viii. 9.) It is the opposition of the fleshly mind that is manifested when any one, even a preacher of the gospel, begins to fear that if we teach the plain revelation of the truth as recorded in the Bible, and as experienced by every child of God, we will thereby encourage the Lord's people to indulge in sin; and that it is necessary to appeal to their selfish desires for rewards and their fears of punishment in order to keep them out of mischief, and hold them within proper bounds.

Whenever such worldly principles are sought to be maintained by those who profess to minister to the Lord's people,

some false interpretations of Scripture will surely be the result, some holding back of the sweet fullness of the word of truth, and some consequent lack of true edification and comfort on the part of the spiritual readers or hearers. Whenever a child of God consents for even a little time to the thought that sinful things are to be avoided for fear of the punishment or suffering that will follow, even though he be kept from acting on that principle, he suffers loss. I would not be understood as denying the usefulness of these motives in worldly things. It is good for those concerned in the results when a right act is done or a wrong deed refrained from, whatever the motive which prompted the right or restrained the evil. But the living soul who is moved in his conduct by the consideration of the results to himself, instead of the character of the thing to be done or avoided, will realize no spiritual commendation and comfort in his conscience as resulting from the correct course he has pursued, but will either be lifted up with pride and vanity in the flesh, or will find himself in a desert place, with terrible leanness in his soul.

The Lord does not work as man works. His ways are as high above ours as the heavens are higher than the earth. Man's wisdom in its highest work on earth is "earthly, sensual, devilish." The Lord's, "wisdom is first, *pure*."—James iii. 17. The beginning of that wisdom of God is the fear of the Lord. (Psalm cxi. 10.) The Lord begins the good work in his people upon the principle of that wisdom which is from above, and upon the same principle he performs it until the day of Jesus Christ. (Phil. i. 8.) And this is the beginning of wisdom's work: "I will put my fear in their hearts that they shall not depart from me."—Jer. xxxii. 40. Now this fear of the Lord is a pure and

holy principle, very different from that slavish fear of punishment which hath torment. This holy principle causes one to hate evil as the Lord hates it, and raises up in the soul a reverential desire to "be holy as God is holy." Thus the very definition of this principle is given to this effect in the word of truth: "The fear of the Lord is to hate evil."—Prov. viii. 13. For this reason it is said to be clean: "The fear of the Lord is clean, enduring forever."—Psalm xix. 9. There is no other absolutely clean and pure motive in all the world, and therefore no other principle that can lead one in the paths of righteousness. However good the thing done, unless the fear of the Lord prompted it, the motive was not clean, and the act, therefore, was not pure in the Lord's sight. Whatever is not caused by this holy fear of the Lord, which is to hate evil, is selfish, unholy, sinful, like the nature from which it proceeds.

This fear of the Lord causes those who have it to hunger and thirst after righteousness; it is, therefore, "a fountain of life to depart from the snares of death."—Prov. xiv. 28. It never ceases to spring up in the new heart in hungerings and longings after purity and holiness, and in sorrow, grief and self-loathings on account of the depravity felt in our nature, and the sins that appear in our life. It is not our flesh, not our carnal mind or heart, which feels this hatred of sin and desire after righteousness, but the new heart, the divine life, where this fear of the Lord is. This holy principle of pure desire will never entirely cease to exist within the soul where once it has been implanted, nor ever entirely cease to spring up, however much the flesh may gain the ascendancy for a time; nor will it ever be satisfied until this mortal shall



have put on immortality, and death shall be swallowed up in victory.

This is the principle which is ever at work more or less vividly in the Lord's people. Sin, however attractive to the flesh, is hateful to the quickened soul by reason of this fear of the Lord within. Fear of punishment or promise of reward would not avail against the love of sin in the natural man even in a worldly covenant. That was tried in the case of the children of Israel according to the flesh, to show that it would not avail. Neither fear of punishment nor promise of reward kept them from constant transgression, only when the Lord slew them did they seek him. (Psalm lxxviii. 34.)

Let it be remembered that fear of punishment or hope of reward never prevents heart-sin nor produces true righteousness in the sight of God. Only this fear of the Lord, which is a fountain of life within, can do that.

Those who have been experimentally crucified with Christ, and now live with him, hate sin, and hate the flesh because of sin. Sin is a grief and a dread to them, and their prayer is that of Jabez, "O that thou wouldst \* \* \* keep me from evil that it may not grieve me."—1 Chron. iv. 10. When a child of God refrains from doing what the flesh desires because of fear of punishment, he is glad to have avoided the evil, but his soul finds no sweet rest before God on account of it, for the secret selfishness of the motive is set in the light of God's countenance. It is the same when he does what he rightly ought to do. How often the poor soul is set to questioning his motives as they appear in the sight of a heart-searching and a rein-trying God. How thankful he is, and how humble and meek, when he has some precious evidence that faith is in exercise within

him, and that the fear of the Lord has moved him. For only by faith can he ever see any righteousness for himself in Jesus Christ, or any deliverance from sin.

How glad one who is thus exercised is to know that all the way he has been led has been appointed of the Lord, and that his sins and infirmities, which cause him such self-aborrence, are humbling him more and more before a holy God, and showing him the wonderful justice and judgments of the Lord, and are measuring to him his great and amazing mercy and grace. Does this make him love the sins he so hates, or cause him to desire to continue in sin? The question is abhorrent to the quickened soul.

How strange to such a man it sounds to hear one say that the belief in the predestination of God will have a tendency to make a child of God indulge in sin. How strange to hear one say that when Paul says, "All things work together for good to them that love God," he did not mean to include evil, sinful, wicked things, but only trials, afflictions, distresses, and the like; thus taking away the real comfort of this precious assurance. And most surprising strange to hear the reason of this conclusion to be that if we believe that the apostle meant to include sin among the all things which work together for good, it would encourage us to sin in order to receive good.

The Lord by putting his fear in the hearts of his people, has made sin so hateful to them, and so obnoxious, that it becomes like a suffocating atmosphere to them. They can hardly breathe where it is. They are dead to sin, and cannot live any longer therein. To be in it is to be in a kind of death. Yet there is so much of sin in them that they are daily delivered unto death for Jesus' sake. They bear about in the body the dying of

the Lord Jesus, that the life of Jesus might be made manifest in their mortal body. In their flesh dwells no good thing. "The body," indeed, "is dead because of sin," in the experience of all those in whom is Christ. (Rom. viii. 10.) "But the Spirit is life because of righteousness." Here then is the condition of the Lord's people in the world; sinners, yet holy; defiled, yet pure; vile in themselves, but righteous in Christ; being dead, indeed, unto sin with Christ, yet alive with him unto holiness; having in themselves, as it were, two men, one corrupt, according to the deceitful lusts, and the other "after God created in righteousness and true holiness;" two principles, the flesh and the Spirit, contrary the one to the other, so that the child of God can never do the things that he would, and lacks comfort on that account, except as, from time to time, he is shown the good works he longs to do all done by the dear Savior, and he enabled by faith to walk in them, as he was foreordained to do. (Eph. ii. 10.)

Here is the wise and gracious work of God in Christ, whereby his people in this world are separated and taken away from the control of worldly principles, and are led by the Spirit of God. The warfare within keeps sin a hateful thing to them, and thus by the experience of that continual conflict turns them away from it in longings and cries unto God for deliverance from its baneful power. They need no offer of a reward for doing well, nor any threat of punishment to keep them from sin. The Lord has provided a higher, holier, surer principle of action than that. As it was with the dear Savior, so it is with his dear children, who have his Spirit; the reward is *in*, not *for*, keeping the commandments of God, (Psalm xix. 11,) and the pain and grief

are in the presence of sin itself, which is hateful to his Spirit, not in the fear of the punishment that may follow.

Let not our brethren fear any more that the plain teachings of the Bible will encourage the Lord's people to sin, as though they were thirsting for sin instead of righteousness. Let us not fear to contend for the truth concerning the absolute sovereignty of God, and to rejoice that he works all things after the counsel of his own will. Let no one try to take away one thing from the ALL things which the inspired apostle declares do "work together for good to them who love God, to them who are the called according to his purpose;" for if it could be shown that one thing was intended to be omitted by the apostle because of its wickedness, then that declaration would have no meaning at all to the child of God, who is waiting and longing to be delivered from the bondage of corruption, as the apostle has just described him, and would be without one particle of comfort for him. Let us not descend in our teachings from the high and holy principles of "the high and lofty One, who inhabiteth eternity," to the low, and selfish, and unsafe principles of worldly wisdom, nor any more distrust the Lord's power to keep his people from departing from him, as he says he will, by putting into their hearts his especial treasure, (Isaiah xxxii. 6,) the fear of the Lord, which is to hate evil, and which, therefore, is clean, enduring forever.

SILAS H. DURAND.

SOUTHAMPTON, Pa., March 8, 1899.

MATTOON, Ill., March 4, 1899.

DEAR BRETHREN EDITORS:—I hand you herewith a letter which I received in 1893, from that faithful and unwavering witness for Christ, and his sublime teach-

ings, the late Judge H. Cox, of Kentucky. The readers of the SIGNS remember well the interesting productions of his pen, which was that "of a ready writer." His love for the cause of the Redeemer's kingdom was of that intense kind which would admit of no compromise with error. This is clearly shown in the letter I inclose, which I am sure will be read with interest by the brethren generally, should you see proper to publish it. The dear old brother now sweetly rests from his labors, and his works do follow him.

Your brother in hope,

J. G. SAWIN.

GHEENT, Ky., April 4, 1893.

VERY DEAR BROTHER SAWIN:—YOUR affectionate and truly interesting letter of the 19th ult. came to hand yesterday, in which you say, "The furnace of affliction grows very severe sometimes. Every child of God knows this by sad experience." Whether the poor little one, who writes these rambling thoughts, belongs to that class or not, yet to him it is a sad thought that daily he is groping in darkness and gloom; daily he is made to adopt the language of the inspired apostle, "In me, (that is, in my flesh,) dwelleth no good thing." Almost impenetrable gloom has overshadowed me for several days past, caused by reading the prospectus of a book, which was sent to me by mail, the title of which is, "Antiquity Unveiled." From reading that prospectus I readily came to the conclusion that infidelity is written on every page of that book. I was urged to subscribe for that book, but I came to the conclusion that I would as soon send for one of the fagots that light up the darker regions below, if such things exist, as to subscribe for the book. I think it probable that the book was written in Boston. If so, the

place of its paternity is legitimate, for perhaps no city on earth has more intense infidelity to the square foot than Boston. It is asserted in the prospectus that Apollonius of Tyana was the Christ named in the New Testament; that Jesus of Nazareth was a myth, and never existed. It charges the sacred writers with plagiarism, and alleges that they in writing the New Testament, copied from the writings of Apollonius, and suppressed his name. They also say in that prospectus that he was born the second year of the christian era, and died in the 99th year of this era. This will give you some idea of the character of a book that is now being published and thrown broadcast over the world. Surely the language of the apostle is being verified in these later days. He says, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."—2 Tim. iii. 13. But this question appropriately arises, Who are being deceived? The answer to that question is, Not the children of God; not those who have been called by divine grace into the glorious light and liberty of the gospel, for they "Are kept by the power of God, through faith unto salvation, ready to be revealed in the last times." But that class, of whom the apostle speaks, are deceived. He says, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."—2 Peter ii. 1, 2. But how thankful should the saints be for these warnings given them by divine inspiration. While in their earthly pilgrimage

they are continually surrounded with false teachers, some of whom are like the author of that book, denying the Lord. Ah, my dear brother, I fear that that number is truly great in our day. God is immutable, and to teach that he can be changed by the influences that men can bring to bear upon him, and caused to love that which he did not love before, and to hate that which he hitherto loved, is representing him to be changeable, and altogether like vain man. That heresy is being preached daily, and is held by myriads in these days in which false teachers are claiming that the world is being evangelized by means and money. But Peter says of them, "And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not."—2 Peter ii. 3. To deny any of the glorious attributes of our God, is to deny his existence. His immutability is one of his attributes, and those who assert that he purposed to save the whole world, but has changed his purpose, and will only save such as are brought into his kingdom by the aid of men, deny the God of the Bible, and sink to a level with the author of that book. Surely, my dear brother, we are living in perilous times. God's dear people are surrounded with perils on every hand. Our Lord said to Peter, on the night he was betrayed into the hands of sinners, "Watch ye, and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak."—Mark xiv. 38. That admonition to Peter as forcibly applies to us in this day, as it did to him on that dark and doleful night. All around him was gloom. He had seen his Lord transfigured on the mount. He had beheld Moses and Elias, and heard them talk with him about his

decease, which he should accomplish at Jerusalem. How wonderfully appropriate was that subject. Moses, who represented the law, was there, and that law typified the shedding of his blood. Elias was there, who represented the prophets who had been inspired from on high to foretell his suffering and decease, and Peter was there, to see and hear those wonderful revelations. Yet he, when he was accused by a damsel, denied his Lord. If Peter, after hearing the wonderful teachings of his Lord, and after seeing his transfiguration, and beholding the two witnesses from the courts of glory, Moses and Elias, and heard them talk of the anguish of Calvary, through which his Lord must pass, could be so tempted as to deny him, surely, my brother, the prayer of the saints should be, "Lead us not unto temptation, but deliver us from evil." They have learned that salvation is of the Lord, and they need that salvation every hour and minute of their lives, to protect them from temptation and evil. Unbelief is a sore and besetting sin, yet God's dear people know that doubts and fears are their frequent companions. When Peter saw the wind was boisterous, he was afraid; and beginning to sink, he cried, "Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?"—Matt. xiv. 30, 31. The dear saints often mourn because their evidences of true conversion seems to them very small. They in mournful numbers often sing,

'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 carnal mind, which is enmity against God, often leads them lower

down in darkness and gloom, and they, like Peter, feel that they are sinking in the turbulent waves of unbelief; then their cry is, "Lord, save me." That cry is an evidence of their faith, an assurance that their trust is in him. Then they are comforted by this sweet assurance, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—Isa. xl. 31. Solomon says, "The fear of the Lord is the beginning of wisdom." But the natural man receiveth not the things of the Spirit, therefore they know not God, whom to know is life eternal, therefore the fear of God is not before their faces. That class, like the proud king of Babylon, build great images, and call the world to fall down and worship them. That book is one of those images, and its authors and publishers are now calling on God's dear people to throw aside the sacred oracles of God, and adopt the fearful heresies that abound in its pages. But if that book should fall into the hands of some little feeble one, like the writer of these thoughts, it will fill them with anguish and sorrow. The devil by his lying deceived our mother Eve, and if she could be deceived before she became carnal, surely you and I, dear brother, have but little ground to hope that we are proof against the wiles of the wicked one. The author of that book gives undoubted evidence that he is in the front rank of Satan's hosts, and may sorely buffet many of the dear children of God; but the Captain of their salvation says to them, "Fear, not, little flock, for it is your Father's good pleasure to give you the kingdom."—Luke xii. 32. Gloom and clouds may overshadow them, storms and tempests may roar and rage about them, yet he who calmed the raging bil-

lows on the Sea of Galilee, he who upheld his sinking servant, is round about his saints, and the glory in their midst. Their victory is assured; their conquest is complete in their great Captain. Of him John says, "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."—Rev. vi. 2. While sorrows and afflictions may be their companions while here below, yet for their comfort, the apostle says to them, "As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us."—Romans viii. 36, 37. He loved his redeemed, and gave himself for them. The apostle says to them, when speaking of the love and grace of God secured to his saints, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."—2 Tim. i. 9, 10. The wages of sin is death, but he hath abolished death; he hath forever removed its sting, and brought life and immortality to light through the gospel. He hath given to them eternal life, and assured them that they shall never perish. He has secured to them that glorious immortality dwelling in the light, which no man can approach unto, whom no man hath seen or can see. Our Lord was one with the everlasting Father, and in the Son dwelt all the fullness of the Godhead bodily, and in him dwelt that immortality which was brought to light in the gospel,

and which on the glorious morning of the resurrection will be secured to all his redeemed. For this mortal must put on immortality. Then death will be swallowed up in victory; a great and ever glorious victory, which will last throughout the endless cycles of eternity, all through the finished work of our ever glorious Lord and King, to whom be all the glory.

But I must stop. I fear you will be greatly worried if you attempt to read these scattering thoughts; but knowing that you are charitable, I can hope that you will not harshly censure me for thus imposing upon you. Our healths have improved since the cold of a long winter has subsided, and we are again at our humble home, far from the noise and bustle of a great city, and my wife joins me in tendering to you, and sister Sawin, our warmest christian love and salutation.

Please write me soon, and believe me affectionately yours,

H. COX.

ASHLEY, Ohio, Jan. 22, 1899.

DEAR BROTHER BEEBE:—Please forgive me for presuming this one time more to write you some of my thoughts. It has seemed that I could scarcely refrain. My soul is rejoicing this morning. "For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands." "How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth, for the courts of the Lord: my heart and my flesh crieth out for the living God." "I cried unto God with my voice," and he heard me. O, sing unto the Lord, for he hath done wonderful things. "He restoreth my soul." He "crowneth me with loving kindness and tender mercies." I would love to write pages, and tell how the

Lord has been leading me, making crooked things straight, but I will just say, I was brought low, and he helped me; he chastened me in the night, but lo, the morning brought joy and gladness. Surely salvation is of the Lord, both now and forever. I am glad the work and the power are his. If my "time salvation" depended upon my doings, I should be most miserable. For all my righteousnesses are as filthy rags, and my strength faileth. I realize that I am altogether vain and unprofitable, but glory be to God in the highest, who loved and saved a vile sinner like me. Yea, I will sing of his mighty love, I will praise him with my lips.

I went to a temple of Babylon, night before last, and I found the Scripture fulfilled, "Seducers shall wax worse and worse, deceiving, and being deceived." Yesterday I received the last number of the SIGNS, and how sweet to my soul was the contents. It seemed the sweeter in contrast with the foul stuff which I heard the other night. I also received a letter from sister Belle Gorsuch, of Marengo, Ohio, a few moments before I started to the meeting. The letter was so precious to me that I thought it best to send it to you for publication, if you think best. I have not asked her consent, but think that she will not object.

How rich is the heart that has heard the glad tidings,

Thy sins, my dear child, I have washed all away,  
And in my strong arms, and my rich love confiding,

Thou art safe, my dear one, both now and alway.

Though dark the way be, temptations be many,

My grace, little one, is sufficient for thee.

The Savior of sinners will ever uphold thee,

The mercies of David are as sure as they're free.

Our foes, like the lions, that frightened poor christian,

Though they may affright, and our souls oft annoy,

Our glorious King Jesus goes ever before us,

That though they may threaten, they cannot destroy.

Then lift up your heads, ye pilgrims to Zion,

And joyfully sing, as you speed on your way;

Your strength and your merit, and your all, is in Jesus ;  
Then praise ye the Lord, who gives strength as your  
day.

O, soon will ye reach the bright portals of glory,  
Our dear Savior's face then in rapture behold ;  
His love and salvation will be the sweet story,  
We'll sing it forever, 'twill never grow old.

Dear brother Beebe, when I think this morning of sending the inclosed letter, which I wrote yesterday, I fear that I have claimed too much. My sins as a high mountain confront me, and I feel too unworthy to impose upon you with a letter. I am utterly unworthy to receive such kindness from the dear sister whose letter I inclose. I fear that I am not even fit to sit at her feet. As I have listened to her sweet conversation, and read her good letters, I have wished that I could be more like her. I am so different from what I wish to be. Surely nothing could reach my case but sovereign grace every hour.

O Lord, in my soul's desolation,  
In the depths of my sorrow I lie ;  
O, is there for me no salvation,  
Or must I eternally die ?

O, have I ne'er tasted thy sweetness,  
Or do I know aught of thy grace ?  
Have I seen in thee my completeness,  
And fled to the safe hiding-place ?

So lonely, so vile and so sinful,  
Ah, can I, indeed Lord, be thine ?  
Or have I a place in thy kingdom,  
And can I claim Jesus as mine ?

Every day, every hour I am sinning,  
Insulting my Lord to his face ;  
Ah, indeed, if for me there's salvation,  
It must surely be all of his grace.

I have nothing to offer but vileness,  
Without and within I'm unclean.  
Has he in his great loving-kindness,  
My sin and me come between ?

Ah, sometimes I hope in his mercy,  
He even remembered poor me ;  
Before the earth was that he saw me,  
That his blood from sin set me free.

Ah, did I not hear him once tell me,  
As my eyes toward Calvary turned,  
That even forever he'd seen me,  
And his heart with love for me burned ?

O, surely I cannot forget it,  
How sweet on my heart his voice fell ;  
"I suffered and died for thy ransom,  
To redeem thee, my loved one, from hell."

For thee was my life of obedience,  
The law for thee I fulfilled ;  
From all sin forever I've freed thee,  
Let thy anxious fear now be stilled.

O, glory to God in the highest,  
My body the earth seemed to leave ;  
I thought I could walk in this brightness,  
And no more would I sorrow and grieve.

But though he hath given distresses,  
He doth not his promise forget ;  
With strength as my day still he blesses,  
And this hope still clings to me yet.

By his grace I trust he will keep me,  
Still down to the last trying day,  
There safe in his bosom he'll take me,  
To love and to praise him alway.

Pardon me for writing all this, and do  
with it as you deem best.

JOIE ECKELBURY WICKHAM.

MARENGO, Ohio, Jan. 8, 1899.

DEAR AND MUCH ESTEEMED SISTER IN CHRIST:—I surely feel my unworthiness to address any of the Lord's dear family by so dear and sacred an appellation, as my kindred in Christ; I greatly fear that I have not been made worthy through the imputed righteousness of Christ. Yet, sinful and unworthy as I am, God's dear saints are more precious to me than all this world. Some may value the friendship of youth and age, and select for their comrades the noble and sage, but the friends that most cheer me in life's rugged road, are the friends of my Master, the children of God. I feel lonely to-day. Having meeting but once a month, it seems long between times. My brother and I thought to come to Ashley to the meeting yesterday, but the weather and the roads made it not suitable. Lottie and I both enjoyed our visit with you all very much, but we felt our unworthiness to be entertained by God's dear and



humble poor, so kindly. Dear Joie, it seems to me that I cannot doubt my love for the dear people of God, their company is so precious to me. I love to hear them talk of Jesus, and the blessed things of his kingdom, yet how ignorant and barren I am of any spiritual knowledge of these things. I find myself almost continually searching for some evidence, a living witness within, that I have been with Jesus, and learned of him. I am so cold, so lifeless, so destitute, and empty of all spiritual good, that I am indeed made to wonder and doubt that my poor soul, so wretched and vile, has ever been made to hope in the salvation of God. There is one thing that is a source of comfort to me, though perhaps you may think otherwise, I do rejoice in the thought that I realize that I am a poor sinner, for I believe nothing less than the power of God could reveal this to me. The apostle realized that he was the chief of sinners, saying, "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." Methinks that he rejoiced that it was sinners that Jesus came to seek and to save. We remember that the angel said, his name should be called Jesus, for he should save his people from their sins. While he was in this world of sin and sorrow, he said, he came not to call the righteous, but sinners to repentance. Also he said, he came not to do his own will, but the will of the Father which sent him. And this is the will of the Father which sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. The Father's will was, then, that he should save his people from their sins. And he calls them sheep, saying, "I lay down my life for the sheep." "I give

unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand." Not one of the Lord's little ones shall ever be eternally lost. Jesus says of them, It is not the will of my Father in heaven that one of these little ones shall perish, which believe in me. How is it, dear sister, that if the pure and holy Jesus, the Savior of sinners, came down from heaven, not to do his own will, but the will of him that sent him, that the eternal salvation of poor sinners is said to be suspended and dependent upon the corrupt will of man? We hear all over this wicked world that the will of man is the turning-point in his salvation, but how shall we reconcile this with God's holy word, when he says, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy"? If the eternal salvation of sinners is suspended upon conditions with which they are supposed to comply, how is it that it is said that it is not of the will of the flesh, nor of the will of man, but of God? Surely salvation is a free and sovereign act of God. He has mercy on whom he will have mercy, and whom he will he hardeneth. Out of every people, tongue, and kindred on earth, whom the Father did foreknow in his covenant of grace, as the chosen vessels of his mercy, chosen in Christ, were they predestinated, every one of them, to be conformed to the image of his Son, and this is by his own work of grace in them, according to the good pleasure of his will. Therefore we must conclude that the promise of eternal salvation embraces only those whom he will call to the knowledge of the truth, through our Lord Jesus Christ. Is not this a marvel-

ous and glorious theme to meditate upon? My poor, faltering tongue would willingly tell to all the world how the love and mercy of our Redeemer brought salvation to poor, lost and ruined sinners; I would tell of that blessed Savior who has put his love in our hearts, and who hath quickened us, and called us by grace, and hath drawn us unto him by his sweet cords of love, to confide, and put our whole trust and hope in the blood of the dear Lamb of God. O, what unspeakable praises are due from a poor sinner like me. It seems too much for me to claim, to be an heir of the promises of God, much less to be a professed follower of the meek and lowly Jesus. How much our profession says, dear Joie, I tremble when I think of so sacred and holy a calling. Yet where is my hope, amidst all my sinfulness, vanity, doubts, fears and soul perplexities? Where, O where must I look, whither flee for refuge, but to Jesus, the blessed Savior of sinners? He is our only hope and strength, in our helplessness and destitution, with fears and foes besetting our path, so that our weary souls cry out, "Give me Christ, or else I die." We can surely sing the sweet words of the poet with understanding:

"I need thee, precious Jesus,  
For I am full of sin;  
My heart is dark and guilty,  
My heart is dead within.  
I need the cleansing fountain,  
Where I can always flee;  
The blood of Christ most precious,  
The sinner's perfect plea."

How expressive those words seem to me to-day.

I must bring this scribble to a close. I feel my inability to write in a way that will be edifying to you, who are so much my superior in every respect. I often wonder why I should have the loving fellowship of the dear saints, for as I look back over my journey through life, I see

that I have come so far short, in my walk and conversation, of all that a believer's life should be, and at times I feel that it has been a failure, with nothing profitable in it. Truly our life is a failure, even when we try to do that which is our duty; even then we are but unprofitable servants. But it is good and pleasant for us to contemplate the life of the Savior. His was no failure. His life, obedience, suffering, yea, his death and resurrection, were no failure, but were all divine and glorious successes, to the everlasting honor of his great name. It is written that "He shall not fail nor be discouraged till he have set judgment in the earth." He began and finished the work which his Father gave him to do. He is the end of the law to every one that believeth. When we view our own life, we may well see failure stamped upon it all, but the work of Jesus is complete and perfect. May God bless all his believing children, and grant them grace, by precious faith to rest in the finished work of our blessed Redeemer. "He is made unto us wisdom, righteousness, sanctification and redemption." So, according as it is written, "He that glorieth, let him glory in the Lord."

Pardon all you may see amiss in this imperfect letter, and if it should contain a crumb of comfort, may God have the praise and glory. I have learned that without him I can do nothing. I truly cherish the correspondence of the little ones of the Father's flock, but feel my inability and unfitness to reply.

With love and good wishes to you, and to all your household, I remain as ever in the bonds of fellowship in Christ,

BELLE GORSUCH.

## JOHN IV. 29.

"COME, see a man, which told me all things that ever I did: is not this the Christ?"

If I can put down some of my reflections on the above language of the woman of Sychar, whom Jesus found at Jacob's well, and talked with while his disciples were gone away unto the city to buy meat, as they have come into my mind this evening, I hope they may do no harm to others, if they do no special good. So often when I attempt to write, the thought comes to me, Who are you, that you should be writing for others to read? You ought to be still, and let others fill the space, who can edify and comfort the dear people of God. Yet, this evening I find a desire to say something.

Does not the expression of this woman in a measure meet the case of every poor, helpless sinner, when the dear Lord has shown them that nothing is hid from him? Well do I remember a time, fifty odd years ago, when it seemed to me I wanted to leave everything behind me, as this woman did her water-pot, and go if I could, away from Jesus, though I did not desire to tell it to others, that I had found "A man which told me all things that ever I did." No, my case was like hers, in having done so many things that I ought not, and that I hoped was hid from all eyes, yet I was made to know the all-seeing eye of God knew even the thoughts of my mind. How rejoiced I was when I was made to see the glorious truth that "God is a Spirit: and they that worship him must worship in Spirit, and in truth." This fact to-day is a sweet foundation to stand upon, that "God is a Spirit," and that he is a sovereign, and changes not; hence I am not condemned. What a consolation to know that all power in heaven and earth is in his hands, and that he has said he will

never leave nor forsake his people. Yes, my dear little child, he has saved you with an everlasting salvation, therefore it is for time and eternity. This poor sinner knows of but one salvation, and that is through Christ Jesus. If there is any other salvation, either temporal or eternal, to be attained by my good deeds, I am without hope, and without God in the world. But I am resting, not on the words of the woman at the well of Samaria, but on the fact that he has shown me, even me, that he has "Told me all things that ever I did." I realize that I am no "free moral agent," but that I am a slave to sin. Like Paul, I am made to say, "O wretched man that I am! who shall deliver me from the body of this death?" Again, with the apostle, I am daily made to mourn over my sins, and confess that "The good that I would I do not: but the evil which I would not, that I do." O, if I was a free agent, surely this would not be my cry, but I would cease from sin, and then could accomplish my time or conditional salvation. But I hope I can to-night truthfully say with one of old, "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." I try to say, and hope I do feel to "delight in the law of God after the inward man," but O so prone to sin; even as the sparks ascend upward. I suppose this will be the condition I shall be in while this life shall last; but if I can truthfully say, I "know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," it ought to comfort me. I know this house (my flesh) shall soon dissolve. I feel the unmistakable evidence of its truth, in my tottering steps, and quivering nerves.

Yes, almost through the journey, and now at the setting sun, I have only the righteousness of Christ to trust in, for I have been shown as the woman at the well of Samaria was, that there is no good thing in me, that is, in my flesh, but if Christ Jesus died for me, and imputed his righteousness to me, then I am a "new creature: old things are passed away," and I am not standing in my own strength, but being "kept by the power of God through faith," and shall with Peter, "be revealed in the last time." This is wherein I "greatly rejoice, though now for a season," I am "in heaviness through manifold temptations." Sometimes I see, and know, that I am misunderstood by even good brethren, and I am cast out as being evil, then again I call to mind the language of the dear Jesus, "Love ye your enemies; and do good. Be ye therefore merciful, as your Father also is merciful." O that I could be more merciful, and when smitten on one cheek, turn the other. This would be Christlike, but my nature is "so prone to sin, I fear I'm not born again." But one thing we do know, as Paul says, "We shall all stand before the judgment-seat of Christ," and that "every one of us shall give account of himself to God."

In conclusion, I desire to keep in mind the words of the text, "Come, see a man which told me all things that ever I did."

May the Lord keep us all from errors, and may peace reign in Zion.

JAMES M. TRUE.

KANSAS, Ill., March 15, 1899.

MEMPHIS, Tenn., July 11, 1898.

DEAR BROTHER CHICK:—My wife and I are subscribers to the SIGNS, and having waited to see something in the paper from some member of our, the Mississippi River Association, located in West Tenn-

essee, and no one having written, I thought I would make the effort. My object is, that those of true doctrine, may hear from and visit us, as we are of those who love and preach the truth. It might suffice for me to say that we, except perhaps a very few, believe the doctrine concerning our welfare, and concerning all things in time and eternity, just as the various writers in the SIGNS do, and especially upon the subject of the predestination of all things.

Dear brethren, if you deem what I write, or any part of it, appropriate to print, do so. It is in my mind to write upon the text in Acts ii. 37, "What shall we do?" This is the question of those who had heard the word of Peter, and they said not, What may, or might we do? but "What shall we do?" So Peter, being full of the Holy Ghost, speaks as the Holy Ghost gives him utterance, and says unto them, "Repent and be baptized." In this, Peter told them what they shall do, and then adds, "And ye shall receive the gift of the Holy Ghost." These shalls, are God's shalls, unto them. They are also as positive shalls, as are his shalls concerning Jesus, when the angel said, "His name shall be called Jesus, for he shall save his people from their sins." Then the reason why they shall repent and be baptized, and receive the gift of the Holy Ghost, is because the promise is unto you. And the promises of God are sure to all the seed. God hath decreed, or predestinated, all that his people shall do. Hence, "IN," (not "FOR" but "in,") doing, in repenting, and believing, and being baptized, they receive the promise, the gift of the Holy Ghost. Repentance and baptism, and all other acts of obedience, are the gift of God, and are not the voluntary acts of the creature. Remember this. Water baptism, as John's was,

is a figure, and all true baptism is from heaven, just as was John's. Hence, baptism is the gift of God, as well as repentance. When we are offering up ourselves a living sacrifice, acceptable to God by Jesus Christ, as he offered himself a sacrifice, then we are by faith crucifying ourselves to the world, and the world to us. In the figure of water baptism, we are buried with him by baptism into death, and also in the figure, which represents true spirituality, we are raised with him to walk in newness of life. The very moment we are baptized with water, with him, that moment the world begins to persecute us, as it did him. Therefore, we are buried with him by baptism into death, or separation from the world.

But I have digressed. My original idea was to speak of obedience as something that the people of God shall do. Do not misunderstand me. I do not mean that every individual one of the Lord's people must be baptized with him in water baptism, in order to do what he has decreed, as the individual portion of that one. The church, in the complete sense, includes every one of God's people, and all are members of the one body. Yet, all have not the same office, or work. Yet, all is ordered in all things, and is sure, so that each member of his complete, true church, does perform his own work. So that we do recognize some as being the people of God, part of his body, part of the complete church, who have never been baptized with water. As the members of our natural body are doing manifestly the will of the head, and yet not all manifestly in exercise, so it is with the true church, or body of Christ. These parts of our body do exist, and we regard them as doing the will of the head, as much as our hands, feet or other members. So the Lord does to-day, as in for-

mer days, add to the church daily such as shall be saved; saved from this untoward generation. The church added to, is the visible church, which is a part of the whole church. Hence, to add to the church, means to make them manifest, as members of the whole church, which were chosen in the Lord before the world was. In the sense of being members of the whole church, they were not added daily. This is all the work of God. It is his work in them, that they believe in Jesus. It is his work in them, that they ask "What shall we do?" It was his work in the preacher, Peter, when he told them what they shall do. Being the work of God, from beginning to end, the exhortation of which you, brother Chick, brother Hardy, and others have so beautifully written, with everything else pertaining to godliness, is a wheel within a wheel, so that Paul would not dare to speak of anything that he had done, to make the Gentiles obedient in word or deed, save what God had wrought through him.

Brethren, in love I submit what I have written to brother Chick. If he sees proper, he will let you know of our belief, and we wish those who have the faith which has been written in the SIGNS OF THE TIMES, to come among us. We do not believe in a "conditional time salvation," but feel sorry for those who are thus perverted. We have a little church here in Memphis, Tenn. We meet the first Sunday, and Saturday preceding, in each month, and would be pleased for those of true doctrine to visit us. Try to come at our regular meeting day, when our beloved pastor, Elder J. W. Kerley, of Flippen, Tenn., is here. He lives about sixty miles distant. We prefer preachers to come when he is here.

Now may the God of peace make you perfect in every good work, to do his will,

is the prayer of your poor and much afflicted brother,

DAVID L. McNEES.

COLUMBIA, N. C., January 26, 1899.

ELDER J. T. ROWE AND WIFE—DEAR BROTHER AND SISTER:—You cannot imagine how glad we were at hearing from you, yet I believe that I could as easily read your obituary without shedding tears, as I could have read your dear letter. I say dear, because it was indeed made precious to our souls. We had looked and hoped for a letter many times, since you left us. When I received it last night I broke the seal with eager fingers, while a feeling of joy and sorrow stole over me, that I cannot describe. It almost seemed as though I had a message from a dear one who had entered the spirit world. It has almost seemed since you left us, that you were dead to us, and yet alive unto others, which makes it a strange and hard bereavement to be reconciled to. I have had some very sad bereavements, and passed through many difficult places for one of my age, yet all these in a sense were alike touching my natural comforts, so that it is not a strange thing for me to wear a sad countenance. This is a new and strange bereavement, touching my spiritual comfort, which is the only true joy that I have known, since I have had a name among my Father's children. There has never been a time until now, since I have loved the gospel, but that I looked forward to your coming to us, in the fullness of the blessing of the gospel of Christ. Your visits often seemed far between, but the thought of your being here at the appointed time would lighten my heart, and help pass away the time. Since my dear mother has been so afflicted, your visits have been such a blessing to us

both. I never, never can forget your faithfulness in remembering us in our hours of sorrow and deprivation. May God bless you, my dear brother, is all that I can say; and you, my dear sister, who I know must have spent so many lonely hours while your greatest earthly comfort was serving us for our good. To you let me say, may your last days upon earth be your best days. I feel sure that God will bless you in faithfully bearing this part of the burden of the glorious gospel of the Son of God. What a sad picture appears to my view when I couple the past with our future prospects; the years of plenty, followed by the grievous famine. This is a sad, sad picture to me, yet it is almost all that I have been able to see during the past five weeks. At first there would often rise up in my poor heart, a rebellious and bitter feeling towards those brethren who, as it would seem, had robbed us of our shepherd, but in a moment that feeling would be rebuked, and I could but acknowledge that it was all of the Lord, and let him do what seemeth to him good. I would remember that he had brought to pass that which I believe he had shown me years ago, even before you made your first trip to Baltimore. It often came to me with force, that your stay with us was only for a few years, so much so that I have often wet my pillow with tears, thinking of the destitution of the churches, when it should come to pass. And while I was thus impressed, I could but weep and try to pray, that our God would in mercy, remove this trouble, and reconcile us to his will, and comfort our poor hearts in the way that seemed good in his sight. While I can but weep for myself, and for those who are dear to me, yet I feel that I have the precious promise of Jesus, that he will not utterly cast me off, or

suffer me to perish with famine. It came to me in this language, "He will regard the prayer of the destitute, and not despise their prayer." Immediately my heart was comforted and humbled in me, and I loved those dear brethren who are, as I feel, more worthy of the gift, which was formerly our own, than we are, and therefore the good Shepherd of the sheep has set it in their midst for a season. May they use it aright, that it may prove a blessing to them, and that you may also be blessed. I feel that I could rejoice to know that you had proved to be such a blessing to them, as you have been to us. For then I know that they could not help appreciating your service of love. You have ever been as a dear kind father to unworthy me. You have come nearer filling the place of my own dear kind father, than any one beside. You have been truly a father in Israel, who has led me and instructed me, from my infantile state, up to the present time. I am yet but a child of very slow growth, but had I been left alone when an infant, it would have been worse for me than it now is. Therefore, I feel to thank God for the guidance of one, who has ever been so kind and faithful to a wavering child. But O! it does seem so hard to give you up. Tell me, if you can, how to be reconciled? I know that the Lord has done right, and I desire above all things, to cheerfully resign my all to his keeping. I believe that he has of late given me a heart to pray for his reconciling grace; that if we must give you up as our pastor, he would reconcile me to it, and give us another, according to his own gracious will, and not only that I might be reconciled, but that the same grace might be given to us all. I know that the Lord is able to do this, and I trust that he will, if it must be. If

you were removed by death, then of course the hope of your care for us would cease, but as it is, your care for us will do us no harm, even though you cannot come to us often. It is good to read your name as our pastor, even though you may have enough to care for where you are. I do believe the Lord has ordered your steps where you have gone, and what is his will for the future we cannot tell.

I have not seen dear old mother Holacha, since you left us. My heart is often made sad for her, remembering how much she appreciates preaching, and being now near ninety years of age, and not able to go abroad for her comfort, she is left so destitute. And dear sister Sadie West, who is young and so child-like, and so unacquainted with the trials of the way, how much I feel for her. I sent your letter to her to read. But most of all, do I feel for my poor, afflicted mother, who seems to feel that she has lost so much by your leaving. It is seldom spoken of in her presence, without moving her to tears. She has been very low spirited since you were here, until a few nights ago, when she had a very comforting dream, which seemed to revive her much. She awoke me in the middle of the night, singing aloud. I listened to her until she was through, and imagined that it sounded very much like the apostles, when they were moved to sing in the inner prison. She says that she is glad that you remember us still, and hopes that you may continue to find a heart to remember us in your petitions at a throne of grace. Your letter was almost like preaching to her. The brotherhood are all well, so far as I know. I was not out at our last meeting, as I could not leave my mother, but sister Davenport told me that there was no one



to preach for them, and said that your letter to the church was much appreciated, but that it was a sad meeting. It has been said of the church, since you left, that it would go down, but I cannot feel that way about it. We are left destitute at present, and it is a time of weeping, destitution and darkness, but there has never yet been a night, but that the day has dawned at the appointed hour. It was the goodness and mercy of God that made you a blessing to us, and he has only taken his own, and we have no right to complain. Instead we have much to be thankful for, and for which to adore his great name, because he made us sharers of so great a blessing in the past. O, that I could at all times feelingly trust his grace for the future. I know that we read in his holy word, and I feel that I have also learned it by experience, that he is the Father of mercies, and the God of all comfort, that every blessing proceeds from his good hand, and yet my poor distrustful heart is often found trusting in riches which are uncertain, and leaning upon earthly props, which so often let me fall to the earth, where I am compelled to lie until the merciful Father comes to where I am, and reveals himself to me again. If I am his by redemption, he is where I am, at all times. His promise is, where he is, there shall we be also. O, how sweet to realize that our Jesus is with us, in all our sorrowful hours of sore affliction, pain or loss. In the very worst places he is there, and though we fall, the promise is we shall rise again.

I fear that this letter will weary your patience, it is so lengthy. I have told some of my feelings which perhaps I had better kept to myself. It seems wrong to burden you with my sorrows. I would rather comfort than grieve your hearts.

Forgive me this wrong, my dear brother. I have so often gone to you with my sorrows, as well as joys, it seems that I cannot help it now. We shall be glad to receive a letter from you at any time. Mamma joins me in love to you both.

Your sister in the hope of joys to come,  
SADIE D. LIVERMAN.

BALTIMORE, Md., Feb. 7, 1899.

MISS SADIE D. LIVERMAN—MY DEAR SISTER IN CHRIST JESUS OUR LORD:—Your letter of January 26th, addressed to myself and wife, came to hand in due time. And I can truly adopt your words, and say, it was a dear letter, when I take into consideration that it came from one whom I knew as a child, both naturally and spiritually, and that I have ever found faithful and true in all things. Your words came to me as a precious evidence of my call to the ministry of the word of our God, and my poor heart exclaims, Who am I, that I should be given to feed the chosen ones of our God? I say chosen ones, because I have the brightest evidence that you are one of that number. It was my dear privilege to find you first of all, when you were inquiring the way to Zion. Although you were very weak physically, I found you strong in the faith of Christ Jesus. Though for years you have not been strong naturally, I have ever found you spiritually, to be one of the very strongest in faith. You have often been of great comfort to poor, unworthy me. To-day I remember that it wants but a few days to complete eight years since I laid you beneath the yielding wave, in obedience to the command of your Lord and Master, as I firmly believe. It was a cold, cloudy day, in February, but your heart was warm, and not a cloud seemed to intervene between you and your Lord.

I found much comfort in the administration of the ordinance. From that day to this, I have felt that it was a great privilege to me, to be permitted to baptize one so devoted to her Savior. You have ever proved to be very spiritually minded. When such an one as I know you to be, speaks of my faithfulness, it humbles my poor hard heart, and makes me hope that my efforts are of the Lord. So far as my regular attendance at your church meetings were concerned, or my visits to your dear mother in her afflictions, I did not think of faithfulness. That is, I mean to say, I did not do these things from a sense of duty, but because I loved to do them. It was ever a source of comfort to me, and I looked forward to the time when I could go to the church, with much pleasure. I often felt very anxious to see the time come, and I always found more or less evidence of the presence of Jesus, and have oftentimes felt very unworthy of the manifestations of love of the church for me. When such mothers in Israel, as your dear mother, has a heart to pray for such an one as myself, I take courage, feeling that the dear Lord is in it. I trust it is of him that I find a heart to remember you and her, together with all the church. May he reconcile you all to your present destitution, and give you one in whose service you shall find much comfort. I remember that out of a membership of forty, it was my privilege to baptize eighteen, and so I was very much attached to you all, and it was hard for me to leave you. Still I felt that my Master required it of me. I find much comfort thus far, in serving the people to whom I have been called. And your prayer that I may prove a blessing to them, encourages me, because I know that when the Lord puts it into the heart of his people to pray, he will answer that

prayer. You ask me to tell you, as a father, if I can, how to be reconciled to the will of our heavenly Father? First, I will say, is it possible that one who so often feels that he is not reconciled to the will of God, as I do, can have a right to be called a father in Israel? I do not hesitate to call you daughter, only from a feeling sense of my own unworthiness to be called a father in Israel. But to answer your question, I will say, No, I cannot tell you how, for I myself cannot be reconciled to the will of God, only as my heavenly Father, by his grace, does sometimes, as I trust, make me feel that all is well, because my Father is at the helm. You asked me to pardon you for speaking of some things which you thought you had better perhaps have kept in your own mind. I do not feel, my child, that I have anything to forgive you, but I should feel hurt to know that there were things troubling you, about which you would like to speak to me, and yet would not, for fear of troubling me. For if it is possible for me to say a word of comfort to you, or any other child of God, I would most gladly do it. There is nothing that comforts me more than to feel that the dear Savior of sinners has made me a comfort to some of his little ones. If it is the will of the dear Lord, I trust he will unite the minds of the church upon some one to serve them as pastor. I feel that it will be better for them, but I will not resign, as it is the mind of the church that I should not, until they can get some one, though it will be impossible for me to attend but very seldom. I hope, however, to make you all a visit some time next spring, or summer. I have spoken here in Baltimore every Sunday since I moved, until last Sunday, when I was at Black Rock. Our congregation here in the city, I am glad to say, has

been increasing, and several outside of the church seem to be very much interested. The church and people are very kind, and seem to appreciate my weak and humble services. And now, my dear child, will you join me in asking the God of all grace to continue to enable me to serve them to their comfort, and to the glory of his blessed name? I know that you will. In conclusion let me tell you that which you already know, that every good and perfect gift cometh down from above from our heavenly Father, and through Jesus, our elder Brother. So cast all your care upon him, for he careth for you. He has wonderfully reconciled you to things too hard for nature to bear, and his promise is that he will never leave nor forsake you. He will be with you to the end. You shall not be left comfortless. Jesus will come to you, and you know what his coming means to his loved ones. Give my love to all. I hope the Lord will give your mother much peace. May the God of all grace be with you.

As ever, your brother and pastor,  
J. T. ROWE.

— TOPAZ, Texas, Dec. 23, 1898.

DEAR BRETHREN EDITORS OF THE SIGNS:—It is time for me to send my remittance, and I will, with much hesitancy, send a letter along, that I had written some months ago, although I fear there is nothing in it worth notice. But it is my chief joy to read of the Lord's dealings with his people, and to hear them praise him and give him all the glory in all things. I am poor, as regards this world's goods, but do not feel that I can afford to give up the SIGNS, and wonder at the patience which you manifest in this blessed work. I believe God is with you, and do hope that all will be punctual in their payments hereafter.

Please bear with the poor scribble which follows, and print what of it may be fit, if any.

DEAR BRETHREN AND SISTERS:—If one so unworthy should call you by this endearing name, I feel this morning like writing something in order to ease my burdened mind, and so make the attempt in much fear and weakness, trusting, as I hope, to the aid of a higher power to aid and direct my mind. I will leave it to the dear editors, whether it shall be published or not.

I have just laid by the last number of the SIGNS, and cannot tell you how much I enjoy reading them, and wish I could write to the comfort of the readers as much as they minister to mine. If I could see that the many trials which I encounter in this world of sin and sorrow were an evidence that I was walking the same way, I could take courage afresh. But alas, when I look back over the crooked path which I have trod, I fear that I have been mistaken in it all. Yet there is something that seems to say, You are not mistaken. But I fear that this is the same character who spoke to our mother Eve. Besides, I have had some trials that it seems to me a child of God could never have. There have been some trials in my life that it seems could never work together for my good. I have tried to be reconciled to the will of God, for I know he makes no mistakes, and he works all things after the counsel of his own will, and does not consult the will of man in any of his matters. I believe that he is an unchanging God, and that if I am one of his children he will never leave nor forsake me. Yet I feel at times when trying to petition a throne of grace, that he has cast me off forever, and that I am powerless to please him, or reach his ear.

in prayer. I know that no offering of mine can ever be accepted, only for Jesus' sake. O, dear reader, if I could only tell you how little and lowly I feel at times. At other times I feel to have the assurance that I have an interest in all that Jesus did for his people here, and hope that when done with these trials, sins and sorrows, I shall be forever at rest. But I have nothing upon which to rely but the merits of Jesus. I know there are a great many, and among them, some who call themselves Old School Baptists, who do not believe that our God did predestinate all things, and say that men are free to do or let it alone as they see fit. But, dear children, this is not the way I view these things. I do not think that I did anything that I could have helped, yet this is no plea for its being right, or that I was right in doing it. I daily sin, and that is not right, as every one must know. I do sin, and will, as long as I dwell in this earthly tabernacle, yet I hate sin, because it brings me into trouble, and I long to be free from it. It seems that I both love and hate it. Is not this an evidence of a warfare? But I cannot think that man has the least power in anything only as it is given him. I believe he has no more will power to boast over than the saw, or ax, or lump of clay, has over the hand that controls it. If man were possessed of a free will in the least matter, and by it he should refuse to carry out God's will, then God would be defeated, and man would be ahead of him. I am glad it is not so, and that he holds all things in his hands, and that not even a sparrow can fail of his providing care and knowledge, and that the hairs of our head are all numbered. How can we add one cubit to the height of these things? The world may talk of self-made, righteous men, and they will worship their

maker, but those who know that their righteousness is of the Lord, cannot go about to establish their own righteousness.

Now I submit these thoughts to your better judgment.

Your sister in hope of eternal life,

E. C. FOGERSON.

NORTH HENDERSON, Ill., Dec. 18, 1898.

DEAR BRETHREN EDITORS:—Once more I must thank the dear brethren and sisters who help along the SIGNS. It contains about all the preaching that I have. I receive the *Gospel Standard* from England, and often send the SIGNS to my friends there, when through reading them, and my friends seem glad that the gospel is preached out here in America. And they send great desires that you as editors may prosper, and if it be God's will, I think you will. I was quite surprised to see, through the last number of the SIGNS, that there were so many other papers of the Old School Baptist faith, published. But, like the *Gospel Standard*, of old England, I do hope that the SIGNS may never die out. I hope to take it as long as I live.

I have never attended but two associations, yet I think that I heard such pure gospel truths, as I never can forget. Elders Curry, Thomas, Scott and others, were among those that I heard. They preached without the fear of what man might do unto them. May God bless every minister who was there. May they scatter the truth all over America. I hope that all who love the truth will continue to take the SIGNS OF THE TIMES, and I hope that those who have not paid you will do so. Please find inclosed in this letter, a five dollar bill. Two dollars are to pay for my SIGNS another year, and two dollars are for a contribution to

the SIGNS, and one dollar a sister gave me to send to a poor brother, whose address you will find below. And now I can only say, I feel myself a poor sinner, who desires your prayers.

Believe me your unworthy sister,

MRS. CHARLES SLADE.

BINGHAMTON, N. Y., Feb. 24, 1899.

DEAR EDITOR:—Had I the pen of a ready writer, I would love to express a few thoughts to the dear, afflicted people of God, through the columns of the SIGNS, but I am slow of speech, and of a stammering tongue, and my way seems through the deep; I am tossed about and afflicted, yet I would acknowledge the divine justice of our God, and desire at all times to be reconciled. "The cup which the Father giveth me, shall I not drink it?" The Lord is my shield and hiding-place, a stronghold in the day of trouble. "O that men would praise the Lord for his goodness, and his wonderful works to the children of men." "Let the redeemed of the Lord say so," whom he hath redeemed with his own precious blood, for he will bring his sons from afar, and his daughters from the ends of the earth, saying, My counsel shall stand, and I will do all my pleasure, and none can stay his hand. I am glad that the Lord God omnipotent reigneth, therefore the sons of Jacob are not consumed. I have not words to express my gratitude to the contributors of the SIGNS for their many precious communications, which come to cheer me in my lonely pilgrimage. We are commanded to speak often one to another, and a book of remembrance was kept for those who thought upon his name.

Should you see fit to publish this poor scribble, I hope the readers of the SIGNS will cast the mantle of charity over it, for I am but a bundle of imperfection at best.

May the Lord sustain and strengthen you in your labors of love, and his name have the praise, for his dear Son's sake.

Your sister in hope,

MELISSA CATOR.

ARLINGTON, Tenn., Sept. 10, 1898.

EDITORS OF THE SIGNS OF THE TIMES:—

I feel desirous of writing you a few lines, but I fear and tremble to undertake it, as I fear to assume a privilege that does not belong to me, as I cannot even call you brother. I have been a subscriber to the SIGNS OF THE TIMES nearly all the time for forty or fifty years, and I am yet a subscriber. They come to me regularly, richly laden with the truth as it is in Jesus. It is told now as your father, Elder Gilbert Beebe, used to tell it. I am sixty-seven years of age. I have never united with any church, and I am now nearly deaf, and cannot understand preaching at all; hence all the preaching I get is through the SIGNS. My beloved wife was taken home, as I believe, to Jesus, July 7th last. She lived a consistent member of the Old School Baptist church for about forty-seven years, and died in her sixty-third year. We lived together forty-seven years, less five days. To us were born ten children, three of whom preceded her to the presence of the Lord, as I believe. The rest yet remain with this old worm of the dust. She told me she was going home to the Lord, and I believe that she did, and is now with him in glory. We both believed in the predestination of all things, as your father did. My dear friends, I did not write this for publication, but rather to relieve my mind, but still you can do with it as you deem best. I feel to ignorant to write anything for publication.

I remain your unworthy friend,

JAMES W. HERRING.

**EDITORIAL.**

MIDDLETOWN, N. Y., APRIL 15, 1899.

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.*

**CONTENDING FOR THE FAITH.**

"EARNESTLY contend for the faith which was once delivered unto the saints."—Jude 3.

Brother R. T. Hastings, of Marion, Md., asks for some reflections upon the above words. He says in addition, that if ever there was a time when the people should know what faith to contend for, it is now.

We willingly comply with the brother's request, so far as we are able, but it is not ours, however, to lay down for the acceptance of the brotherhood, what constitutes the faith for which they should contend, any more than it is the province of any other man. The holy Scriptures contain that revelation of the truth which our God has deemed needful for us, and the command is, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." All the doctrine which is needful for the instruction of the child of God is revealed in the Bible. That portion of truth which may be revealed in the experience of any of us does not embrace all that is of God, for we see in part, and can only speak in part, concerning these things. It is by revelation in our own souls, that we come to rightly understand what is written in the Bible, but still our experience is not the standard by which

the Bible is to be tried, but the Bible is the standard by which our experience is to be tried. It daily seems more sure to us that we understand the meaning of but a small part of the written word. We do confess, that as the years go on, we feel more and more hesitancy in endeavoring to expound any portion of the word of God, for it all contains so much we have never been able to grasp or to present. It is seldom that we close an article for the press, or sit down in the pulpit after speaking, that we do not at once feel that the best things have been left unsaid. So we have a constant feeling of dissatisfaction with what we have written and said. If we could always feel sure that what we have said is of the Lord, we should feel better about it. It troubles us that we have not been more deeply led into the truth. Daily it becomes a question with us, If we have been called to the work of the ministry at all, would it not be the case that we should have more understanding of the word? But this is beside the matter of which we have been requested to write.

That this was a matter of great importance, is evident from the language of Jude. It must be remembered that this was not said from any purely personal anxiety which Jude felt alone, (though he no doubt did feel such anxiety,) but that he wrote at the dictation of the Holy Spirit, so that these are not the words of Jude, but of God to us. To contend, here signifies, not fighting with carnal weapons, such as the sword, with which Peter would have contended when his Master was betrayed into the hands of sinners; not the use of the powers of government, to compel men to receive the doctrine, or to subscribe to it; not with anger or malice, nor with the weapons of human logic, nor rhetoric, nor of

abuse of opponents, nor of sarcasm, nor of mere human strife for the mastery, but it means that we should be steadfast and unyielding, unswerved by either the praise or the abuse of men. It means not to engage in public debates with men who hate the truth, for to do so, in the first place, would be to yield so much as this, at least, concerning the faith, viz: that it is debatable, which we could not admit for a moment. It does not mean stopping on every street corner, or in every public place, to engage in a dispute with other men, but it does mean that on all proper occasions, and under all circumstances, we are to declare our faith in the Lord, and in the doctrine of God our Savior. Paul contended under all circumstances, for the truth, and his sufferings and persecutions before rulers, were a part of his contention for the truth. These things spoke louder than any words of debate could possibly do. When Paul spoke before rulers, in defense of himself, his contention was in presenting the Scriptures, and in telling his own experience in harmony with them. This is right, whenever we are called upon to give a reason for the hope which is in us. And the apostle especially enjoins that this should be done with meekness and fear. Some whom we have known, who had no gift of speech, and could not have thus contended for the faith which they had received, were very earnestly contending for the faith in all their steadfast walk and consistent life, and in the meekness and uprightness of their lives, and in all times filling their places in the house of God. Their lives were a rich epistle, filled with proof of the spirituality of the doctrine they believed. They were earnest in their lives, both in what they said and did. How pleasant and good this kind of earnest

contention is, wherever it is seen. It is of great benefit to the weak and doubting ones. When the brethren at Philippi had heard of how earnestly Paul was contending for the faith, even to imprisonment, and danger of death at Rome, they were strengthened to continue to endure and suffer, and to be faithful also. Paul says the same of the brethren at Rome. As they saw his steadfastness under his trials, they became much more bold to speak the word without fear. Jude says in the text, it is needful to write, and exhort the brethren, that they thus contend. Jude did not mean sharp answers or abusive language, nor that we should count men who oppose the truth as our personal enemies. Earnest contention for the truth is to be in love, and with mildness of expression, and with an earnest desire to win any erring brother from the error of his way. It is to be done with solemnity of feeling, and with sobriety of expression. We have to do with solemn things. This, when realized, will do away with all desire to shine in our own name, or to win applause for our ability to say sharp, or amusing, or cutting things. It is a great blessing when we can feel, as we speak anywhere of the things of God, as did Elijah, who, when he came before King Ahab, could say, "As the Lord liveth, before whom I stand." What solemnity of feeling must one realize when he has it borne in upon his mind, "I stand before the Lord."

By the "faith which was once delivered unto the saints," we have for a long time understood that revelation of Jesus Christ as the alone Savior of sinners, together with all the various principles of doctrine which are connected with, and which grow out of this one great central truth. It also includes all the order of the church, and all the ordinances which he



has commanded to be observed. In short, we understand "the faith which was once delivered unto the saints," to include all that ever need be known or preached among them. It is all to be contended for earnestly. Nothing is needless, or can be dispensed with. We do not say, and the apostle did not say, all things were equally essential, but all were in their place needful, and must not be lightly regarded by the people of God. Some things are made more prominent in the Scriptures than others, but we are not to think that any are unimportant. It should be our study to know what the Scriptures do teach regarding all things which are at all spoken of by inspiration.

Brother Hastings is right in saying, "If ever there was a time when the truth should be earnestly contended for, it is the present day." Not only some few principles of truth are being spoken against, or entirely ignored, but there is a general flood of carelessness and unbelief spreading over the world. Mere morality is taking the place of the life revealed in the gospel, in the estimation of men. Sermons are made up of moral lectures, instead of the doctrine of salvation for sinners, through Christ. The word of God is held in slight reverence by the vast majority. Even religious denominations preach not the Bible, and seem to care nothing for the great principles of truth contained therein. They have ceased to even contend against the truth with any earnestness. They esteem it so lightly, they do not judge it worth contending against. A flood of infidelity, carelessness and indifference to divine things, is sweeping over the earth. But let us not be moved by these things. The truth is worth contending for. If but few believe it, still to those few it is precious, and full of comfort. Are not

these the last times when the love of many waxes cold, and when deceivers wax worse and worse? Let us heed the injunction of the apostle, and be earnest in contending for the truth.

C.

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**DEUTERONOMY XXIV. 19.**

WILL you some time give your views on the following text? "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands."

MRS. CHARLES SLADE.

NORTH HENDERSON, Ill.

In attempting a brief reply to this request, we call attention to the fact that the three verses following the one named, presents the same thing in substance, concerning the fruit of the olive tree, the harvesting of their grapes, and then it is enjoined upon them to remember, as a reason for doing these things, that they were once bondmen in Egypt. It seems to us that charity is here urged upon them toward the needy, whether strangers in the land, fatherless children or widows. If any would be likely to be in great straits in the land, these three classes would be the ones. Now those who had possessions were commanded to be thoughtful for them. Selfishness, that most unlovely disposition, is forbidden here. The favored are to remember those who are not so favored. The chief reason urged upon them to stir them up to do this willingly, is that they were once themselves strangers in a strange land, and in bondage there. Then they needed kindly remembrance from the people among whom they dwelt, and were in a position to appreciate kindness, and thoughtfulness upon the part of others. Now the Lord says to them, that they are not to forget their former state, and

by it they are to be stirred up to remember others, in this day of their prosperity, who may be needy as they once were. Thus the gleanings of the field, the orchards and the vineyards, belonged by the special direction of the Lord, to the needy among them, and if anything were gathered, and then forgotten, it also was to be left for the distressed. In many ways did the Lord enjoin upon the Israelites a remembrance to show kindness to others who had need. The mind of the Lord is seen in this toward the poor and needy. In remembering them we are showing that we possess the mind of the Lord. If we do not remember them, we do not show that his Spirit dwells within us.

There are many reasons which might be urged upon us to this end: our own dependence upon God for all which we have; the fact that we are also undeserving of what we have from him; the fact that in a moment he may take it all away from us, counting us unworthy to hold his earthly treasures even; the fact that he hath chosen the poor of this world, rich in faith, to be the heirs of the kingdom of God, which is spiritual and everlasting; these, and many more reasons, might be urged why we should remember the poor. But the command of God ought to be enough for the child who desires to be obedient. Were these things in any way to be regarded as types of better things still? We do not doubt for a moment but that they were. It seems to us that one thing is at least clearly shown: God cares for all his little suffering people. Those who are in their feelings, strangers, orphans and widows, are remembered especially by him. He has commanded that some handfulls on purpose be dropped for them, as they tremblingly glean in the field of their

Kinsman Redeemer. The God of Israel remembers even those who feel themselves to be strangers in the kingdom of God. He remembers those who are destitute there. These are the objects of his special care. He has given a special commandment that they shall be blessed with all the blessings of the fruits of the land. Sooner or later they shall find some gleanings in the fields, and vineyards, and orchards of the land. Those whom they regard as their more favored brethren, will leave some provision for them. They will do this willingly, remembering that all that they have is also from God. But willingly or unwillingly, still God sees to it, that his poor are taken care of.

We leave these reflections to the consideration of our sister, and all who may read. We have but indicated what seems to be in the text. C.

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#### THE BOOKS OF EDITORIALS.

ON the last page of the cover of this number will be found an advertisement of the first and second volumes of the books of editorials. Our supply of these books is nearly exhausted. The bound copies, of the second volume, are entirely gone, but we have a few of the unbound sheets left, and when these are exhausted it will be impossible to procure the books, as we do not intend to print another edition.

To close out the stock on hand, we now offer the books at less than half the original price, as will be seen by advertisement on last page.

Agents having any of the books, may dispose of them at the same prices as quoted in advertisement.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### I TIMOTHY I. 19.

"HOLDING faith, and a good conscience; which some having put away, concerning faith have made shipwreck."

That we may duly appreciate the importance of the charge which Paul gave to Timothy, and the indispensable qualifications which Timothy possessed for the good warfare in which he was engaged, we must bear in mind there were in that day, as well as at the present, various kinds of faiths and consciences. Of faith, we read of the faith of God, and the faith of men, and of the faith of devils. There were also good consciences, bad consciences, weak and tender consciences, pure consciences, consciences void of offense, in those whose hearts were sprinkled from an evil conscience; and there were also consciences seared with a hot iron. In our text, both the faith and conscience of Timothy are approved by the apostle Paul; and they were to be held together, for in the absence of either, a shipwreck, concerning faith was to be apprehended, according to examples given in the connection.

The term "faith" is sometimes used in its application to the saints, in reference to the doctrine of the gospel, as the faith once delivered, and but once delivered, to the saints, and signifies that gospel system which is distinguished from the old covenant dispensation; and it is also used in reference to the grace or vital principle of faith which is born of God, (1 John v. 4, 5,) and which is the fruit of the spirit. Those who are, by regeneration, made the recipients of the vital principles of faith as a production of the Spirit of which they are born of God, can never put it away, nor lose it; for it overcomes the

world. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even your faith." This living faith is therefore the victory; it cannot be overcome by the world, for it must triumph over all opposing power, or it would not be "the victory." But the faith of even the saints, so far as the doctrine which they hold is concerned, may be overturned, (2 Tim. ii. 18,) and shipwrecked, as implied in our text. Presuming that our first proposition, namely, that the vital principle of faith which is born of God can never be removed from them unto whom it is given, we will not take the time and space to prove it by other testimony than that already presented, but pass on and show that the shipwreck of faith, in our text, has reference to the doctrine, and not the vitality of faith. This position is most clearly established beyond all successful contradiction, by the connection, not only in this chapter in which our text occurs, but also throughout both of these epistles to Timothy.

First. It is in reference to the doctrine of faith, that Timothy was Paul's own son. He had received his consistent views of the gospel and its doctrine, (after having received the grace of faith by regeneration,) through the instructions of Paul, so that, as a son reflects the image of a father, Timothy reflected the sentiments and doctrine held by Paul.

Second. The reason why Paul desired Timothy to abide at Ephesus, was that he might charge some, that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith. Now the end of the commandment is charity out of a pure heart and a good conscience, and of faith unfeigned; from which some having

swerved, have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. (Verses 3-7.) And in the example given immediately after the statement that some concerning faith have made shipwreck, he instances Hymeneus and Alexander, and in repeating substantially the same charge or admonition in 2 Timothy ii. 16-18, he shows wherein they erred, and that it was not the principle, grace or vitality of faith, but the doctrine of faith, that they had departed from. He says to Timothy, "But shun profane and vain babblings; for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is passed already; and overthrown the faith of some." The shipwreck or overthrow of the faith of some, was manifestly effected by their denial of the future resurrection: shaking the confidence of the brethren in a prospective resurrection of the bodies of the saints, by their sophistical arguments, asserting what they did not understand, and affirming that which they did not know. These false teachers were desirous of preferment, and desired to be teachers of the law, and to distinguish themselves by confronting the apostles themselves; denying what the apostles had affirmed, and were ready to make up in zeal that wherein they were deficient in knowledge, and so, in their vain jangling, they denied the doctrine which divine inspiration had established, and were charged even with blasphemy, and expelled from the communion of the church, and delivered over to Satan.

But Timothy, as a faithful minister of Christ, was left at Ephesus that he might do battle in the good cause; fight the

good fight of faith, and by holding the faith in a good conscience, and the mystery of the faith in a pure conscience, and in meekness instructing those who oppose themselves, if God will, preadventure, give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, into which they had been drawn by the false teaching to which they had been exposed. As ships are wrecked upon the rocks when driven by the tempests, so are the saints dashed ruthlessly upon prevailing heresies when carried about by every wind of doctrine, crippled and unfit, in their wrecked condition, to make way upon these seas, until the Lord delivers them from their difficulties; so, in regard to the principles of their faith, when wrecked by error, they are involved in difficulty and distress, and disqualified for usefulness in the church of God, and for the communion and fellowship of the saints, until they are, by a divine interposition, released from the snares of the devil.

But, however the saints may be subject to shipwreck and distress concerning their faith in the doctrine of God our Savior, it is pleasant to know that Christ, their glorious and all-prevalent advocate with the Father, has prayed for them, that their faith, as a vital production of the Spirit, and the special gift of God, shall not fail them. It shall be tried as the precious gold is tried, but it shall not be lost. For the life which they live in the flesh, they live by the faith of the Son of God, who has loved them, and given himself for them.

MIDDLETOWN, N. Y., September 1, 1856.

## OBITUARY NOTICES.

**Benedict Farmer**, son of Benjamin and Susannah (Goode) Farmer, natives of Chesterfield Co., Va., was born August 16th, 1821, and died Feb. 17th, 1899, at the end of his appointed time, and a full and well-rounded up life of usefulness in both State and church. The same scenes which clapped their hands for joy at the announcement that a man-child was born, drew about them the mantle of mourning when it was said a great and good man has fallen asleep, and been lain unto his fathers.

At the age of sixteen he entered the channels of business, and for sixty-two years conducted an honorable and successful business, in general merchandise, and farming, besides filling many other positions of trust, in all of which honesty, integrity, dignity and fidelity were the well-springs which made his hand to yield the fruits of well directed effort, and himself one of the most useful and honorable men of his day.

In 1843 he was happily married to Miss Lucy Thomas, who has been to him a true and faithful companion for fifty-five years, and from whom he, no doubt, derived much in building up what he was, and possessed. Six children were born unto them, three of whom, one daughter and two sons, survive him.

At about the age of twenty he joined the Regular Baptist church, (Old School) first joining at South Benson, afterwards, on the fourth Saturday in February, 1846, he joined the church at Little Flock, by letter. On the fourth Saturday in February, 1855, he was chosen clerk of this church, and served it as such to a remarkable degree of faithfulness up to the time of his death. For thirty years prior to March, 1897, at which time he was attacked with blood clot on the brain, of which he died, he did not miss a meeting of his church, and for fifty years prior to that time, he had not missed a session of his (the Licking) association. He came as near being a perfect living example of his religion, proving it to be a living reality, by truly living it, as any man I ever knew. His zeal for what he esteemed to be the faith, or doctrine once delivered unto the saints, and his faithfulness to it, and to what he adjudged the characteristics of the life of one professing that faith, were such as those exhibited by inspiration in holy men of old, and were, therefore, akin to inspiration, and as such inspiring to those of like precious faith with whom he came in contact. An old friend of his truly said of him, "When the Lord converted him, it was of the head, heart, mind, soul, body, strength and purse, and never once in all his christian experience did he fail in any duty to his fellow man, his church or his God. His young manhood, his maturer life, and his declining years, were devoted to his Master. To him life was to endure the present in faith, in the hope of the future, dying, as he lived, in the promise of the christian." His righteousness consisted in his strength in the faith, and

his steadfast persuasion that God was able to do that which he had promised. His life was as an open book, therefore none were left to presume as to what was his doctrine, or manner of life. He was a firm believer in the unlimited foreknowledge, predestination and eternal purpose of God, his distinguishing grace, and the salvation of sinners thereby, and his trust in God, and fidelity to him, adorned the doctrine, and this was made to shine through the faithfulness, patience, meekness, gentleness, temperance, godliness and charity, which adorned it in him.

Brother Farmer was ever watchful for the welfare of the church, and was ever ready and prompt to do, and did with his might what his hands found to do. He was one of the best unordained deacons I ever knew, embodying more fully the principles and practices of that office. He was a minister, whose life was a sermon, not of words, but of deeds, and yet he had a word in season for the weary, the timid, the fearful and the trembling one. In the day of battle he was bold, unyielding, unflinching, uncompromising, fearless of the horse or his rider, and in time of peace he was as gentle as a woman, as unassuming as a damsel, and as dependent as a little child; therefore all found easy access to him, and loved to be with him, and sought so to be. The servant in the bonds of the gospel, the improvident poor, the widow indeed and the orphan in need, never left his hearthstone hungry, and with nothing in their hands. In his day he had for his companions in the doctrine, patience and consolation of the gospel, whom he esteemed for the work's sake, and who so esteemed him, such men as Beebe, Dudley, Johnson, Theobald and Durand, and in his death but few of his type and fellow-companions remain. He was of that type of men in whose hearts and minds were conceived the principles upon which the political, commercial, social and domestic features of our government were founded, and have been maintained to the present, and also of that type, and one of those, whose steadfastness in the doctrine of the fathers, and the ancient discipline and order of the church, has made clear during his day the distinctive features of the church, and so maintained her ordinances as to show forth the praises of him by whom she is adorned. Perhaps as many can attest of the Baptist homelike character of his house, as of any other home in the land. His contributions for the benefit of the church were bestowed with a liberal hand, and from a full and generous heart, and yet his garner never failed of wheat, nor his cruise of oil. He impressed me as a man akin to the patriarchs, as a father, a brother and a companion. The aged gathered about him, the youth sat at his feet, both young men and maidens, the children sat upon his knees, and the little children and babes in Christ, were wont to nestle together in his bosom. He was an elder among the saints of our God, an example in the characteristics of such, and as such a precious gift to

the church. Space will allow only a small hint at the blessed qualities of this dear, departed brother, but in the hearts of those who knew him he has written them all.

Elder J. G. Sawin and myself were called to attend his funeral, which we did in the presence of a large assemblage of his many friends. Elder Sawin read and commented upon Psalm xxvi., and I read the saying of Paul to Timothy, as appropriate: "I am now ready to be offered, the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith," &c.

May the Lord remember our dear sister Farmer and the children, and bring us all to him, and to our dear brother who sleeps in him.

P. G. LESTER.

**Mrs. Orpha F. Short**, daughter of the late Elder John Rodgers, of Sussex Co., Delaware, and widow of the late Peter Short. She was born June 10th, 1814, and died January 7th, 1899, aged 84 years, 6 months and 27 days. Sister Short was baptized when about twenty years of age, by Elder Daniel Davis, in the fellowship of the Broad Creek church, in Sussex Co., Del., and continued in the fellowship of the church during her entire life. Being of a retiring disposition, and living a good way from the meeting-house, she was not very extensively acquainted among the Baptists, but all who knew her were drawn to her in love. She was the mother of fifteen children, all but five of whom, with her husband, preceded her to the grave. She leaves besides the five children, twenty-six grandchildren and twenty-one great-grandchildren. During the last years of her life she was very much afflicted, and became blind, but was tenderly cared for by her daughters, ending her days at the home of her son-in-law, Mr. Myers Short, near Gumboro, Del., who, with his wife, were especially kind and devoted to the dear, aged parent. May the Lord comfort all that mourn.

A. B. FRANCIS.

DELMAR, Del., March 15, 1899.

**DIED**—At her home near Airmount, Loudoun Co., Va., **Miss Emily Garrette**, in the 71st year of her age, of measles and pneumonia. She and her brother, Mr. Burr Garrette, lived together. She was a kind neighbor, and possessed those characteristics which constitute a lovely woman. She loved Jesus, and the house of God, and always attended church as much as her health would permit. She had been in bad health for a long time. She was a constant reader of the SIGNS, but had not been able to confess her Lord before men. She seemed to think she was so unworthy, and such a great sinner, that she was not fit to have a name with the saints of God. She leaves a brother and a sister to mourn their loss. The sister is the wife of Mr. J. F. Garrette, and a member of the Ebenezer church.

None will miss her so much as her old brother, whose heart was almost broken. She had lived with him for many years, but we hope his loss is her eternal gain. It was a sad death, as her sister, who only lives one-half mile from her, could not be with her during her sickness or death, as she was sick at the same time. Miss Emily had two favorite hymns, one was, "All hail the power of Jesus' name," and the other, "Jesus lover of my soul." The latter she repeated the evening before her death.

Her friends and neighbors met March 2d, to pay the last respects to her. The hymns above mentioned were sung. The unworthy writer tried to speak a word in prayer, after which her body was laid to rest in North Fork burying-ground, beside her sister, Anna Garrette, who was called home ten years before.

May the Lord reconcile the brother and sister, and all other relatives, to his will.

F. E. ROBEY.

PHILOMONT, Va.

**Mrs. Armon J. Evins Ellis**, died at her home in Vermont, Ill., on the evening of February 24th, 1898, aged 90 years, 8 months and ten days. She united with the Old School Baptist church, and remained a sincere and earnest member of the same, until her death, a period of seventy-two years. Her husband, the late Deacon James Ellis, preceded her to the world beyond, and his obituary appeared in the SIGNS seven years ago this month. Since then she has been patiently waiting till the Lord should call her home. She has been a constant reader of the SIGNS for over forty years, as stated in her experience, which was published in the SIGNS of Nov. 25th, 1896. She has always depended on the Lord for her support, trusting not her own weak, human strength. She was beloved by all who knew her. She leaves three daughters to mourn their loss; Mrs. Armon Hannon and Mrs. M. E. DeFraun, of Vermont, Ill., and Mrs. Rachel Bartholomew, of Tulare, Cal., two grandchildren and two great-grandchildren.

Elder A. J. Witty, of the Primitive Baptist faith, spoke a few words of comfort to the sorrowing relatives and friends who were gathered together to perform the last sad rites over the body of their beloved friend, mother and grandmother.

Her grandson,

FRANK E. PUGH.

VERMONT, Ill.

**Clara Haight** died at the home of her mother, Mrs. E. T. T. Fisher, in Albany, Oregon, March 3d, 1899. She was born in Clackamas Co., Oregon, Sept. 29th, 1863, and was united in marriage to Mr. F. D. Haight, October 13th, 1886. She was a daughter of our highly esteemed brother E. T. T. Fisher, who died at his home in Albany, Feb. 10th, 1899. Mrs. Haight never made a public profession of her hope in Christ by uniting with the church, but from a letter written by

her a short time before her death, we have sufficient evidence that she had been called by grace; that the love of God had been planted in her heart. Mrs. Haight was highly esteemed and loved by all of her neighbors and friends. Her death was caused by consumption. She bore her affliction with patience and resignation, waiting for her Lord to come and receive her to himself. This bereavement fell with crushing weight on her beloved husband, mother, brothers and sisters, also a large circle of friends, who mourn their loss, but we trust that they sorrow not as those who have no hope, for we believe she has gained heaven, that she is like Jesus, and permitted to see him as he is.

By her request the writer tried to speak words of comfort to the sorrowing friends, after which we laid her remains away to await the resurrection.

SILAS WILLIAMS.

TALLMAN, Oregon, March 14, 1899.

**Mary Sermon** departed this life, after lingering long with that dreadful disease, consumption, Nov. 30th, 1898, in her 37th year. She was married to George Sermon some time in the year 1879. She was received by experience and baptism into the Old School Baptist church at Nassaongo, in 1889, and lived a meek and humble christian life, worthy of imitation, until death. May the sorrowing ones be comforted in the remembrance of what wonderful things the Lord had done for her. A vacancy is made in the church, as well as in the family. Four children are left to mourn. Thus one by one is being removed from the church militant, to the church triumphant. May the Lord give us all the spirit of reconciliation, for the Lord gave, and he has taken away.

Her remains were taken to the Old School Baptist meeting-house at Nassaongo, when the writer tried to comfort the sorrowing ones, then the body was laid away to wait until the trump of God shall sound.

T. M. POULSON.

### ASSOCIATIONAL.

THE Baltimore Old School Baptist Association will be held, the Lord willing, with the Ebenezer Church, in Baltimore, Md., beginning on Wednesday before the third Sunday in May, 1899, and continuing three days.

THE Delaware Old School Baptist Association will be held, the Lord willing, with the Welsh Tract church, at Newark, Del., commencing on Wednesday before the fourth Sunday in May, (27th, 28th and 29th,) 1899, and continuing three days.

THE Delaware River Old School Baptist Association will be held, the Lord willing, with the church at Kingwood, (Locktown) N. J., commencing on Wednesday before the first Sunday in June, 1899, and continuing three days.

THE Warwick Old School Baptist Association will be held, the Lord willing, with the Middletown & Walkkill Church, at Middletown, N. Y., to begin on Wednesday before the second Sunday in June, 1899, and continue three days.

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

Previously acknowledged.....	\$257 55
Elder J. S. Corder, W. Va.....	1 00
Total to date.....	\$258 55

### P O E T R Y .

#### IT IS THEN I SHALL DIE.

(A SOLILOQUY.)

When springtime appears in her beautiful robe,  
And the scene is a feast to the eye,  
When woodlands are ringing with melody sweet,  
Is it then, is it then I shall die?

When summer has come with her bright, golden days,  
And the hours seem so swiftly to fly,  
When softly the breezes are floating along,  
Is it then, is it then I shall die?

When autumn, dear autumn, his entrance has made,  
And the hand of decay we descry,  
When flowers are fading and passing away,  
Is it then, is it then I shall die?

When winter is here in his desolate form,  
And the rough winds so mournfully sigh,  
Like a funeral dirge through the leafless boughs,  
Is it then, is it then I shall die?

The Giver of life—the Creator of all,  
Who's enthroned in his kingdom on high,  
Whenever he calls, it is then I shall go,  
It is then, it is then I shall die.

NANNIE B. EDWARDS.

OWENSBYVILLE, Ga.

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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. 67.

MIDDLETOWN, N. Y., MAY 1, 1899.

NO. 9.

## CORRESPONDENCE.

### REGENERATION.

WHATEVER is the outgrowth of the grace of God, as it is ministered through our Lord and Savior Jesus Christ, to the inhabitants of Zion, it is of vital importance to them. No point of the doctrine in the economy of grace can be at any time laid aside as valueless to our well being. Our aim and our constant desire surely is to know more and more of the new and living way, into which we hope we have entered, by reason of that life of faith which we now live in the flesh. When we talk or write of the things which we hope have been revealed to us, we are not teaching some new thing to our brethren, neither do we set ourselves up as teachers in any sense; but we present to the already enlightened minds of the saints, the avenues through which our gracious Lord has led us, and point out (by way of calling to remembrance) the beauties that have been shown to us. And our reward is not one of merit for doing something, but the reward is in the testimony which we have given, as being witnessed by the faith of those who have traveled the same way. Sometimes we

can get at the definition of a subject pretty clearly by telling what it is not, for contrast often throws light where we cannot otherwise obtain it. The so-called religious teachers would have us believe that regeneration is the change produced upon the soul of man by the infusion of spiritual life or grace, either chemically or synthetically, and because of which he can live holy unto God. They also tell us it is the new birth; they call it also a renovation of the soul. But they leave us very much in the dark when in much display of their wisdom they favor us with the information that the soul is the immortal part of mortal man, and we are foolish enough to wonder how an immortal soul could need renovating, or what material change could take place when more immortality is infused into that which is already immortal. But alas, we are not endowed with so great a store of this world's merchandise of wisdom. The saints of God, even in this enlightened age, seem to be willing to plod along, accepting the Bible as the truth of God, rather than the teachings of men. The word regeneration occurs (as we believe) only twice in the Bible. The word itself has a special and distinct meaning, relat-

ing alone to the members of the body of Christ. To generate is to beget, or to propagate a species like unto the original creation, after its own kind, while the regeneration is a bringing forth out of the generation of Adam a new life, distinct and separate from the life in Adam, by the regenerating power of the Holy Ghost. The so-called "new birth," or properly speaking, to be born again, is not regeneration, but is bringing into manifestation that new life in the generation of Jesus Christ. In the opening chapter of the gospel as recorded by Matthew, we read, "The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac," &c. When Abraham was commanded of God to get him away out of the land of his fathers, he immediately separated himself from his family, his worship of idols, and all things pertaining to his life in the flesh, and he entered into a new life, a life of faith. Old things had passed away, and all things became new, in the worship of the one true and living God. For God had established him as the typical head and father of a nation which he separated out of the world unto himself, to represent in type and shadow the church of Christ as "a peculiar people, a chosen generation, a royal priesthood, an holy nation." And this is, as is declared, "The beginning of the generation of Jesus Christ." Jesus therefore, is the royal seed, the first-fruits, the generation into which is regenerated every member of his body, which when they have entered into the new life, like unto the original royal seed, after its own kind, they "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 has created him." It is not a NEW creation, for it is written,

"Blessed be the God and Father of our Lord and Savior Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world." And again, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Yet it is a new creature, because it is a present manifestation of the life that was given us in Christ before the worlds were made. The people of God as they are manifest in the flesh, or in the world, in the character of the saints of God, possess two life principles, "As it were the company of two armies." The one is embraced in the generation of Adam, from which emanates all things pertaining to the flesh: a carnal mind, a deceitful heart, divers lusts, fleshly ambitions, a soul that has sinned and is dead, and above all, in all things enmity to God by wicked works. No immortality of soul, for the word of truth declares, "That which is born of the flesh is flesh." The other life principle is not at all brought to view in the generation of Adam, but in the generation of Jesus Christ of the seed of Abraham, by the power of the Spirit of God. "And the angel answered and said unto her, [Mary] The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee. Therefore also that holy thing which shall be born of thee shall be called the Son of God." Now I do not wish to be understood that this life principle does not embrace the Adamic creature, for that is the very essence and meaning of the regeneration. It is the Adamic creature that is regenerated; therefore the same creature is born again. This is the foundation of our hope in Christ, that we ourselves, the creatures of

Adam, dead in sin, are brought to life by the regenerating power of the Spirit of God, and are born into the kingdom of Christ to walk in the light of his countenance. "That which is born of the Spirit is Spirit." When Peter, as a mouthpiece for all the twelve disciples, asked Jesus, "Behold, we have forsaken all, and followed thee: what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Wonderful and precious things are here pointed out to the inquiring disciples, the truth of which they were not to understand, nor could not, until all things be fulfilled, as spoken by the prophets concerning Jesus, and he should sit upon the throne of his glory. The seed of the doctrine of Christ concerning which weighty responsibilities awaiting them, was being sown in their hearts, and in their minds, and like the corn of wheat that falls into the ground and dies, so also the seed sown in their hearts through his teaching, silently, and without their knowledge, laid the foundation, enabling them to become competent and proper judges on the twelve thrones of Israel. Jesus died, and descended into the bowels of the earth, and arose again a triumphant conqueror over death, hell and the grave. Now, the life of Jesus which was in the seed sown, bursts asunder the prison walls of the tenement of clay which confined it, and wherein it had lain until light sprang out of darkness. The roots of wisdom and knowledge descended into every avenue of the fleshly heart. Then reaching out into the light of the gospel day, came forth the tiny blade of precious remembrances, of profitable

hours spent with Jesus. "Then the ear, after that the full corn in the ear," manifesting the full fruition of the knowledge of the fullness of the glory of the salvation of God. Now they follow Jesus in spirit and in truth, walking in the light, as children of light, giving testimony to the sonship of the generation of Jesus Christ, in their regeneration coming forth out of their earthly tenement of their prison-house of sin and death. And this experience applies to all the members of his precious body, for Jesus sweetly assures them that, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." Again the word regeneration occurs in Titus iii. 5, "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." Let us keep in mind our dear Redeemer, and behold him in his agony in Gethsemane's garden, and his frightful suffering on the cross, burdened and heavily laden, as a cart under many sheaves, with the sins of all his people, and then remember the words of inspiration by one of old, "In his pity he redeemed them." How, as the "corn of wheat," he fell into the ground and died, and as the "corn of wheat" when it appeared again pure as the lily in the radiant morning light. So also the gracious Redeemer, as he appeared on the morning of the resurrection, we now with joy unspeakable behold him, as did the dear old prophet: "I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple." His train! Every member of his body have followed him in the regeneration, and now we find dwelling in our heart the precious words,

"And the blood of Jesus Christ his Son cleanseth from all sin." During all that process of regeneration under the law, in the grave-clothes of death, buried in sin, we are brought forth as sheep from the washing. The cleansing power of the pure water of the word of the spirit of God's grace, through the efficacy of the blood of Christ, is manifest in "the washing of regeneration, and the renewing of the Holy Ghost," by our appearing in his train, "as a bride adorned for her husband." "If Christ be in you, the body is dead because of sin," and through this death, "By the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel," we are manifest as sons of God, and joint-heirs with Jesus Christ in that inheritance of the saints which never perisheth, nor fadeth away, but is reserved in heaven for us.

B. F. COULTER.

PHILADELPHIA, Pa., March 25, 1899.

### THE WORDS OF JESUS.

"AND this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come."—Matt. xxiv. 14.

In the course of human events these words of Jesus have come into my mind with force of thought concerning this remarkable prophecy. But this gospel shall be preached in all the world, a witness to all nations. A witness testifies of what he has seen and heard. The apostle Paul says, The gospel "is the power of God unto salvation, to every one that believeth." Thus in this prophecy we have the witness and the power of God set forth. The gospel of Jesus is the salvation of man, for his work and mission to earth was to save his people from their sins. This salvation is the work of Jesus, which is declared to be the power

of God. No other power can save a man from death, which is the penalty of sin. We are plainly taught that to raise the dead, or to save from death, requires the power of God, and this gospel shall be preached in all the world as a witness. Under the old typical law were the sacrifices and the shedding of blood as an offering for sin. Abel offered the blood of a lamb, unto which God had respect, because it was typical of Christ, and was offered in faith. The ancient worthies, from Abel down to the coming of Jesus, made their sin and trespass offerings of the blood of beasts and birds, as an atonement for their sins. The apostle tells us that these offerings were made by faith, and being offered by faith they were typical of that offering which God would accept as an atonement for our sins. Therefore by faith the gospel was preached in that day, by the children of God. If God respected the offerings of Abel, Enoch and Noah, before the flood, and those of Abraham, Isaac and Jacob, after the flood, how much more acceptable must the offering of Jesus have been, made to save his people from their sins, when he offered his own body on the tree of the cross. I wish to talk a little about Abraham, for he was a gospel preacher of righteousness. It is written, "Abraham believed God, and it was accounted to him for righteousness." The righteousness was accounted to his faith in God. The righteousness of the sinner to-day is accounted in his belief in the Son of God. Belief in this sense is faith. Abraham had faith, and is accounted the father of the faithful. If one has not faith he cannot please God. The gospel is of no value to him who has not faith to believe on the Son of God. Faith, we are told, is the gift of God. If it be a gift, then the natural man cannot

of his own will exercise faith, and the gospel, though preached to him, would not be to him a witness of salvation. The apostle says, the gospel is life unto life to them that are saved, and death unto death to them that perish. Now Abraham was a subject of faith, and God made promise unto him that in his seed should all the families of the earth be blessed. I have often thought of that blessing, and wondered what would be the state of things to-day, had not that promise been made to Abraham. For through the seed of Abraham we have the oracles of God. We have the law and the testimony, we have the psalms, and prophets, we have Jesus, the Savior of sinners, and the gospel of salvation, the witness that God will be merciful to poor, fallen man, and will raise him from the dead. I have often thought, What would we do without the law, though it be a ministration of death, for it is holy? We know that salvation is not of the law, yet it is our schoolmaster to Christ. It tells us that we are condemned sinners, because we cannot keep its precepts. It declares that we shall not covet, and yet we have all coveted, and have broken the law. "Paul said, I was alive without the law once, but when the commandment came, sin revived and I died." Paul coveted. He was very zealous for the law, "But when the command came, sin revived and he died." Paul coveted to persecute the followers of Jesus. I have said that the law is good as a rule of life to men, and without the law, even in what we call civilized nations, we would all be savages, and the gospel would find no protection. Jesus did not come to destroy the law, but to fulfill it. Therefore through the seed of Abraham we have both the law and the blessing promised, to the seed, in whom all the families of the earth should be blessed, and not only the law which condemns, but the Savior of him who has broken the law. He is an advocate for transgressors; he has kept the law perfectly, and made it honorable. He is the seed in which all the families of the earth should be blessed, the Friend that sticketh closer than a brother; he is the atonement for sin, the life and the resurrection from the dead, the Daysman between man and God, the hope of the believer, his immortality beyond the grave, and he is the gospel that shall be preached for a witness. It is truly a welcome gospel to lost and ruined sinners; for the mission of Jesus was to save his people from their sins. Note the significant language, "from their sins." Not to save them in their sins, for this would not be salvation at all. Their desire is to be saved from their sins, which torment them day and night. Their hope now is that the time will come when this sinful flesh will pay the last debt, and they will be freed from sin, and that through faith and belief of the gospel they will be saved from hell and the grave, and arise in newness of life, by the power of God, living witnesses of the gospel, in which they have believed. Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness to all nations: and then shall the end come." He said also in the same chapter, "This generation shall not pass, till all these things be fulfilled." The generation of Abraham, the Jews as we call them, are still with us. They are a scattered people, yet God has preserved them as a witness of the fulfilment of this prophecy of Jesus. They cannot pass away until the gospel of the kingdom shall be preached in all the world. Though they are Jews, they seem to fol-



low the gospel, as it travels over the world. Wherever war and conquest open up civilization, and the gospel is preached, there the Jews follow. Then how true the prophecy. I have thought that I could see the gospel, as it travels over the world. It started at Jerusalem, in Asia, and took a westward course through Europe, across the Atlantic to America, traveling, as it were, with the sun. It has reached the Pacific Ocean, and its course is onward. It must travel until it fulfills the prophecy. I do not know what events may be brought forth in the future, but this I think I know, the words of Jesus must be fulfilled. Men are but the instruments in the hand of God to fulfill his divine purpose. God works, and none can hinder, for the end will not come until all be fulfilled. The promise made unto Abraham was an everlasting covenant, that in his seed should all the nations of the earth be blessed. The blessing is the gospel of the kingdom of Jesus Christ. We may speculate as to when and where it may go, but our speculation does not change the purpose of God. Every subject of grace must be a witness of the gospel, whether able to publicly declare it or not. God is able to preach to spirits in prison, and reveal himself unto them. Not one member of the body of Christ, which he represented in his flesh upon the tree of the cross, will be lost. The atonement was perfect. For he has said, "Here am I, and the children which thou hast given me." Millions may yet be born and developed in the flesh, as men and women, and little children, an innumerable host, before the end comes, and thousands of years may roll by, until all is fulfilled, yet the prophecy is sure, and not one of his will be lost. God is able, and our faith doubts not his power, to do his will in the

armies of heaven, and among the inhabitants of the earth. This is the gospel we preach, this is the gospel we love, and it is our hope while we sojourn in the flesh, dwelling in a body of sin, and it is our hope beyond the grave. Sometimes we doubt our interest in these things, and the clouds look dark and gloomy; sin is mixed with all we do, our thoughts are evil, and that continually, yet beyond, there seems a little hope that Jesus is our Savior. Faith clings to him. We believe the gospel of the kingdom, and we do not doubt his power to save to the uttermost, the vilest sinner, if it be his will. But the relationship seems almost invisible when we compare ourselves with the saints, and see how filthy and unclean we are. Our hearts fail us at such times, and we say, Can it be possible that Jesus died for me? The words of the poet afford a crumb of comfort, when down in the valley of despondency:

"Ye fearful saints, fresh courage take,  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head."

The sentiment contained in these words is the fruit of faith, and without faith it is impossible to please God. Wherever faith dwells in a man, it points to the one source of help in time of need. The old patriarch Job was moved by faith to say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Job knew this by faith alone. The Jobs of to-day, those to whom the gospel of the kingdom has been preached by the Spirit of God, sinners of Adam's race, can say, I hope that Jesus is my Redeemer, and that in the latter day he will raise me up from the dead, and save me from my sins. These hopes encourage the poor sinner when down in the valley of despair. He believes by faith that his Redeemer lives, and though the clouds of

sin overwhelm him, and all looks dark and gloomy, and his hope is for that which he sees not, yet faith will not fail nor forsake him, for it is the gift of God. Jesus has said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence into yonder place, and it shall remove; and nothing shall be impossible unto you." Jesus was casting out devils at that time, and was speaking to his disciples. The most impassable mountain that we find in all our walks in life, is sin and Satan, which loom up before us, and we cannot remove it. It is a big black mountain which burns with indignation and fire. If it was but one of the mountains of earth, we could somehow scale and pass over it, but this mountain cannot be scaled by man. It is ever before us, and is in our pathway through life. None but Jesus can remove this mountain of sin. Faith, which can remove this mountain, is the gift of God, and unless Jesus gives us this faith we shall be as were the disciples at the time when he cast out devils. He said unto his disciples, "O faithless and perverse generation! how long shall I suffer you, how long shall I be with you?" He said, Bring the one possessed of the devil unto me. The disciples could not cast out the devil because they had not faith as a grain of mustard seed. For Jesus said unto them, Because of your unbelief ye could not cast him out. So the black mountain is ever before us because of our unbelief. We doubt our own experience; we sometimes think that it was but our imagination when we thought that Jesus was our Savior, the evidence we have seems so little we may be after all mistaken, unbelief is mixed with all we do. The disciples had that experience, for Jesus told them that it was because of unbelief that they could

not cast out the devil. Therefore, if the disciples of Jesus were weak in the faith, may we not find some encouragement that after all the Master will cast out the devils before us?

Dear brethren, I have rambled over this subject from prophecy to experience. I hope I have not written any false doctrine. My desire was to write of the gospel of the kingdom, which shall be preached in all the world for a witness. I believe that the gospel will be preached in all the world, for Jesus says it shall be as a witness. About nineteen hundred years have passed away since he spake these remarkable words, and still the gospel of the kingdom is preached, that salvation is by grace, through the power of God, and still it is preached that Jesus is the Savior of sinners, for he said he came not to call the righteous, but sinners to repentance.

Affectionately yours,

JOSEPH BRODERS.

ALEXANDRIA, Va., January, 1899.

OPELIKA, Ala., March 18, 1899.

DEAR BROTHER CHICK:—I received this letter to-day from brother James, of Arkansas. I think it timely, and indorse the same, and as there has appeared but little in this line in the SIGNS of late, I will send it to you, and if you think it timely you can publish it. We are all well. Elder Mitchell is about as usual.

Yours in hope,

W. LIVELY.

PRESCOTT, Ark., Feb. 25, 1899.

ELDER WM. LIVELY—DEAR BROTHER IN CHRIST:—I feel now, and have for some time felt, impressed to write you, in order to commend you, and I must say that I heartily indorse your manner and style in preaching, as expressed in the SIGNS for January 1st, 1899. I judge

from your writings that you had rather hew in the line, than to the line. In this you certainly express my view as to how a preacher should preach, and what a preacher should preach. We are told that this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come. This end of course means the end of the Jewish dispensation. But the point in my mind now is, that the gospel which was preached by John the Baptist, and Jesus and his apostles, was a witness to that generation, and shall stand as a witness till the end of time. It is a witness for or against; a witness for the believer, and against the unbeliever. Its purpose and design is a separation; it separates the sheep from the goats. The power of God does this. The power of God is the gospel. It is a savor of life unto life to some, and of death unto death to others.

I am persuaded from what I have heard of you, that in time past you felt the power of God working in you mightily, and it brought you from nature's darkness into the marvelous light of God. Therefore, every faculty which you possess was made alive, and by such operation of his power you became a subject of gospel address, and since that time it has been to you the power of God unto salvation, and a savor of life unto life. This is the same power that called you to preach Jesus, the way, and the truth, and the life, and the same which qualified you for this work. While being qualified you were not taught to preach to please men; if you were you were not taught as was our Pattern. Every soldier that goeth a warfare is thoroughly furnished, and fully equipped with the weapons of warfare, (not carnal weapons) the cost is counted up, and he is enabled by the Spirit to endure hardness as a good sol-

dier of Jesus Christ. He is made to suffer reproaches, scorn, and the vile epithets of the world. How do I know these things? Have I guessed at them? Or do I know them from tradition? Or have I really learned them by experience? I was called out of the world, out of a so-called church, the Methodist, and was made to see where I stood, and my condition as a condemned sinner before a sin-avenging God, and for the sake of his Son, I trust, he took off from me that self-righteous Methodist robe, and put on me the robe of his righteousness. Every one that he calls, he leads about and instructs, and while he was leading and instructing me, I was enabled to investigate and discern between the good and the evil. How I did then, and do yet, detest in myself this self-righteous principle. This investigation revealed to me the true character and condition of the people with whom I was living, and religiously connected, and they were weighed in the balance, and found wanting. While I was weighing them by the standard of truth, (for the investigation by divine light and impulse was then going on in me all the time) they were shown to me in their true character and attitude by a portion of the standard, which reads thus, "The Scribes and Pharisees sit in Moses' seat," &c. The whole chapter was presented forcibly to my mind, and all the works and doings of the old Pharisees, who were hypocrites, was found in the Methodist church, and this chapter was the first Scripture given me to indicate their standing. Then I saw that neither their doctrine nor practice would accord with the holy Scripture. From that time my mind was led into an earnest investigation of what are called controverted points. Now, if I have had a call and a gift to preach, it involuntarily

runs in that direction. This is with me one of the "can't help its." I must, if I preach at all, preach the preaching which the Lord has bidden me preach. Must I shun to declare the counsel of God, that I may gain the favor or the applause of men? Must I try to sugarcoat the truth, and fix up something palatable to both saint and sinner? Or in other words, Must I speak consistent with the feelings and notions of Arminians? If I were to do so, then it would not meet with approbation. Why? Because they would still say, "He is a Hardshell." I am sorry to say that sometimes we hear those who are called "Hardshells" say, "You must not fight, you will hurt the feelings of, and drive the congregations away." Although you may with the best of feelings, and in as mild a manner as possible, show the inconsistencies of Arminians, and their theories, some will say, "you are fighting." If this be fighting, then I will say, as long as the Spirit of God gives me tongue and utterance, I am in for the fight. In preaching I believe that we should use great plainness of speech, and call things by their proper names. John the baptist called the Pharisees and Sadducees a generation of vipers. He reprov'd old Herod, by telling him that it was not lawful for him to have his brother Philip's wife. Jesus told the self-righteous Jews that they were of their father the devil, and the works of their father they would do. They are of the devil by captivity, and not by natural progenitorship or descent. And many other things he spake unto them plainly. Stephen was stoned to death because he boldly and plainly told the Jews of the evils which they had committed, and that they were stiffnecked and uncircumcised in heart and ears, and that as their fathers had always resisted the Holy Ghost,

so did they. Peter reprov'd Simon the sorcerer because he wanted to speculate upon the gift of the Holy Ghost. When Elymus the sorcerer attempted to turn away the deputy from the faith, Paul "Set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devll, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" He also called the high priest a whited sepulchre. In his epistle he also speaks of evil men and seducers who shall wax worse and worse, deceiving and being deceived; men of corrupt minds, reprobate concerning the faith; evil beasts, slow bellies. And he fought with such beasts at Ephesus. He speaks also of seducing spirits, and doctrines of devils. These, and similar words, were spoken by the apostles. Peter warns us of false teachers, who shall privily bring in damnable heresies. This prophecy is fully verified, for there are hordes of them over the world to-day. Such characters are described by Jude. They run greedily after the error of Baalam for reward. They are raging waves of the sea, foaming out their own shame. The prophet also says they look every one for his gain, from his quarter.

Some will say, Why the need of being so hard and pointed in preaching? You cannot give sight to the blind, who therefore cannot understand you. I admit that we cannot give sight to the blind; this is not to be our object in preaching; neither do we profess or assume to have the power to enable them to understand spiritual things, or the mysteries of godliness, but the Lord has children among the different sects who have been born of God, and who have been deluded and led into them by false teachers. Little children are naturally easily lost, and babes in Christ are often lost in the fogs of Ar-

minianism; therefore it is the duty of the servant of the Lord to hunt and fish them out of the dens and caves. The Jews evidently did understand some things that Jesus said to them. Of course it was not given unto them to know the mysteries of the kingdom, but when he reproved them for their wickedness and abominations, they, as evidenced by their conduct afterwards towards him, understood him. When he told them that there were many lepers in the days of Naaman the Syrian, but none were cleansed save Naaman, and there were many widows in the days of Eliseus the prophet, but unto none was he sent, save the widow of Sarepta, they perceived his discrimination, and wanted to cast him headlong from the precipice. So do the religionists of to-day understand some things that you say, else they would not manifest such repugnance, and so quickly resent them.

I have been with the Baptists nearly twenty years, and it seems to me that I can see in that length of time a gradual departure from the plain, pure and unvarnished truth, in some quarters. I judge from the writings of Elder Gilbert Beebe, Elder Joshua Lawrence and others, that they did not spare the sword, but used it with boldness and godly zeal. There was no sugarcoating or compromising with them. I know that all preachers have not the same gift, but whatever the Lord puts into their hearts to speak, let them speak it. Do not keep back part of the price. If there ever was a time when the sword of the Spirit should be used with vigilance, it is now. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Like brother Redd says of him-

self, "I am a poor writer, and like my blessed Master, I have nowhere to lay my head, but I have no principles which can be sacrificed in this glorious cause." There is a difference between being plain and uncompromising, and being blunt and abusive. I dislike to hear a preacher use abusive language, or slang phrases, or tell anecdotes in the pulpit. This I think unbecoming in a gospel minister.

Well, dear brother, I have written more than I intended when I commenced. I hope that you may be able to read this disconnected and imperfectly written letter, for I have written in some haste, and therefore have made several mistakes. Write to me if you feel inclined, and have opportunity. May the Lord bless you and your labors, to the good and comfort of our Zion. Remember this poor worm in your petitions.

Yours in gospel bonds,

P. H. JAMES.

[BROTHER James has written in the above letter what we believe with all our heart. Nothing that is according to the Scriptures should be kept back, when the mind is led to speak of these things at all. Great plainness of speech should be sought after. This means that just the words which will best express the thing we mean, should be sought after. As he says, no slang nor rough expressions have any right in the solemn testimony of God. Funny anecdotes are an abomination in the pulpit. If ministers feel when they arise to speak, that it is in the name of the Lord, and as did Elijah when he said, As the Lord liveth, before whom I stand, there will be a feeling of such solemnity as will forbid all lightness or levity in the pulpit. Let the truth be presented, whether men will hear or forbear. Let plainness of speech be sought after. Let all that serves to create light-

ness of feeling, or levity in the hearers, be avoided. Let falsehood be exposed, as well as truth presented. In all these things it becomes us to study to show ourselves approved unto God, whether we be approved by men or not. We also believe that the Lord will always guide the minds of his servants into that channel of truth which will be profitable at the time. Yet how careful we should all be to know that the guidance of our minds and hearts is of the Lord. The flesh prompts preachers in their preaching sometimes, as well as other men in other things, at other times. Let us examine the spirits whether they be of God. We have never dared to say that all that we have said in the pulpit, has been given us of God. We have desired, however, that this might be always the case, with great desire. We have said some things in the pulpit that we now know the Lord did not give us to say, because we have become convinced since that it was not in accord with the Scriptures. At the time we thought it in accord with the Scriptures, but were mistaken in our understanding of them. We need greatly to be always guided into the truth. It appears to us that all who are called to the ministry will feel these things to be true.—ED.]

WILTON, Me., March 23, 1899.

ELDER F. A. CHICK—DEAR BROTHER IN HOPE:—Until I noticed the date of your letter, I did not think it had been so long since it was written. It seems that you have all been very poorly during the first part of the winter, but I trust that ere this you are all in usual health. This, your last letter to me, is somewhat different from former ones, yet none the less comforting to me. You were in a frame of mind where I am so much of the time,

only not so stupid and careless. It seems as if you can live on, and show in your life the grace which was made manifest in you in the past, although you think that all is failure with you. These trials, my brother, are to show the weakness of the flesh, that we may know from whence our strength cometh. As Christ, who was pure and spotless, was tried in all things as we are, it appears to me that his ministers have also to endure the trials and temptations that the members are called to pass through, that they may know how to minister comfort to them. All who have felt the workings of grace, know that grace to be all-sufficient in every time of need. Still we question whether it may not all have been imagination with us, or what we may have learned from others. How mysterious are we to ourselves. I am glad you felt to write to me as you did, and how I wish that something comforting to you might be given me to write. But long ere this the blessed Comforter may have come to you, and made the rich feast for you to enjoy. Some years ago, among trials and loneliness, I was impressed to write to Elder Jenkins, and his reply was a great comfort to me then, and many times since, as I have read and reread it. It has always seemed to afford strength and consolation. If you see best, I would like to see it in print, and so will inclose it with this. Please preserve it and return it to me, as it is of great value to me, being the only writing of his that I have. This morning I was comforted in reading in Psalms ciii., civ., the forgiveness and mercy. The Lord does not always chide, neither will he keep his anger forever. He knows just what his children need, and will not leave nor forsake them.

“The soul that on Jesus hath leaned for repose,  
I will not, I will not desert to his foes.”

All the promises of God are as sure as his throne, and all the attributes of Jehovah are unlimited. While I write, and feel assured of these things, the questions come, Do I know them experimentally? If so, Why is my love so cold, and my zeal so slack? Is it the sin that is in my whole being, or the weakness or the lusts of the flesh, or both? "When I would do good, evil is present with me, and how to perform that which is good, I find not."

I trust you will pardon my many mistakes, and the long delay in replying to your letter. I hope to soon hear from you again. I will just add that my health is much improved, and if it was consistent with circumstances I should be delighted to visit you and sister Purington, and Miss Ada, this coming season, but I do not dare to flatter myself with the prospect. With love to you all, I remain your unworthy sister,

MARTHA K. HUBBARD.

MIDDLETOWN, N. Y., April 6, 1893.

MRS. MARTHA K. HUBBARD—DEAR SISTER IN CHRIST:—Your welcome letter was received on the sixteenth of last month. Since then I have been suffering from "la grippe," and have not felt much like writing. I wonder that any of the children of God should want to receive a letter from me, yet nothing, it seems to me, would afford me more pleasure than to write or speak words of comfort to God's afflicted and poor people. I know that they need comfort, and am assured that the God of their salvation will comfort them. Jesus said to his disciples, "I will not leave you comfortless: I will come to you." Is there anything that can comfort them like the manifest presence of their Savior and Lover? He said, "Can ye make the children of the bride-chamber fast, while the Bridegroom is with

them?" A prison would prove a palace if Jesus were there with us. "He is our soul's sweet morning star, and he our rising sun." Clouds and darkness flee away when he rises upon us as our sun. "He shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." But he knows that we need something beside sunshine, and that it is not best for us always to be feasting, and so he has appointed fast days for us. Not such a fast as the Roman Catholics, and many others, have been keeping lately, called Lent, but a fasting because of the withdrawal of the sensible presence of the Bridegroom of their souls. Therefore Jesus said, The days come when the Bridegroom shall be taken away from them, and then shall they fast, in those days. This is the fast of his appointing, which the carnal religionists know nothing about. But I trust and hope that we know by a painful and yet blessed experience both the fast and the feast. The sufferings are not worthy to be compared with the glory and comfort which we experience when Jesus returns to feed us. How sweet his name then sounds, our heavenly Bridegroom. Isolated, as you say you are, from the saints, yet the Lord does not fail to come to you and bless you. He hath fixed the bonds of our habitation in this world, and he hath done all things well. Can you not say amen to this? He gives us our necessary share of sickness and health, of joy and sorrow. He absolutely reigns, and let us bless his holy and reverend name. If we are at times unbelieving, yet he abideth faithful to his word, "I will never leave thee nor forsake thee." We may fail to receive comfort from the words written or spoken by our fellow-saints, but when the



Comforter has come, even the Spirit of truth, which proceedeth from the Father, he shall testify to our souls, and our joy shall be full.

The Lord bless thee and keep thee, my dear sister; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up the light of his countenance upon thee, and give thee peace, is the desire of your brother and companion in tribulation and hope. Pray for me, and let me hear from you when you feel impressed to write. We will be glad to see you at our association in June next.

Your brother,

BENTON JENKINS.

WAGRAM, Ohio, March 11, 1899.

DEAR BROTHER CHICK:—I have often felt as though I wanted to write to you after reading some spiritual article from your pen, in the SIGNS, but hitherto my unworthiness has withheld me. But this morning, when your reply to a brother upon the question, "Do our afflictions come by the decree of God?" was before me, and I read it, and read it over again, I felt that I must thank you for it, for it seemed to me that you were writing to me, and for me. I think that you can see why. Yet who doeth these things? I believe as you say, that they are from God. Were I not able to believe so, I would not get much happiness out of this life. I would be miserable, and in being miserable, would make others also miserable. When one is in some way afflicted, they are often looked upon by others as a seven days wonder, so to speak, and the wonder to them is that we do not come among them with a weary and unsatisfied look. They wonder how we can take it all so easily, and that we can be cheerful at all. True, I should

rather be like others, able to hear the sweetness of music, and the voices of those dear to me, but the Lord rules and reigns over all. He has done all things as seemed good in his sight. The conflict has been deep. Ah, who can tell the depths of it? yet he has said, "Behold, I have refined thee," saith the Lord God. "I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it." He breaks our will. One after another affliction, until they are numerous, crosses us. But I would say, Be still my soul, and know that they are of the Lord of all that is in the heavens, and the God of all that is in the earth. Every living, breathing thing, and even the tiny blade of grass, reflects it to my soul. The overruling power of God extends to all things. What is done by the Lord is that which seems good to him, and what sees good to him must be good. He is good, and the fountain of all goodness. What care we what the world says? It will soon melt and fade away. One moment of this sweet peace in the Lord is sweeter far to this weary, tempest-tossed, sinful one, than all that earth contains. "I would rather be a door-keeper in the house of our God, than to dwell in the tents of wickedness." I have had people, good Old Baptists, too, say to me in my affliction, What a pity, and you seem so bright, and so full of life." But who doeth these things? Who but God can give unto his creatures? He has put us in our places, and he surely will bend us to his will, and what he saith, shall be. This has he done unto me. I would be unhappy indeed could I not rest in him.

"Let thy grace dwell in my heart,  
And shed its fragrance there,  
The noblest balm for all its wounds,  
The cordial for its fear."

Our being with you all at your associations three years ago, still lingers fresh in my memory. I love to read the SIGNS. And now more so than before, since as I read, I can see before me in imagination, the writers, Elders Rittenhouse, White, Badger, Francis, Durand, Beebe, and yourself with the editor Beebe, and others. It helps me to pass away many weary, lonely hours, when Elder McGlade is away.

That the Lord may see fit to spare you yet many years to come, is the desire of one who is saved by grace if saved at all,  
MRS. FRANK McGLADE.

[How precious are the words of those who write out of the testimony of their own experience! How blessed to come to know such things for ourselves! In the deep affliction of our dear sister, she finds lasting comfort in the faith that God has done it. We never learn the power and sweetness of any doctrine in any other way. It may have been held as a theory, before the bitter experience which showed us its power to help us, but now it is daily bread to the soul. The doctrine that our God is sovereign, and that he has preappointed all our sorrows, never can be a comfort to any one until the time of sorrow comes. Then out of what may heretofore have seemed a hard and flinty rock to us, though we believed it to be a rock, perhaps, we suck the sweetest honey. Many in the east will be glad to read this letter from one whom they remember so well.—Ed.]

CRAWFORDSVILLE, Ind., Feb. 22, 1899.

DEAR BROTHER CHICK:—With this I submit to you a recent letter from Elder H. B. Jones, for the SIGNS, if you think best. Upon reading it to sister Lina W. Beck, she said, "That is so good it ought to go into the SIGNS." It is a comforting

letter. I was especially pleased with your editorial upon Psalm cv. I wish all our people could read it, and see and feel its truth and force, for there is an alarming legal leaven at work among our people almost everywhere. The same element troubled the church at Antioch, and the churches of Galatia, in the time of Paul. Although it was condemned by the apostle, and the church at Jerusalem, as is recorded in Acts xv., yet it is innate in sinful man, and will make itself manifest. Christ called it the leaven of the scribes and Pharisees, and charged the disciples to beware of it. The tendency of it is to puff up men in themselves. Grace exalts Jesus, but abases the sinner and the flesh. It makes its subjects meek and lowly in heart.

Yours in Jesus,

D. BARTLEY.

MT. VERNON, Texas, Feb. 7, 1899.

ELDER D. BARTLEY—DEAR BROTHER AND FELLOW LABORER IN THE KINGDOM OF OUR LORD:—YOUR letter of late date came duly to hand, and has been read and reread with emotions of pleasure and gratitude that I will not try to describe. I feel humbled at the thought, and yet thankful to the Father of lights, from whom cometh every good and perfect gift, that he has condescended to so visit this poor worm as to give him thoughts and words of comfort and encouragement to you and others of his little ones, as your letter assures me. All the praise be to his grace. I also feel emboldened by the privilege which you have given me, to write again. For several months I have felt impressed at times to write as I did in the article to which you refer, but have put it off from time to time through fear of doing something that I ought not, and when I had written it, I sent it first to

Elder Lively, as I was personally acquainted with him, and asked his judgment as to the propriety of publishing it. The next that I heard of it, it came out in a paper. I have been greatly troubled in heart at times, for several years, at the manifest falling away among our people, of which you speak in your letter. I have seen (or imagined that I have) its coming on for several years. I have seen a growing disposition to conform more and more to the world, in doctrine and practice. First, there would be a beginning to evade, and then to deny and to oppose, those fundamental principles for which the church of God has ever contended, and has ever been persecuted, and finally to join the great army of persecutors. I can only find comfort in the thought that the overruling providence of God has ever, and will ever, work it all out for good to them that love him. The inspired Paul tells us that there must be heresies among you, that those who are approved may be made manifest. We are also informed by our Master, that it must needs be that offences come. Also that he that will live godly in this present evil world shall suffer persecution. Again he says, "In the world ye shall have tribulation." "Many are the afflictions of the righteous: but the Lord delivered him out of them all." In spite of wicked men and devils, famine, nakedness, peril and sword, or any other creature, God will bring off all his redeemed, more than conquerors, through him that loved them and gave himself for them. All this I am made to believe is true, whether I am one of the blessed number or not. Momentarily I am given at times to believe that I am one, and then for the time my happiness is complete, but these blessed seasons, which are few and far between, only seem to increase my

longing for more. But how often I go mourning, and sorrowful, and burdened, mourning over a hard, deceitful heart, and a wretched wandering mind. Sometimes I feel to adopt the language of the poet as expressive of my condition.

"Sometimes I feel inclined  
To love thee, if I could,  
But often feel another mind,  
Averse to all that's good."

May the Lord, in the tenderness of his mercy, continue to bless you and your companion, with all that are near and dear to you, with every needed grace. May he give you a spirit of prayer for poor, weak and unworthy me and mine, for I feel this evening to be one of the poorest, weakest and most unworthy of the people of God, if indeed I am one at all. But I feel to rest upon the thought that our God is the judge of the whole earth, and that he will do right. I am always glad to receive your letters, so if you have the mind and opportunity, write me again.

Your little brother in hope of a better life,

H. B. JONES.

[ANYTHING that seems to exalt the power of man religiously, is to be looked upon with suspicion, to say the least of it. Those who know what creature helplessness means, and what that grace is, which has been manifested in Christ Jesus, for salvation, will always be very jealous for grace, and always suspicious of all that even seems to exalt the work and power of man, and discredit grace. God's people ought to be very careful to say, after all that they may have done, "Yet not I, but the grace of God which was with me."—ED.]

HONDO CANNON, Texas, 1898.

ELDER J. A. CAMPBELL—DEAR BROTHER IN CHRIST:—I do not know that I am worthy to call you brother, for I do be-

lieve that you are one of the called, chosen and faithful, of our God and Savior, and one who, by the grace of God, walks in obedience to the commands of Jesus, feeding the flock of God which he purchased with his own blood, when he hung upon the tree, and suffered the just for the unjust, according to the eternal purpose and foreknowledge of Jehovah. The thought comes to my mind sometimes, O, why did Jesus have to come down to this world, and leave heaven with all its glory, even the glory which he had with the Father before the world began? But the cause is very plain. What was the cause? I understand it was the disobedience and death of his bride, the church, the Lamb's wife, which God the Father gave him before the world was. In this bride Jesus delighted before the dust of the highest hills was laid, or before there was any streams abounding with water, even in the ancients of eternity. He rejoiced always before the Father, delighting himself with this bride, which was his body. And it is said that she is bone of his bone, and flesh of his flesh. He was looking forward to the manifestation of his bride in this world. He saw her sin and death, and then the glorious redemption of his body from sin, and death, and the grave. He saw the reception of her, his bride, at the right hand of God in eternity. No wonder then, my brother, the Scriptures say, "Who for the joy that was set before him, endured the cross, despising the shame, and is set down on the right hand of the throne of God." It is no wonder then, when we poor worms of the dust are given a glimpse of that beautiful woman, as she is presented to the Father, without spot or wrinkle or blemish, that we feel that it is glorious. O, what a glorious thought, and what a heavenly vision of things divine, that we

poor mortals should be blessed with that relationship, which constitutes us heirs of God, and joint-heirs with Christ, our elder Brother, and makes us members of his body, which is the fullness of him who filleth all in all. God hath manifested himself to us in the person of Jesus, who is the embodiment of wisdom, and all revealed religion, and who of God is made unto us wisdom, righteousness, sanctification and redemption. And of his fullness have we all received, and grace for grace, not grace for work, O no! It is declared unto us by the pen of inspiration, that God hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of Jesus Christ, who hath abolished death, and brought life and immortality to light, through the gospel. Behold then, my brother, what manner of love is this which saves us. It is a divine love. It is from everlasting to everlasting, and when it is manifested to us poor worms of the dust as such, it causes us to rejoice in Christ Jesus, and have no confidence in the flesh. O what a glorious love that saves sinners, and what a wonderful woman is the bride, the Lamb's wife, as she is manifested in this world. She is the one whose husband is the Lord of all the earth, and who is the fairest among ten thousand, and the one altogether lovely. She is the one of whom Solomon says that she is a Shulamite, saying, "Return, return, O Shulamite, return. What shall we see in the Shulamite? As it were the company of two armies." Yes, my brother, we see the company of the two armies in every believer in Jesus, and these are at war with each other. One is from above, the other is from beneath.

One is of God, the other is of the devil. One leads us into obedience, the other in disobedience. The one brings an offering unto God of the shed blood of Christ, the other brings an offering of the ground, and of his own, like Abel and Cain. The one is brought into the kingdom of God by spiritual generation, the other is brought into this world by natural generation. Thus by the new birth, the two armies are made manifest in and to the believer. And then commences the warfare. The two armies are Esau and Jacob, the flesh against the Spirit, and the Spirit against the flesh, so that in this battle we cannot do the things that we would. But thanks be to God, who giveth us the victory through our Lord Jesus Christ. To him be all the praise, now and for evermore.

My dear brother, I will try to bring my scribble to a close, as I fear I have written enough of the wanderings of my mind to weary you in reading them. I have written a part of my thoughts as they have passed through my mind. It seems to me so mixed up, after reading it, that I fear it will be of no comfort to you. But if it is of any satisfaction to you, then read it to the church at Cottonwood, and give God all the glory for enabling me, a poor, miserable sinner, saved by grace if saved at all, to comfort one of God's humble poor. I had thought to write to you and to the church when I began; telling them of how badly I had treated them in not writing them before. I feel as though I had been guilty of treating the church, where God gave me a home, with contempt, through my neglect of them. I do hope the brethren will forgive me this wrong, and bear with me in my weakness and imperfections. I will ask an interest in your prayers. I am hardly able to be about, but I would

thank the Lord that it is as well with me as it is. I do not know when I can come to see you, as my health is so bad. I send my love to the brethren and sisters.

I remain your brother in hope, though the least of all,

G. B. COUNTS.

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## EDITORIAL NOTICES.

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### TO OUR CORRESPONDENTS.

To many of our correspondents we must indeed seem indifferent and negligent, in not answering their kind and encouraging letters, but could they know how fully our time is taken up in the work on the SIGNS, we feel sure they would extend to us that forbearance we have ever had to depend upon in our feeble efforts in conducting the publication of the paper.

We have on our desk many precious letters written to us personally, some dating back a year or more, which we have been hoping to get the time to answer, but every day brings urgent duties in the business of the office that demand immediate attention, and so time goes on without the letters being answered, until we fear the writers must think we did not appreciate their kind and brotherly assurances of love and fellowship. This, my dear brethren and friends, is not the case, for we do most highly esteem your epistles of love, and deeply regret our inability, and lack of time, to write in reply the answers that we feel indited in our heart as we read your correspondence. We make this general explanation and apology hoping it will be acceptable.

Write on, we need your encouragement, and may the Lord bless you for your long forbearance with your unworthy brother.

B.

**EDITORIAL.**

MIDDLETOWN, N. Y., MAY 1, 1899.

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 SONG OF SOLOMON III. 1-4.**

By night, on my bed I sought him whom my soul loveth: I sought him, but I found him not. I will rise now, and go about the city; in the streets, and in the broad ways, I will seek him whom my soul loveth: I sought him, but I found him not. The watchmen that go about the city found me; to whom I said, Saw ye him whom my soul loveth? It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me."

Brother I. F. Varnes has requested some thoughts upon the above named verses. Perhaps no Scripture has seemed more clearly to represent the exercises of the heart and mind of the soul that needs and seeks its Savior, than does this. Perhaps we have quoted no Scripture more frequently than this, when trying to point out the peculiar exercises of one who is walking in darkness beneath a felt sense of the absence of the object of the heart's chief affection. We feel willing to write of such things as have seemed clear in our mind concerning this portion of the word. This is the language of one who has felt the power and sweetness of the Savior's love and presence in the past, but who now mourns his absence. There seems to be no question here in the mind of the bride, of the fact that her heart is filled with love to her Husband and Lord.

There is here no question in the mind concerning past seasons when the delight of her soul was present. But now there is, for some reason, a departure that is known and felt; and the soul cannot be satisfied when the beloved one is absent. This then is the language of one to whom Christ has been revealed, and who has walked in the light of his countenance, for no others can so desire him. It has not seemed to us that this language so well represents the first exercises of the quickened soul, who finds himself condemned, and who feels the need of salvation, because at this time in the experience there is a seeking to the deeds of the law, for peace and justification, and as yet Christ has not appeared in the fullness and glory of his salvation, and the soul does not yet know of his grace and mercy. The speaker in this language does know how blessed the presence of the Savior is, and so longs for it, when he is absent, and will not be content until the beloved one is near again. As soon as one glimpse of Christ is vouchsafed to the heart, the vision can never be forgotten. Though it may not seem to such a troubled and condemned soul, that this vision is for such an one as he, and he cannot appropriate the blessed hope that appears in this glimpse of light, yet there will always be an intense longing for a renewal of this light. Jesus will ever appear to that one afterwards most glorious and lovely. It is as if one should have been born in a dungeon, and to the years of knowledge should have never seen one ray of light, but some day a ray of light pierces the darkness of the dungeon, and falls upon the eye. What beauty must appear to those startled eyes in this solitary beam of light. It may be but one faint ray, and may vanish in a moment, but henceforth the vision will be cher-

ished in that heart, and there will be eager desires and searchings for a renewal of it. Before that one could desire the light, he must have seen the light. Before one can desire Christ, he must have seen Christ. The spouse, in the text, speaks of and seeks after one whom she has known. It may be that she does not even know the name of her loved one, and perhaps does not know that he is her Savior, but there is such beauty in him that she cannot rest without him. In our own experience, if we may be allowed to speak especially of it here, we saw something of the beauty and glory of the way of salvation in Christ, and admired and wondered, and were glad in it for some days before it even occurred to us to ask whether we were interested in this great salvation. This had been the great question with us for several years until now, but for several days we rejoiced in the glorious Savior as the one way of salvation, before it was given us to feel some assurance that he had given himself for us. The spouse in the text rejoices in a Savior found, though now she mourns his absence. This expression of earnest desire is not confined to the words of the text under consideration. The Scriptures are full of similar expressions, which present the longings of that heart which has once known the Redeemer, that he may always be sensibly present with his loved ones.

The words of the text are all appropriate, and suit the condition of the soul that is here described. There is nothing out of place or incongruous in the word. It is first said to be night: "By night upon my bed I sought him," &c. When Jesus is absent it is nighttime with the soul that loves him. His presence makes the day of his chosen ones. But yet, in another sense, as night speaks of rest, as

well as of darkness and trouble, the spouse is represented as having been with his bride when the shades of evening came on. It was then a time of resting, and peace, and quietude in the heart. The Lord has taken his loved ones to himself, and there communed with them. All other things are set one side. Even the toil that is commanded in the service of the Lord has given place at the will of the Master to a time of close communion with him. In this view of the matter, night is a time of special peace and rest, in communion with the Beloved. It is the presence of Christ that makes night to be a time of resting to his beloved. Such a time of resting is implied in the text first. But now out of sleep, as it were, the bride awakes, and finds her Beloved gone. And now it is night indeed. There is no more rest; peace has departed, and unrest has taken its place; my Beloved is gone, and I know not where he is; I cannot rest here. O, how dreadful is the night! How gloomy are the shades of darkness! Prisons without Jesus, are palaces with him; night that was a synonym of rest, with Jesus, without him, is a time of trouble and distress. When Jesus was nigh, the heart felt no fear, but now there are dreary forebodings, and darkness that can be felt. The soul can no longer rest; it must seek for the presence that is gone, and the repetition of the words, "I sought," shows that the seeking was earnest and continued. There is a feeling for the Lord in the soul. He cannot be seen, and his voice is dumb, but yet he may, after all, be near. So there is a seeking, and a seeking again, but he is not found. "I sought him, but I found him not." How mysterious are the dealings of the Lord with his own. Out of the state of rest, where we would abide always if we could,



he arouses us by withdrawing himself. Thus he makes us learn that we cannot do without him, and that it is his presence only that makes our rest and joy. Without such experiences we might settle down and be at ease in Zion, and conclude that all is well, and that no one need be careful or watch for us. So we are awakened to again find out how weak and helpless we are, so that we may learn again that we cannot do without our Keeper and Redeemer. By such times of absence we learn once more what we are so prone to forget, our constant need of him. As soon as we realize his absence we begin to search for him. It must be so. The plants of grace in the soul seek to the light of the Sun of righteousness, just as do the plants of earth to the sun in the natural heavens. There is no conscious effort, no sense of duty fulfilled, but it is the law of their being to seek to the sun. When Jesus hides his lovely face, the heart must seek him, and can have no rest until he is again found. The spouse could not remain quiet when her love was absent. What folly to talk about the duty of seeking after God. The parched earth must seek after the precious rain and dew. The troubled soul must seek for comfort, and the lonely believer must seek for him who can bid all loneliness depart by his very presence. The spouse was not fulfilling a duty when she sought the Beloved upon her bed. It was the dictate of her own heart. No command could cause her to cease from seeking; no command could cause that she should seek more earnestly.

But he is not here. Shall I remain here until he returns? No, the desire of the heart will not allow of this. When we declare in the presence of men who know not of these exercises, that our God

will never entirely forsake us, and that no matter how rebellious we may be the Lord has received gifts for us, they say, "Why then do you not rest?" You need not seek for him, they say, for he, according to your faith, will come to you again. Also they say, "You believe that all your seeking will not bring him one moment sooner than his purpose is to bless you, Why trouble yourself to seek him at all then?" All this seems very plausible to the mind that knows not God, nor the preciousness of the dear Savior. It is true that Jesus will come again; it is true that our seeking will not hasten his coming one moment, but it is also true that there are longings in the heart that will not be stilled. The word must be fulfilled, and it is fulfilled where the Lord says, I will be inquired of by the whole house of Israel, to do these things unto them. The Lord works in the heart to desire his presence before his presence is felt, and such an one cannot rest with listless and faint desires, but must seek, and go forth to seek. The seeking upon the bed represents, as it seems to us, that seeking in the heart which goes on without any outward expression of it. It is a voiceless cry. No ear hears it, but the ear of him for whom it goes forth. But now the Lord will bring his own out to the light of day, and so the unsatisfied heart drives the longing one out to go into the streets of the city, and in the broad ways thereof, to seek her Beloved. This is to attend upon the services of the sanctuary, to be found where believers congregate, and to inquire in all the order and ordinances of the house of God, for the dear savior. But preaching and ordinances do not bring him to the heart. Christian company and sympathy do not avail. In all these things, though precious places to be in, he is not found.

The streets of the city are beautiful, but only when Jesus is near. There is nothing to satisfy such longings in all the city when the Lord cannot be found. If Jesus does not appear, all preaching, and christian conversation, and sympathy, and ordinances, are vain. It is his presence that makes them valuable. So in the city she found him not. She is being tested. Her true love for her Beloved must be made to appear. It must be seen that the Lord works such a work of grace in the heart, and such desires for him, that nothing can satisfy but him. The heart must still cry out for the living God. But such souls will be found out; they cannot be hid. There will be some evidence of seeking, that those of spiritual mind can see. So it is said, "The watchmen that go about the city found me; to whom I said, Saw ye him whom my soul loveth?" How often in attendance upon the word has it seemed to such ones that the watchmen have found them, and how often the question has been asked, "How could that minister know all about me?" The preaching, the testimony of those who seek Jesus, has found such an one out, and perhaps interpreted to that one the desires which he himself did not understand before. The preaching has come down into the heart, and has traced out its most secret workings, and its faintest and most hidden desires. The watchmen have found her. This is their business. Then, as the soul sees that it is discovered, the question ever ready, comes up again, "Saw ye him whom my soul loveth?"

But the answer is not yet found. The watchmen cannot tell where or when the beloved of the soul will be found, and so there is meaning in the following expression, "It was but a little that I passed from them, but I found him whom my soul loveth." The Lord will teach us our

entire dependence upon him for all spiritual blessings. The watchmen cannot bestow them; they cannot even tell one where he will find them, but the watchmen can tell that such seeking souls shall find what they seek. They can tell of the joy of this finding, and of the sorrow of his absence. They can speak of the glory of his presence, and talk of his power, and of what they have themselves seen and tasted of the word of life, but each one must find the Lord by revelation of himself to them. No one can reveal Jesus to another. The Lord is a very jealous God, and so he will not divide his glory. No servant of God shall claim any praise for the peace which may come to those who are sought out by them. No soul shall find the Lord in such a way as to give any praise to his servants in the matter. It is after coming to the watchman that the Beloved is found. It is always so. But let us notice that it is said that he is found but a little after. We believe that this is common christian experience, that when the Lord has in the course of one's experience brought the soul and the testimony of the watchman close together, he designs soon to bless that soul with the revelation of Christ. How many of the people of God have gone where others go, and where they have themselves been accustomed to go, and have felt that there was a special finding out of their case in the ministry of the word, and yet have not found in it the revelation of Jesus, as they desired. But is it not the case that soon the Master has appeared to them? It is as we are enabled to look beyond the watchmen, beyond the church, beyond all ordinances, and all our own efforts of every name and kind, that we are prepared to come where Jesus is.

Now the deep anxiety of the soul is

again expressed in this, that having found the precious one, the soul will not let him go, and holds him fast, until he has come to the home of love with them, and they both abide in the fold, in the sanctuary of God. Jesus comes, shall we say, a willing captive to his spouse? The spouse comes as a willing captive to him. The strong and overmastering desire of the heart is expressed in the sentence, "I held him, and would not let him go." It is not will worship; it is not self will, but it is the strong expression of such a want as no one else can fill; we must have Jesus or we die. It is the expression of love, that we see in these words. Love clings to its object; its hold is not easily broken. Having found him whom the soul loves, the whole heart goes out to him in wonder, love and praise, and blessings arise from the full glad heart to him who has loved and saved, and in whose presence is fullness of joy. Such experiences are not given without the preparation of seeking what we love supremely. They are given again and again in the life of all the Lord's people.

We leave these remarks. We have foreborne to refer to many of those Scriptures in this wonderful song which bear upon the same truth, lest we make this article too lengthy. We trust that what is here written may be of some comfort to brother Varnes, and to others. Brother Varnes has of late been bereaved of a companion, and no doubt he has felt that he needed the presence of his Lord. May it be granted to him.

C.

#### THE LAST OPPORTUNITY.

As will be seen by last page of cover, we are closing out the books of Editorials below cost, and when these are gone it will be impossible to get them at any price.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### ROMANS V. 3-5.

AGREEABLE to a desire of sister Peck, we offer a few remarks in regard to the working of tribulation, &c., in harmony with all other things, for the special good of God's people, and the glory of his own great name. The inquiry is made, "How does tribulation work patience, and patience experience, and experience hope that maketh not ashamed?" In reply, suffer us to ask, What could christians know about the grace or the action of patience, if we had no trials or tribulation? Suppose that we were placed in circumstances of perpetual joy and ease, we should know something of gratification, but in that condition we could never become acquainted with patience. Nothing short of tribulation can call forth into exercise the principle and grace of patience, and it is on that account the apostle says, "Tribulation worketh patience," and in the same connection, of one of the graces of the Spirit working in harmony with all the other graces, that "patience worketh experience." This was illustrated in the case of poor old Job. The apostle says, "You have heard of the patience of Job, and seen the end of the Lord." The end, or design of the Lord, in Job's tribulation, was that in the final issue, Job might have occasion to record his experience of the dealing of the Lord with him, throughout that dreadful conflict. "I have heard of thee, by the hearings of the ear; but now mine eye seeth thee." This is the difference between theory and experience. He had heard before, but now he had actual experience. And it is so with us; our patience in tribulation stores our mind with rich experience of the divine goodness. Jeremiah also had

tasted the wormwood and the gall, and had, like David, waited patiently for the Lord, and this had given him experience which strengthened his hope. My soul, said he, hath them still in remembrance, therefore, I have hope. Thus his tribulation worked patience, and patience experience, hope. But what kind of a hope would we have if we were destitute of experience? We remember our experience, and all the way the Lord our God has led us, and our hope is revived, and we say with the poet,

"His love in times past, forbids me to think  
He'll leave me at last, in trouble to sink;  
Each sweet Ebenezer still rising to view,  
Confirms his good pleasure to help me quite through."

This hope being well grounded, and supported by actual experience of the loving-kindness of our covenant God, will never fail, or make us ashamed. The makers of idols shall be ashamed, and they shall all go to confusion together. But they that trust in the Lord shall be as Mount Zion. They shall not be ashamed nor confounded, world without end.

MIDDLETOWN, N. Y., September 1, 1856.

#### THE INCARNATION OF THE CHILDREN OF GOD.

WITH a consciousness of the magnitude of the subject involved, and of our incompetency to elucidate the subject so as to remove all darkness or doubt from the contemplation of it, we propose to submit such views as we have, to the consideration of all who feel an interest in the investigation of a subject which is so profound as to excite the admiration of angels, and so boundless as to mock every human essay to comprehend its limit. The incarnation of our blessed Redeemer is, without controversy, a great mystery. "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on the world,

received up into glory."—1 Tim. iii. 16. And yet the participation of the children of God of flesh and blood, and the incarnation of the Son of God, are placed on the same ground, and based upon the same principle, by the inspired apostle in his epistle to the Hebrews ii. 14, "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same." To our mind, this text is a key to the subject, so far as we may be favored with the Spirit's teaching to enlighten us on the subject. So far, therefore, as we can comprehend the mystery of godliness in the one case, we have an illustration of it in reference to the other. When we read that Christ is come in the flesh, that the Word was made flesh and dwelt among us, and that he also likewise took part of the same flesh and blood of which his children are partakers, we very naturally and unavoidably infer that he had an identity and did exist as the Son of God, as the Head, Life and Immortality of his body, the church, before he partook of flesh and blood; and that his participation of the same was not to make him the Son of God, nor to make him the life and immortality of his church (for he was their Head and Life before); but he took part of the same for the purpose which is distinctly stated in the text, namely, that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. That Christ did so exist before his advent, is so fully established by Scripture testimony, that but few have the audacity to deny it. But whether denied or admitted by men, the matter is settled in the divine testimony, "But when the fullness of time was come, God sent forth his Son."—Gal. iv. 4. He had a Son to send, and he was

a Son before he was sent, when he was sent, and shall continue to be the Son of God after he shall have delivered up the kingdom unto the Father, and the Son, as such, shall be subject to him that hath put all things under him, that God may be all in all. (1 Cor. xv. 28.) "Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things."—Eph. iv. 9, 10.

It being established that Christ did exist, not only as God, but also as the Son of God, the only begotten of the Father, and as the first-born, and before all things, and at the appointed time, when the fullness of that time had come, he was sent forth, and the Word was made flesh, and dwelt among us; so the doctrine of the incarnation of his children, together with that of their previous existence in him, is exemplified. They were created in him, chosen in him, preserved in him, saved and called, according to the purpose and grace which was given them in him before the world began. And all spiritual blessings (past, present, or to come, that the saints ever have, or ever will or can enjoy) were given them according as God hath chosen them in him before the foundation of the world. (Eph. i. 3, 4.) Their spiritual, eternal life was given them in Christ before the world began, as their earthly, fleshly life was given them in the earthly Adam, in time. John says, "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life."—1 John v. 11, 12.

We now pass to consider the development of these relations. These children

in Christ were, in the matchless wisdom of God, destined to partake of the life of the natural Adam. This participation, however, had nothing to do in making them the children of God, any more than the incarnation of Christ had in constituting him the Son of God; for the relationship of sons or children was, as we have proved, as perfect before as subsequently to that participation. The two headships were, according to the counsel of God, to be developed. The first, in the order of time, was that Adam which is of the earth; the second, is that Adam, or seminal head, which is the Lord from heaven. The one is natural, the other is spiritual. In the creation of the earthly Adam we have the creation of all that constitutes the outward man, or earthly bodies of the children of God; and the reception by them of this earthly nature is that wherein they are made partakers of flesh and blood. This, of which they were to partake in Adam, was provided for them in his creation, marked and identified in the foreknowledge, predestination and election by which they were chosen and ordained to the adoption of children by Jesus Christ unto himself, according to the great pleasure of his will.

Viewed now in either headship, they were the chosen and peculiar people of God. And as there was a fixed period when the Son of God should take upon him the seed of Abraham, or in other words, when also himself should likewise partake of flesh and blood, so there was and is an appointed time when the spiritual, eternal life which was given to the saints shall be made manifest in them personally and individually, and when they shall be born of the Spirit, of an incorruptible seed, by the word of the Lord, which is immortal.

In the exemplification of this by the incarnation of Christ, we have to consult the inspired record. The explanation of the angel Gabriel, who was sent from God to a city of Galilee, unto the virgin Mary, is clearly in point. The inquiry of the virgin Mary embraced the mystery: How can that spiritual, eternal life which God gave his people before the world was, become identified with that natural, earthly life which he gave them in the earthly Adam? To which Gabriel replies, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."—Luke i. 35.

So, after this example, that life by which God's people were identified in Christ before all time, is implanted in those persons, by which God's chosen people were identified in the earthly Adam. The Holy Ghost comes upon them, and the power of the Highest overshadows them. The incorruptible seed, not by the agency of man, but by the word of the Lord, which liveth and abideth forever, implants in them that spiritual, eternal life which was and is hid with Christ in God, by which is given to them "power to become [manifestly] the sons of God;" and they are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 13.

That body which Christ assumed when he was made of a woman, was a body prepared for him, and he adopted it, or in other words, took it on him, and thus became a partaker of the same flesh and blood that his children are partakers of; in that adopted or assumed body he suffered death, that body was laid in the grave, (but saw no corruption) was raised up from the dead, and finally ascended up into heaven, a spiritual, immortal body.

And so these earthly bodies of his saints are predestinated to the adoption of children, and have received the spirit of adoption, or implantation of the Spirit, and are sealed unto the day of redemption. Yet even we who have received the first-fruits of the Spirit (in receiving the spirit of adoption) even we ourselves do groan within ourselves, waiting for the adoption, to wit, the redemption of our body. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 11, 33; Eph. vi. 30. "Now this I say unto you, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—1 Cor. xv. 50. But though there is no flesh and blood heirship securing to us an incorruptible inheritance of glory, these adopted bodies from the Adamic stock shall be changed by the Spirit of him that raised up Christ from the dead; and this spirit of adoption shall quicken the mortal bodies in the resurrection of them from the dead, and they shall put on incorruption and immortality, and mortality shall be swallowed up of life.

That life which is born of God requires no adoption, for it was never out of the family; it was always identified with Christ, who is our life; but that which is to be raised up from the dead, being alienated, must be made nigh, and brought by adoption into the family of God. "I am crucified with Christ, nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. ii. 20.

As Adam is our natural life, and in him,

and in all that is Adam (which includes all that is born of the flesh,) we all die, so Christ is our life, our immortality, and in him we live. "I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."—Psalm xvii. 15; Job xix. 25-27; 1 John iii. 2, 3.

The subject contemplated in the foregoing remarks is by no means exhausted; it is rich, boundless and glorious; it involves the ground of our hope for heaven and an incomputable inheritance. If what we have suggested shall be blessed to the edification and comfort of any of the lambs of our Redeemer's fold, we shall not have labored in vain. Let the readers compare what is written, with the divine standard. What is not sustained by the Scriptures reject; but see that ye reject not what the testimony of God sustains. And may the Lord give you understanding in all things, for the Redeemer's sake; so prays one who claims to be the chief of sinners, and less than the least of all saints.

MIDDLETOWN, N. Y., September 15, 1856.

## MARRIAGES.

At the residence of Elder Hiram Campbell, Brunswick, Maine, August 21st, 1858, Arthur B. Palmer and Miss Nellie M. Moody, both of East Pittston, Maine.

## OBITUARY NOTICES.

George Albert Little was born in Carmel, N. Y., Nov. 27th, 1867, was the son of the late Hon. James D. and Virginia B. Little, and grandson of the late Elder Gilbert Beebe. His parents removed to Brewster in 1875, where they resided until 1879, when they returned to Carmel, where he remained until 1889. He attended Drew Seminary as long as that institution admitted boys; afterward entered school under the care of Mrs. Dr. J. Homer Smith. At the age of nineteen he took charge of the money order department of the Carmel post-office, the duties of which he discharged with such exactness and fidelity as to win the commendation of the Inspector, until April, 1889. In the fall of that year his health began to fail, giving serious concern to his friends, and at the solicitation of his mother, he spent the winter of 1889-1890 with her in Middletown. Mr. Little was of grand physique, proud of his strength and robust health until May, 1887, when he took a severe cold returning from North Carolina by boat, resulting in pneumonia, from which he never wholly recovered, though his condition did not seem alarming until the spring of 1891, when a severe hemorrhage revived the anxiety of his friends. He then went to Birmingham, Ala., and so far recovered that all anxiety ceased. He remained there with his sister, Mrs. Annie C. Cole, who was ill, until May, 1891, when her death so depressed him that his mother fearing the shock on his barely recovered health, he went, at her request, to Greensboro, Ala., where he remained until the summer of 1892, when he returned to Middletown, intending to engage in business partnership with his stepfather, Mr. John O. Bailey. But he had left his heart in Alabama, and after a few months returned there, and married Miss Imogen Inge, of Greensboro, a young lady of remarkable intellect, and a heart of sterling good, who was devoted to him as his health failed, and all hope of permanent recovery was gone. She attended him to different health resorts, and though but little more than a girl in years, her judgment, care and attention made his life of years of pain bearable. She accompanied him, with their little daughter, to Middletown, for a visit to his mother, in September, 1896. There he became rapidly worse, and returned to his home in Citronelle. The next summer his mother met them at Salem, Va. Last June a longing he could not resist led him to visit his native village, where he seemed to quite recover, gaining six pounds, which greatly encouraged himself and his friends. With glad anticipations for the coming summer, we parted with him. He began again to fail after the terrible blizzard of February invaded his sunny home, and on March 27th, he at last found rest in the sleep of death. He died at Citronelle, and was taken to Greensboro for interment in the Inge family plot.

His mother left home in response to a telegram re-



ceived Sunday noon, but receiving a dispatch at Washington that he had passed away, she returned to her little grandson, who had been taken ill the night before, and so was denied the sacred consolation of a last look and kiss on the face of her beloved son.

DIED—March 5th, at about 8 o'clock p. m., **Elder Thomas Reeder**, at his home in Niotaze, Kansas; supposed to have died of spinal meningitis. Deceased was born in the State of Indiana, Dec. 26th, 1841; his age was 57 years, 2 months and 7 days. His parents were Joshua and Mary Reeder. Mother departed this life about twelve years ago; father is still living to mourn the loss of his dear son, who was the oldest of a family of thirteen children, four boys and nine girls, two of the sons, Elder John Reeder, of Eldorado, Ill., and the writer of this notice, together with four of the girls, lives to mourn the loss of our dear brother. He was mostly reared up in Illinois, where he obtained a very common education, taught a few terms of school, after which he engaged for a time in the study of medicine. In the year 1867 he was married to Perneta Casey (nee Gregory) the widow of K. Masey. To this union was born six children, two boys and four girls, of which only two, one girl and one son, was living at their father's death, Charles N. and Mary Ellen, who are both married. If my memory serves me right, brother Thomas received a hope some time in the early part of 1868, and joined the Bethlehem church of Primitive Baptists, August 22d, of the same year, and was baptized by Elder J. Barnes, then pastor of the church. (This church was in Saline Co., Ill.) He was soon afterward liberated by the church to exercise a gift in public. The church becoming satisfied that the Lord had called him to the work, called for his ordination, and he was ordained to the full work of the gospel ministry, at the May meeting, in 1872, Elders James Tate and M. P. Moore officiating, and shortly afterwards was called to the pastoral care of the church, which he held until relieved from that duty on account of being too far away to attend meetings. In the year 1874, he came to Kansas, with his family, and the church came with him in an organized form, and located in what was then Howard County, in the bounds of Elk River Association, where he began the practice of medicine. Being very successful he built up a large practice. In his death the community have lost a good citizen; his patrons an able and sympathetic physician, his wife and children a loving husband and father, and the church a good, humble member, but a bold and able defender of gospel truth. The SIGNS was a favorite with him, but he read others of our papers. Brother was taken with a chill about midnight Saturday, which was followed with high fever, and he died near 8 p. m. Sunday. Having heard that he was sick, I came to his bedside about three hours before he passed away, but he was unable to recognize me. We did all

that we could do to relieve him, but it was the Lord's time, and we could only witness his departure. We sorrow not only that we shall see his face no more, but we comfort ourselves with this thought, that Christ is his life, and that death has no more dominion over him.

ALSO,

**Charles N. Reeder** departed this life March 11th, 1899, at the home of his mother, in Niotaze, Kansas. He died of spinal meningitis. Charles N. was the only son of Dr. Thomas and Perneta Reeder, living. He was born in Saline Co., Ill., May 24th, 1870, and died at the age of 27 years, 9 months and 15 days. He came with his parents to Kansas when four years old, where he obtained an education sufficient to do any common business, after which he went to California for a time, and when he returned he went into the drug business with his father, and shortly afterward was married to Rose Sanders. Unto them was born one child, which is dead. Charles N. was a sensible, winning, business-like man, and won the esteem and love of very many friends in the community, was a favorite with his father, who relied greatly upon him in managing his business. He was of a delicate constitution, and in bad health. The sudden death of his father was a severe shock to him, and as he returned from the funeral he was taken very sick, only lived about four days, being unconscious most of the time. I do not think he ever had made a profession of religion, but his mother told me that during the time he was in his right mind he was almost continually praying to God for mercy, and the forgiveness of his sins. Now for the consolation of his dear old mother, and his loving wife, his only surviving sister, his stepbrother and friends in general, that mourn their loss, it may be said, we have just cause to hope and believe that while his earthly body lies in the tomb, that in spirit he is with Jesus our Intercessor.

Elder Chariton spoke at the churchhouse, from the words, "Dust thou art, and unto dust shalt thou return." After which his remains were laid in the Jones Cemetery, beside the little babe that had preceded him.

NATHAN REEDER.

DIED—Oct. 25th, 1898, at Gloversville, N. Y., my dear husband, **Jacob Mowers**, aged 80 years. He was not a member of the visible church, although we have a good hope that his name is written in the Lamb's book of life. He loved to meet with the saints of God, which we have been deprived of for ten years past, which has been a great sorrow to us. Eight sons and two daughters survive him.

"It is not death to close  
The eye long dimmed by tears,  
And wake in glorious repose,  
To spend eternal years."

MRS. J. MOWERS,

THE providence of God often seems strange and unaccountable to finite mortals, doubtless because of our limited knowledge, as we are but "of yesterday, and know nothing." Thick clouds and darkness cover the throne of the Almighty. His way is in the sea, there is no tracing his footsteps. He touches us with his hand, we feel the stroke, but the cause and the reason are concealed. Blind, weak, helpless and exceeding sinful, what can we do but lay our hand upon our mouths, and in the dust cry, "Unclean, unclean," until such time as he lifts us up, and gives us help from the sanctuary?

It becomes my sad duty to record the death of our dear brother, **Y. C. Jenkins**, which occurred at his home in Loudoun Co., Va., Feb. 6th, 1899, at the age of about 41 years. His disease was "la grippe," popularly so-called, followed by pneumonia, which has desolated so many homes during the winter. At the time of his death his dear wife was prostrated by the same disease, and unable to go to his bedside to receive the last farewell from his lips, but a merciful God spared her life, and gave her sustaining grace to bear her heavy affliction. No woman ever had a more kind and loving husband than she had in brother Jenkins. May the good Lord be the "widow's husband" indeed, and a father to her fatherless son who is left her. Brother Jenkins was baptized by the writer, about eleven years ago, in the fellowship of Mt. Zion church, near this place. He became identified with the new School Baptist organization when quite young, but the Lord brought him to know the truth as it is in Jesus, and led him to his own banqueting-house. When he came out of the water, at the time of his baptism, he remarked, "Home at last." He proved the sincerity of the expression all his subsequent life, by showing his devotion to the church, its doctrine and order, both in word and in deed. He not only attended the appointments of his own church, but the meetings of the churches in the neighborhood, or wherever he could get to the assemblies of the Old School Baptists; always taking sister Jenkins with him. We have met with a sad loss, still I realize our mourning is largely selfish; grief is generally so. We feel assured that our loss is his great gain, for we believe he is at rest; his wearisome journey is over, and he has entered his eternal home. He has left us a bright example of how a christian should live, and how a poor sinner is saved. Meek and lowly like his Master, he manifested the Spirit of his Master, in his words and in his walk. I am sure the prayers of all his brethren who knew him, ascend to God for his afflicted family, and that grace and comfort may be given them, and that others may be raised up in the church to take the place of the precious ones removed hence.

May God have mercy upon Zion in these dark and trying times, for Jesus' sake.

J. N. BADGER.

ALDIE, Va., March 23, 1899.

**Elizabeth Abigail Nave**, wife of Henry T. Nave, died at her home near Lacombe, Linn Co., Oregon, Jan. 1st, 1899, aged 67 years. Her disease was typhoid and neuralgia. She was the daughter of James and Elizabeth Pasley, and was born in Indiana, moving thence to Fayette Co., Ill., and remained there. She was united in the bonds of matrimony to Henry T. Nave, in 1861. To them were born seven children, two of whom died in Illinois, the rest are now living. They moved to Johnson Co., Ark., in 1870. There they both professed a hope in Christ. In 1871, they moved to Benton County, but returned to Johnson County, where in the year 1872, both were received into the Old School Baptist church called Pleasant Grove, and were baptized by Elder Benjamin Griffin. In 1873 they drew their letters and went into the constitution of Sulphur Spring church, whence in 1875, taking out their letters, they came to Seio, Oregon, arriving there in October, 1876. They united with Seio church of Old School Baptists in 1877, where the fellowship of the dear sister remained till the voice of our blessed Savior called her hence; she enjoying the love and fellowship of the church by her godly walk and conversation. She has left them and her dear husband and five children, to mourn their heavy loss, and also to rejoice in the good hope (through grace only) that she is now in his presence, where there is fullness of joy and pleasures for evermore.

A funeral discourse was preached at the Fern Ridge schoolhouse, (where she had washed the saints' feet) by Elder Amos Horner, and the remains were laid to rest in the Fern Ridge Cemetery, until Christ shall come again to awake the sleeping dead. Amen.

EDWARD LOAT.

DIED—At her home at Nora Junction, Floyd Co., Iowa, March 14th, 1899, **Amelia**, wife of Wm. C. Brown. Amelia Stevens was born in Vigo Co., Ind., Nov. 21st, 1825, united in marriage to Wm. C. Brown, Nov. 12th, 1846. By this union six children were born, two sons and four daughters. Two sons and one daughter have gone before. Three daughters survive, Mary, the wife of A. J. Sallee, of Nora Junction, Elizabeth, the wife of Elder Garrett Murphy, M. D., of Garden City, Minn., Maggie the wife of L. E. Vaughn, of Buffalo Center, Iowa. Mrs. Brown united with the Old School Baptist church at Beloit, Wis., March, 1853, and was baptized by Elder Robert Jeffers, and has been a devoted member of that order during life, and died in the triumphs of faith. She will be missed by the church, but we mourn not as those without hope.

Her funeral was conducted by Elder E. A. Norton, of Hampton, Iowa, assisted by Elder M. L. Jackson and brother A. J. Tobberd, Thursday, at her home, after which she was laid away in the Rock Grove Cemetery, to await the resurrection morn.

E. A. NORTON.

THE death of **Betsy Robinson Mathews** occurred at her home near Logan, N. Y., April 25th, 1898. She was born in Putnam Co., N. Y., Dec. 5th, 1828. When she was about four years of age her parents came to Schuyler Co., N. Y., near Reynoldsville, where she resided until she reached womanhood. Sept. 5th, 1849, she was united in marriage with Jeremiah E. Mathews. They lived happily together for over forty-seven years, when death bereft her of her dear companion. In early life she experienced a hope in Christ, and when about forty-nine years of age united with the Baptist church at Burdett, N. Y. She was ever a devoted christian, loving and fearing God, and always striving to do right. Her pure and loving character won her many true friends. She was a dutiful daughter, a kind and loving wife and mother. She was a great sufferer during her last sickness, which was of nearly five months duration, which she bore with great resignation. A few days before her death she called me to her bedside, and said she did not feel that she could live long, but felt that it would be well with her after death. We have lost a loving mother, and though we deeply mourn our loss, we feel it is her eternal gain.

The funeral was held at her late home, April 27th, 1898, Elder Chas. Bogardus officiating: burial in Logan Cemetery. L. E.

OUR dearly beloved brother, **T. M. Crowder**, was born in Alabama, December, 1826, and died Dec. 16th, 1898. His father died when he was young; and his mother moved to Tennessee, and lived one year, and then came to Texas, and located in this (Morris) County, where he was reared to manhood. He married and settled near where he was raised, living honored and respected by all who knew him. He served his country during the civil war, as Lieutenant of Texas Calvary, with honor and distinction. His first wife died, and in December, 1866, he was married to Mrs. Mary Moon, with whom he lived happily until his death. He had several children, and stepchildren, all were as one family. His last illness was attended by his loving wife, children and friends. All was done that could be done, but the summons came. Though he suffered much, he was patient, and willing to obey the call, praising the Lord most all the time. Our dearly beloved brother had a little hope in Jesus, which he kept secret many years, but in 1887, he told it to the church at Spring Hill, (which was near his home) and was received, and has since lived in honor to the sacred name of his blessed Master, and to the cause, and was greatly beloved by the brotherhood generally. He never failed to be at meetings, unless detained by sickness. His body was consigned to the grave on the 27th, after some words of comfort was spoken by the writer, and Elder D. M. Jenkins, to a large congregation of relatives and friends, to await the full redemption from the grave.

May the Lord bless the dear, sorrowing family, and enable us all to say, "The Lord gave, and the Lord has taken away, blessed be the name of the Lord." May we all profit by his example, and finally rest with him, is the prayer of your poor pastor, for Christ's sake. Amen.

J. E. KNIGHTEN.

DIED—August 14th, 1898, sister **Lucy Barnett**, in the 57th year of her age. Sister Barnett had been a sufferer for the past two years, and in the last few months had failed rapidly. She finally went to Toms-ville to a specialist, to have a gall stone removed, but in a few days was brought home a corpse. Our dear sister was a member of the Cane Run church, and was one of those quiet, inoffensive, orderly walking persons, which give strength to the church. She was faithful in her attendance, uncompromising in the faith and doctrine of God our Savior. Salvation by grace was her theme and song. She was untiring in her labors of love to benefit others. She leaves a devoted husband, four sons and three daughters, with many relatives and friends, who mourn her absence, as well as the church, an irreparable loss. It can truly be said of her, she sleeps in Jesus, that blessed sleep.

Her funeral was the most largely attended that I ever witnessed, which spoke the high esteem in which she was held. May the Lord in his mercy remember the family, the church and friends, that their end may be peaceful and tranquil like hers.

P. W. SAWIN.

NEWCASTLE, Ky.

DIED—At her home near Needmore, Fulton Co., Pa., Jan. 28th, 1899, brother **Dennis Mellott**, aged 73 years, 8 months and 28 days. He was married to Miss Mariah Hess, in November, 1849, to whom were born thirteen children, five daughters and three sons are still living, and all were present at the funeral. Brother Mellott was baptized by the late Elder Thomas Rose, in 1872, and was one of the members in the constitution of the Fairview church, which profession he adorned with a godly walk till his death. Brother Mellott was strictly honest in all his dealings, ever remembering the golden rule, "Do unto others as you would have others do unto you." I have lived a neighbor to him for forty years, all of which time has been spent in perfect friendship. He never tired in serving the church, both financially, and in entertaining those that attended our meetings. He filled a number of offices in the township, and one term of County Commissioner.

His funeral took place on Jan. 31st, 1899, where the large gathering of people, on so rough a day, attested the high esteem in which he was held. The writer tried to speak words of comfort to the bereaved friends, from 2 Tim. iv. 6-8, followed by some re-

marks by brother T. R. Palmer, after which his body was laid to sleep in the cemetery at the Sidling Hill meeting-house, till God shall descend with the voice of the archangel, to awake that sleeping dust, and fashion it like unto the glorified body of our risen Savior. He leaves to mourn, our sister, his dear companion, with his children, two brothers and one sister, with a host of other friends, besides the church, but we trust our loss is his eternal gain. May the Lord be a Husband to his dear companion, and a Father to his children, is our prayer.

AHIMAAZ MELLOTT.

NEEDMORE, Pa., March 27, 1899.

## POETRY.

### A PRAYER.

CLEANSE, O Lord, my leprous soul;  
 Thou art able if thou wilt;  
 Let me hope for such as I,  
 Thy most precious blood was spilt.  
 I am blind, and cannot see  
 How to walk the narrow way;  
 Let thy Spirit be my guide,  
 And I ne'er shall go astray.  
 I am palsied, halt and lame,  
 And a sinner poor and lean,  
 But I know, most gracious Lord,  
 If thou wilt canst make me clean.  
 Like a beggar at thy door,  
 I a crumb of mercy crave;  
 Thou art able, and I know,  
 To the uttermost can save.  
 I in weakness perfect am,  
 Cannot do the things I would;  
 I would love thee more and more,  
 Cease from sinning if I could.  
 In thy presence I'm ashamed  
 Of my ragged, tattered dress;  
 I am destitute, O Lord,  
 Clothe me with thy righteousness.  
 Then with joy shall I look up;  
 Thou my prayer will not despise;  
 Who ought to my charge shall lay?  
 It is Christ that justifies.

MRS. H. TUTTLE.

## APPOINTMENTS.

If the Lord will, I will be with brethren in Kentucky as follows: Tuesday night, Wednesday and Wednesday night, May 2d and 3d, at Mt. Sterling; Thursday morning and afternoon at Mt. Carmel; Saturday and Sunday, May 6th and 7th, at May's Lick; Tuesday at Sadieville; Tuesday night at Georgetown; Wednesday and Thursday at Little Flock.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

## DO NOT SEND CHECKS OR BANK DRAFTS.

By a new agreement entered into by all the banks throughout the country, a charge will hereafter be made on exchange for checks or drafts. This will make a cost of from ten to twenty-five cents for us to pay on every check or draft received. So please send post-office money orders, or register your letter with the money in it, or if more convenient, express money orders may be sent, as there is no charge on them for collection.

G. BEEBE'S SON.

## MEETINGS.

MAY meeting will be held with the Sidling Hill church, Fulton Co., Pa., commencing on Friday before the first Sunday in May, continuing over Sunday. Friends will be met Thursday, at Hancock, Maryland. A cordial invitation to all is extended. Will not our ministering brethren remember and visit us?

E. V. WHITE.

MAY meeting will be held with the Broad Run church, near Poolesville, Montgomery Co., Maryland, commencing on Friday before the second Sunday in May, lasting over Sunday, at which time we hope to meet with many brethren and friends, especially our ministering brethren. Trains of B. & O. Railroad will be met at Barnesville Station.

E. V. WHITE.

## ASSOCIATIONAL.

THE Baltimore Old School Baptist Association will be held, the Lord willing, with the Ebenezer Church, in Baltimore, Md., beginning on Wednesday before the third Sunday in May, 1899, and continuing three days.

THE Delaware Old School Baptist Association will be held, the Lord willing, with the Welsh Tract church, at Newark, Del., commencing on Wednesday before the fourth Sunday in May, (24th, 25th and 26th,) 1899, and continuing three days.

THE Delaware River Old School Baptist Association will be held, the Lord willing, with the church at Kingwood, (Locktown) N. J., commencing on Wednesday before the first Sunday in June, 1899, and continuing three days.

THE Warwick Old School Baptist Association will be held, the Lord willing, with the Middletown & Wallkill Church, at Middletown, N. Y., to begin on Wednesday before the second Sunday in June, 1899, and continue three days.

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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. 67.

MIDDLETOWN, N. Y., MAY 15, 1899.

NO. 10.

## CORRESPONDENCE.

WAYSIDE, Kansas, March 17, 1899.

DAVID BARTLEY—DEAR BROTHER:—  
You are on my mind so much, and in order to relieve it I will write you, that you may know that I am still living, but am very weak and feeble, just recovering from a severe spell of sickness, which laid me up the latter part of November last. The doctor says I have killed myself at hard labor. It looks now like I will never be able to labor but little, if any more. But I, as you perhaps know, in my younger days was so badly afflicted that several times my life was despaired of; yet the good Lord has spared my unprofitable life until this present time, and has kept me here for some purpose, I know not what. It seems to me that I am the least and most unworthy of all God's creation. The older I grow, the greater sinner I feel myself to be. O! I feel sometimes to cry out, How can God be just in saving me, a poor, sinful wretch? I will give you a short sketch of my travels, since I first received a hope. This was in the year 1854, some time the latter part of May, or first of June. Previous to this time I cannot say I was a

bad boy; that is, indulged in bad habits, as the manner of some was. I never swore but one oath, and that was when I was about ten years old. My associates often said to me, “If I was as good as you are, I would have no fears about going to heaven.” This flattered me, of course, but I did not feel that I was any better than they were.

My parents, as you know, were Regular Baptists, and were very strict on us children; this is, perhaps, why my moral character and deportment were moulded as they were. Father frequently had preaching at our home, and it seemed like such curious preaching to me, so different from what we were used to hearing from the Arminian preachers, that I could not understand it. My surroundings were such that I heard at least a dozen Arminian sermons to one Baptist sermon. I was taught to read the Bible at home, but I did not understand it; yet it was quite a comfort to me afterwards.

The fear of death and hell never troubled me, as it apparently did others. I thought of death and its consequences. If I should die, where will I go? And there must be a preparation for death, but how to make that preparation I did



not know, but rested in this hope or belief, that if the Lord takes me away, he will prepare me for the change. For I was all this time doing the best I could, as I thought, to meet death and its terrors.

But at the time, as stated above, the United Brethren were holding a protracted meeting at Heth's old schoolhouse, in Harrison Co., Indiana. An Irish preacher by the name of Huston was running the meeting; he was a great revivalist; no trouble for him to create an excitement. On the way to this meeting at night, I and five of my cousins were together, and one of them proposed that if I would join the church that night, they would all follow me. "No," I said, "I am not fit to belong to a church." "If you are not fit, we would like to know who is," said they. "Well," I said, "if I shall take a notion to join, I want you all to follow me, and be as good as your word," to which they agreed. After the preaching was done, they called for mourners to come to the mourners' bench, and be prayed for. While they were singing the hymn, "Alas! and did my Savior bleed," such a feeling sense of a Savior's love for such a miserable sinner as I felt myself to be, I cannot express. The tears ran down my cheeks. I hid myself as best I could, to keep others from noticing me. I did not go to the mourners' bench, for I felt that it was no place for poor, unworthy me. But I resolved to go home and search the Scriptures, and see whether these things were so (the doctrine they preached). I slept but very little that night, imploring God to have mercy on me, a poor, helpless sinner. I am quite sure that I deserved his righteous indignation in thousands of instances, and deserved to be forever banished from his presence into

that place where hope never comes. "For thy righteous law approves it well." "I am carnal, sold under sin;" and unless thou dost intercede in my behalf, there is no hope for me. O lead me in the light, as thou art in the light. The next morning I went over to the mill, (for I was tending the mill and a grocery store for my father and uncle at this time,) and got my Testament, and sat down to read, and if possible to get some comfort from the Word. I opened the book to Matthew xxvi., and read the 37th verse: "And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt." The agony and awful feelings I realized cannot be told. I could feel that there were promises there for others, but none for me. When all to me appeared most gloomy, all at once my burden was gone, and it seemed to me I was in a new world, for I was filled with the love of God. I arose from my seat and went to the door, and such a beautiful sight I never beheld before nor since. All nature seemed to be praising God; the sun shone more brilliantly than I had ever seen it before; the birds were skipping about in the timber and upon the ground, apparently praising him; the boughs of the trees seemed to be bowing in humble submission to his will. I could see how poor, lost sinners were saved; that my sins helped to bear him down in Gethsemane, and to crucify him on the cross; that he bore our sins on the tree of the cross, and put them away

from us as far as the east is from the west. He cried, "It is finished." Yes, this glorious salvation, wrought out by the glorious Son of God, was fixed and free, and all my righteousness was as filthy rags. Then I could see that salvation was all of grace, and not by anything poor sinners could do.

I wanted to go to George and Jacob Bruce, and tell them my feelings, for we so frequently would converse on religious matters, both of whom joined the Regular Baptist church after this. But I was soon filled with doubts and fears, and thought sometimes there was no reality in what I had experienced, and that all was a delusion. I thought if I only had my burden back again, I could be more certain about it; but I never could feel as I had before, but instead of a load of sin, I now had one of doubts and fears. Brethren would frequently come to my house, and O how I loved to sit and listen to their conversation, while they were talking of the things of the kingdom. It seemed to me they were christians, as their conversation was almost altogether of spiritual things, and not of things of this world; and I was led to love them above all others, but never let them know of my feelings, and kept them hid as best I could. Yet it seemed they understood my case, for when I would go to meeting, it seemed like they were preaching directly to me. They could tell my feelings, my "ups and downs," much better than I could.

I felt a great desire to unite with the church, for I believed the Primitive Baptists were the church of Christ, and felt it my duty to confess my hope; but I was so unworthy, and felt that I was not fit for a place among a people that seemed so good, and manifested so much love for each other; and fearing that I would

deceive them, and maybe bring a reproach upon the church, I decided that I would not unite with them, but would go to meeting and enjoy the preaching, which, generally, was a great comfort to me.

Another stumblingblock to me was, the split or division in the church; one wing led by Elder Cornwell, (the Two-Seeders) the other, I am now satisfied, were and are the true church, which at that time were accused of holding too much to Arminianism. I was surrounded by both wings, and halted between two opinions for a long time. During this time I desired above all things to follow my Master in the ordinance of baptism, and I asked old father Lemmon if he, as a minister, could baptize a believer without his uniting with the church? He said he did not think he could administer baptism to one outside of the church. I thought a little strange of his answer, but I made the best of it I could. I could not live as I desired, for my mind was often filled with things which I knew were sinful, and I thought that a child of God could not be troubled in this way. I greatly desired to live free from sin, but alas, I could not, and up to the present time I find myself wandering from the paths of christian duty.

In November, 1857, I married a young lady, whose parents and connection were all Arminians. Everything that they could bring to bear on me was tried, to turn me from my faith and the doctrine I believed; but it all failed. Then resort was had to abusing and vilifying the Old Baptist brethren, which was very hard for me to bear or endure. When heaped on myself, I could very well endure it, but for my brethren to be misrepresented, was very hard for me to endure. Yet I could but rejoice, if I could believe I was worthy to suffer for his name's sake.

The question with me is, Do I love him? I sometimes have doubts and fears that I am not one of his little ones; but he knoweth them that are his.

Many times I found myself preaching while asleep, to large congregations; but it was only a dream. And thus I lingered on, until the fourth Saturday of September, 1886, I went to Salem church, Harrison Co., Ind., and gave a reason for my hope, and to my surprise, I was received, and on Sunday, two weeks after, I was baptized by Elder Frank Williams. I then felt that I should spend the rest of my days in more peace and happiness than I had heretofore done, for I had done my duty. But alas! Brother Short came over from Kentucky, and remained with us some three weeks, and on our meeting day at Salem church, he insisted on me getting up and opening meeting for him, as he felt very unwell. I told him he must excuse me, for I could not do it, but at some future time perhaps I would feel more like taking up my cross, and that he must excuse me this time. There was a large crowd gathered on that Sunday morning; we went into the house; the hour for services came; he called on me to pray. O, what a burden! I tried to pray, and what I said I never could tell. I felt so bad and ashamed of myself that I wanted to get away from there as soon as possible, for I felt that the brethren, too, felt ashamed of me, as I knew that I fell so far short of their expectations; and knowing as I did, that the Salem and Hopewell churches were making calculations on me to take the pastoral care of them. I felt that I never could do this, being, as I thought, so unfit and unprepared for such a high and noble calling; so little, so insignificant, nothing, and less than nothing and vanity; how lean and destitute I felt myself

to be of things pertaining to God's kingdom.

Now, I thought, I will go to the west, and look out a location, and move there. So I started on Tuesday after the meeting above spoken of, hoping that by so doing my mind would be relieved of this burden. And another object I had in view was, that I could get a piece of land for each one of my children. Passing from the southeast part of Kansas to the southwest, I located two quarter sections of land, fifteen miles south of Dodge City. Returned home to Indiana; sold our property, consisting of two good homes or farms, and in the spring of 1887, moved to the State of Kansas, and settled on the land above described; erected a dwelling-house, (sod) and otherwise improved it, and from 1887 to 1890, never so much as raised the rent of any crop we planted. I soon found I was in a part of country where farming never could be made a success, and having, the greater part of the time, seventeen in family to support, in three years I was stripped of everything I possessed; even my land I was compelled to mortgage to support my family. I could neither live there, nor get away. Drouths, and the hot winds or simoons destroyed our crops every year. So to get away from there, I received means enough from my folks in Indiana, to help me get out of this drouthy country, into the southeast part of the State, (Kansas) where I now am trying to live and support my family, and to maintain my honor and integrity, and to contend for the truth, in the midst of Ishmaelites of all shades, who preach another gospel, yet not another, but a perversion of the gospel.

My home church (Salem, in Indiana,) importuned me to return there; and brother Ritter, of Kentucky, wrote me an

interesting and comforting letter, begging me to go back home, and take charge of Salem and Hopewell churches, as it was impossible for him to continue to visit them any longer regularly. But, brother Bartley, I fear it is too late now. I have had so much trouble in mind, in reference to my duty, (if it was or is my duty) that it is so shattered I can never be of any use anywhere. If I ever had any talent for this work, it has been taken from me, and given to another more worthy. I have always thought my brethren were laboring under a mistake when they would speak to me of this matter. For I have always felt that I was too little, insignificant and unworthy, and not even fit company for the saints; but if I could only set back in some secreted corner, and listen to their conversation and preaching, and be at the feet of Jesus, to honor and glorify his name, was the height of my ambition. But O, how disobedient I have been! how derelict in regard to my duties. "O wretched man that I am! who shall deliver me from the body of this death?" "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

During my life I have been afflicted, sometimes sorely afflicted, and at this writing am not able to walk but very little at a time. But through all these afflictions the goodness and mercy of the Lord have been with me, and his grace has sustained me. The loss of all my worldly possessions does not trouble me, for the world seems to be crucified to me, for I have no love for it or its allurements. But the loss of my two little boys, one seven and the other eleven years old, was a heavy stroke to me. Yet I was compelled to say, "Lord, not my will, but thine be done." The Lord

gave, and he takes away, blessed be his name.

There are a few good Old Regular Baptists scattered around here, but no church near. What a comfort the SIGNS is to us out here, where we have no preaching, to get and read the good and precious letters written for it columns, by yourself and others. It comes to us semi-monthly, laden with good news. Write me, and pray for me when it goes well with you.

Permit me to subscribe myself your unworthy brother in afflictions, and in hope of eternal life which is in Christ Jesus our Lord,

AMOS ZENOR.

THIS letter from our deeply afflicted, yet greatly blessed brother Zenor, is so touchingly comforting, though sorrowful, that I send it to you. I knew him well from 1863 until he moved west, since which time I had not heard from him till this letter came. He was always a most excellent man, in whom was no guile. Should you give his letter to the dear brotherhood in Christ, it will soften and comfort many hearts. It is sent without his knowledge, as I have not yet written to him, for I feel that such a testimony belongs to the Lord's saved people, and will glorify him in their hearts. I trust that some who read it will feel it in their hearts to write to our sorely chastened brother, for his good cheer and comfort. The Lord sustain, strengthen and comfort him in his afflictions and sore losses, and with him all the meek and humble poor in spirit.

Your brother in tribulation,

D. BARTLEY.

CRAWFORDSVILLE, Ind.

CRAWFORDSVILLE, Ind., March 18, 1899.

MY DEAR BROTHER:—Brother Watson, of Danville, Ill., has sent me quite unexpectedly the inclosed synopsis of a sermon preached by his pastor. I send it to you as requested. If you will at your first convenience publish this I shall be thankful.

Your brother, I trust, in sincerity,  
S. B. LUCKETT.

#### SYNOPSIS OF A SERMON

PREACHED BY ELDER B. F. QUERRY, AT  
THE PRIMITIVE BAPTIST HOPEWELL  
CHURCH, VERMILION CO., ILL.,  
SUNDAY, FEB. 19, 1899.

“DEAR BRETHREN, SISTERS AND FRIENDS:—I will call your attention this morning for a short time to Paul’s language as recorded in 1 Cor. xv. 10, which reads thus: “But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain.” If we would know the force of these words of Paul, we should know that he had been a vile persecutor of the saints, and had hated them with an almost unspeakable hatred. But he was not that way now, he had been changed. We will take a look at him before the time he was brought under the reign of grace; also after he was changed.

#### BEFORE BEING CHANGED.

1. He was mad at them. (Acts xxvi. 11.)
2. He persecuted them. (Gal. i. 13; Acts xxvi. 10, 11.)
3. He was an unbeliever in Christ. (1 Tim. i. 13.)
4. He was unwilling to serve Christ.
5. He was a rebel against God.
6. He loved that which was sinful.
7. He did all he could to destroy the church.

#### AFTER BEING CHANGED.

1. He now loves them. (Romans xii. 9; xiii. 8–10.)

2. He now sacrifices everything for their benefit. (Phil. iii. 7, 8; 2 Tim. ii. 10.)

3. He is now a believer. (Gal. ii. 20; Heb. x. 39.)

4. But he is now willing to be Christ’s servant.

5. He is now a loyal subject.

6. He now loves righteousness.

7. He now does all he can to build it up and support it.

In fact he is now a righteous man, and no longer a wicked man, and he is now regarded by all christian people as one of the best, and most devoted to his Master of any man that lived in his day. Now if we can learn what the power or means was that changed him, then we will know how sinners are saved. But if we do not learn this, we will just keep on guessing upon this matter, and never learn the truth. We will now examine, for awhile, the supposed means of salvation, such as the Word, or Scriptures. Most of the christian professors claim that the Bible is the means of salvation or regeneration. If this be so it failed to make Paul a christian. But some may say that he did not have the advantage of reading the Scriptures before his conversion, and therefore he did not have the means of salvation. Well then let us examine this a little, and we will see that he was raised up in the school of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God. (Acts xxii. 3.) This teaches us that he had a religious education, and belonged to the sect called Pharisees. (Acts xxvi. 5; Phil. iii. 5.) These texts show that he was even a professor of religion, and that he had read the Scriptures, and therefore if the Scriptures could have made a good man of him they would have done so, but they did not. So we see reading of the Scriptures did not take the depravity out

of his heart. A man that hates Christ and his people is depraved. Thus we see no ordinary means can reach him. Paul was blinded by the god (evil spirit) of this world, and being so, the Scriptures could not reach his darkened understanding; no ordinary means could reach him. The Bible is history, prophecy, facts and arguments, and this is what we call ordinary means. No ordinary means can raise the dead, open the blind eyes and deaf ears. You cannot argue the evil spirit out of men, it will not go out by argument. To make a christian of a man that is not one, is like raising the dead, opening blind eyes and deaf ears, and casting the devil out of people, and it requires a greater power to do this than is contained in a historical statement, or an argument. Christ never tried to argue the evil spirits out, but he commanded them to go out, and he cast them out. He did not use argument against them as a means or force to drive them out, but he uses a stronger, a mightier force, to expel them. I call this force an extraordinary means, a supernatural means. This is the means that God uses in saving sinners. God must use a means in order to save that possesses greater power than sin. Sin is strong, and a great power, but grace is stronger, and a mightier power. (Romans v. 20, 21.) Sin abounded, but grace did much more abound. Sin reigns to death and kills, but grace reigns to life, and makes us alive, and saves. Grace does not wait to find merit in us before it begins to reign. Had it so waited, it never would have reigned over Paul. We see that grace overtook him while he was on his way to Damascus, with letters of authority to bind the saints, whether they be men or women, and bring them bound to Jerusalem, (Acts ix. 1, 2,) and this grace

stopped him in his bloody career. No, grace did not wait until he repented, but brought him to repentance. Yes, grace was triumphant on that day. Saul heard Jesus speaking to him, and he (Jesus) called him. Saul (Paul) is now no longer the proud, hateful, unbelieving, arrogant, rebellious, stubborn, self-willed, unwilling, persecuting pharisee. Grace by one mighty stroke overthrew all these evil principles, and he could now say in the language of our text, "By the grace of God I am what I am." He thus attributes this great change to grace. The good Lord by grace had brought about this delightful change. This is the way and manner that Paul, a sinner, was saved.

We have now learned how God saved one sinner. Then Paul became a great teacher among the people, not to teach them how to be saved, but how they are saved. When this change took place with Paul we regard him, from that moment, a saint, a christian at heart, and the Lord had done it all so far. Jesus had not even waited until Paul became willing. Paul had not, until Jesus changed him, been willing to be a follower of Christ, or to be a christian. Yet many tell us that God never changes men, or makes them christians or saints, until they become willing to be such, but Paul's conversion contradicts this doctrine. What say you, friends?

We now come to examine for a short time the latter part of our text, "And his grace which was bestowed on me was not in vain." We have considered in the forepart of these remarks how wonderful is grace, and the wonderful change it made in Paul's character. It would be very strange indeed, if after being the recipient of the greatest of all blessings, if he should fail to obey his Master in all

the years remaining of his life. He did so, and herein is where Paul shows the wonderful power of grace, not only to change the vilest heart to a loving one, that delighted to follow in the footsteps of his dear Master, and so he says, Gal. i. 15, 16, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood." That is, he obeyed the gospel at the first opportunity, and thus he sets forth an example, and becomes a pattern to all them that afterwards believe on Christ. (1 Tim. ii. 16.) Paul never, no never, at any time told the believers to stay out of the church, or refuse to obey God as long as they could, but he exhorted them to obey at all times. He told them (Acts xx. 20,) that he had kept back nothing that was profitable to them. Paul was a man that believed in God's people obeying the gospel. He had been baptized at the first opportunity after he had received a good hope in grace, and he wanted all of God's children to do as he had done. (Eph. iv. 1; v. 1, 2. In these texts he exhorts them to follow after the Lord; to walk in love as dear children. I believe with every power of my heart that they should do so. In this we see that the Lord intends to govern his children largely by the use of his Word, and in doing so he thus educates them. In his Word we can learn his will toward us, and just what he would have us do. If the Bible is a true book, we can learn in it the Lord's will. In the Bible we find the Lord's commands to his children. I will call your attention to a few of them: John xiv. 15, "If ye love me keep my commandments." He did not say, merit them, but keep them. We know that

keeping his commandments is obeying them. None can obey these commandments, and remain in the ranks of unbelievers. The church is the house of God, and pillar and ground of the truth. (1 Tim. iii. 15.) One of the objects of this house is to furnish a religious home for God's people. His children are required to separate themselves, and be a congregation of the Lord. This congregation is not a worldly organization, it is the church set up by our Lord, and is called the kingdom of heaven. This kingdom is not of this world, it is heaven's kingdom, and you, dear friends, must belong to it, or you will not be obedient to the gospel. All that have a good hope in our dear Lord Jesus should belong to this church, or kingdom. This kingdom is the most delightful place on earth. How can you, poor, hungry child, remain out of the church of your dear Savior? Your poor heart is now hungering for the sweet fellowship of those that are members of the church of Christ. The way to obtain fellowship in the church of our blessed Lord, is to come and confess your sins; yes, come and tell us what a poor sinner you are. We are not anxious to hear you tell of your goodness, O no. You feel that you are destitute of goodness; well then just come and tell us that you are a helpless sinner, and have nothing to trust in but the grace of our Lord Jesus. Come and tell us this, and you will gain the fellowship of God's dear children. But I fear you feel you may be deceived in what you call your poor experience, for you do feel that your experience is very poor, and you mourn because it is not a bright experience. Perhaps you weep often because your experience is not as bright as many preachers' are, that you have heard from the pulpit. If this is your condition,



come and listen to me a little time, and I trust that I will, by God's help, be able to help you to have confidence in what you call your poor little experience. Tell me, do you love those that you believe to be God's dear people? Yes, I see it in your tears. Now listen to what God says in his Word for your comfort: "We know that we have passed from death unto life, because we love the brethren."—1 John iii. 14. "Every one that loveth, is born of God."—1 John iv. 7. My dear friends, can you not believe these statements? Yes, you do believe the Bible, and hold it to be the most sacred book of all books. This Bible says, that "every one that loveth, is born of God." Again, Do you believe in Christ, that he is the only Savior of poor sinners, and is not your hope of heaven based on him? Do you not feel in your heart that it would be vain to trust any other being? Do you not sometimes ask him to pity you in your lowly condition? Now hear him in his Word again speaking to comfort the lowly: "He that believeth in me shall never die."—John xi. 26. Here, my dear, trembling brother, is a promise to you, You shall never die. John tells us, 1 John v. 1, "Whosoever believeth that Jesus is the Christ, [Savior] is born of God." Do you believe that statement? If so, you believe the gospel. Our Bible says, that believers have passed from death to life, that they are justified, that they are born of God, that they are the children of God, that they shall not come into condemnation, that they shall be saved, that they shall never die. O, rejoice in this, you dear, humble believers. There is a glorious rest waiting for your poor weary feet yonder, where Jesus is. His eye is on you, he will not forsake you. He died for you, yes, he suffered that awful ignominious death for you,

that he might bring you to God, (1 Peter iii. 18,) and he will do so. (John vi. 37, 45.) These sayings are most precious; they are blessed promises to God's poor, hungry children; they are the true sayings of God. But I want to ask you one more question; it is this, Do you fear the Lord? Yes, you say, I fear him, and sometimes I tremble at his Word, and you would give all that you have in this world, to know that it would go well with you in that day. God speaks again to comfort you: "For as the heaven is high above the earth, so great is his mercy toward them that fear him."—Psalm ciii. 11. Again, "His mercy is on them that fear him, from generation to generation."—Luke i. 50. Again, "In every nation he that feareth him, and worketh righteousness, is accepted with them."—Acts x. 35. One more, "Then they that feared the Lord spake often one to another; and the Lord hearkened, \* \* \* and they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."—Malachi iii. 16, 17. This fear that you have, is only another proof that you are one of God's dear redeemed ones. His mercies are on you. You are accepted with him. He says you shall be his when he makes up his jewels. You are one of the Lord's jewels, and have cost a price of more infinite value than all the gold of earth. The cost was the heart's blood of our dear Master. Our dear Master now speaks to you as he did to the dear ones who lived when he was on earth. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." O, my dear brother, he means you; you that are tired of sin; you who labor so in sorrow, and that sin is such a heavy burden to. Yes, he means all such. He now tells you what to do: "Take my yoke upon

you, and learn of me; \* \* \* and ye shall find rest unto your souls."—Matt. xi. 28, 29. That is just what you desire above all else. Jesus says come; yes, we urge you to come now. We invite all that believe, to come; all that love our dear Lord, to come; all that love his poor saints, to come; all that fear the name of the Lord, to come; all the meek, all the lowly, all the humble, all that would follow Christ, to come. Yes, come and prove your faith by your obedience. This is the way to honor that grace that has done so much for dying men and women. By joining the church of Christ, you honor God, you honor Christ, you comfort the saints; yes, you strengthen them, you show your faith, you obtain the rest that Christ promised, and you will receive an abundant entrance into the everlasting kingdom of our Lord Jesus Christ. May God bless you all."

STARBUCK, Wash., Feb. 25, 1899.

G. BEERE'S SON—DEAR BROTHER IN THE COVENANT OF GRACE:—I have a manuscript from Elder B. S. Pate, a reproduction of a discourse delivered by him at our last December meeting. It is upon the subject of the new birth. I will send it to you, and if it meets with your approval, our brethren are anxious to have it published in our family paper, the SIGNS OF THE TIMES. I am, as I trust, your brother in hope,

WM. B. MARTIN.

### JOHN III. 3.

"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."

The kingdom here spoken of seems to me to be the kingdom of our Lord or the church militant, and in her triumphant state. Now in order to understand the

lesson which our Savior designs to teach, let us examine some of the conditions. We find with regard to this matter, that according to God's decrees and purposes, there was to be a change in the order of things. There was to be a change in the priesthood, and in the administration of the kingdom. Henceforth, instead of being justified and blessed with temporal blessings, for keeping the law, men were to be blessed through faith in the Lord Jesus Christ. Now, the time had come for the fulfillment of his word, spoken through the prophet, saying, "I will make a new covenant, with the house of Israel, and the house of Judah." Now, instead of the law of God being written upon tables of stone, it must be written upon fleshly tables of the heart. Instead of its being an earthly kingdom, over which wicked kings ruled, it was to be a spiritual kingdom which is not of this world, but which is of a different and higher order of things. This is that kingdom of which Daniel prophesied that the God of heaven should set up a kingdom, and it shall stand forever. Therefore, as there was to be such a change in the order of things, from a natural state, to a spiritual and higher state of things, it was needful that there should also be a change in man. In order now, for man to see, or enter into, or know the things of this kingdom, he must be born again. He must be made partaker of the nature of the kingdom. He must possess a different mind, different affections and different qualifications, in order to prepare him for this kingdom, and for this reason he must be born again. Now this was beyond the comprehension of Nicodemus. He could not understand how a man could be born when he was old. It seems that he thought that the Jews were the only recognized people of God, and that

he would be saved by obeying the law of God which had been given to them. In this he was wrong, for there is but one way to enter the kingdom of God, and that is to be born of God. This is why the Savior said, "Ye must be born again."

In connection with this, let us examine the nature and condition of man. Man is of this world, and of the earth earthy, and by nature a sinner, possessing a natural mind which is enmity against God, and is not subject to his law, and neither indeed can be. By this mind, man reaches out for, and grasps the things of this world, its honors and glories. I sometimes think if it were possible for us to enter the kingdom of God, or heaven, as we naturally are, there could be no peace, nor happiness for us there, because we love the opposite. We love the world and its glories. Now as man is the creature of God, God having made him and pronounced him very good, how came he to be possessed of this opposite or sinful nature? In answer to this, we find that ever since our mother Eve was deceived by the devil, the serpent, in the garden of Eden, and thus conceived lust, or a desire to become as God's knowing good and evil, the same lust or desire has been in the human mind, and this mind is never satisfied. It is said that Alexander the great, after he had conquered the world, was not satisfied, but sat down and wept because there were no more worlds to conquer. And we see the same spirit or desire, manifested in the minds of rich men to-day. They are striving to own and control the world, and to bring all things in subjection to their own wishes, and thus become gods of this world. Thus we see the opposite to righteousness: enmity, made manifest in the minds of men. To my mind this evil nature or sinful mind is of that old

serpent the devil, for God said, "I will put enmity between thee and the woman, and between thy seed and her seed."

Now, dear brethren, I am far from desiring controversy upon this subject, but will merely try as best I can to set forth some of my understanding of it. I cannot find where the human family according to natural generation is of the devil. The following is proof to the contrary: Jesus said to the Jews, "Ye are of your father the devil, and the lusts of your father ye will do."—John viii. 44. If the devil is their father, it must be true that they are his children; yet our Savior also said, I know, "Ye are Abraham's seed." How could they be Abraham's seed, and the children of the devil at the same time, unless it is because he is the father or originator of their sinful or carnal minds? Then again the apostle Paul in speaking to the saints at Ephesus, and the faithful in Christ Jesus, says they had "walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others." The above shows clearly that there is no difference in man by nature. Yet we find that Paul says that these same persons of whom he said the above things, were the same of whom he said that God had chosen them in Christ before the foundation of the world, that they should be holy and without blame before him in love. They were, he declares, predestinated unto the adoption of children. Thus it appears that in our relation to the world or flesh there is no difference in men. All possess the same nature with its lust and love for the world

and its glory. And it appears also that God, who is omnipotent, absolute and all-wise, has predestinated us unto the praise of his glory, and that we should be conformed to the image of his Son. Now seeing what we are by nature, in order that we may be conformed to him we find the necessity of being born again, and of being made partakers of that heavenly nature. I cannot find, dear brethren, where any part of the man is born again. Neither do I find that this fleshly man is made spiritual; but it remains flesh, and possesses a fleshly or carnal nature still. Here it seems hard for me to define myself, but it appears to me that this is a fulfillment of the prophecy where it is said, "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." In this there is no part of our nature changed, no part of this fleshly man made spiritual, but we have the Spirit of God within us, and this is what I believe the new birth is. Paul says, it is "Christ in you, the hope of glory." It seems to me that this is what we call being born of the Spirit. It is the Spirit of the Lord within us. It is said that the Spirit is life. It is this our Savior said he would give his people. It is the Spirit of life. This, I believe, Paul meant when speaking to the saints at Ephesus he said, "You hath he quickened," thus putting his Spirit within them, which is life. How is this accomplished? Our Savior illustrated it by the figure of the wind, saying, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." We cannot see the wind, but we can both see and feel the effects of it. These are some of the effects that we see in the new birth;

the same feet and limbs that took the man to dens of wickedness, now carry him to the place of worship, and the same lips and tongue that profaned the name of God, now lisp forth his praises. Why is this? Is it because any part of our nature is made spiritual? No; it is the Spirit of God working in you both to will and to do of his good pleasure. This appears to be set forth by a parable spoken by the Redeemer, recorded Luke xi. 21, 22, "When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." It seems to me that this strong man is our carnal nature dwelling in peace, with nothing to disturb the mind or conscience until the stronger than he comes in, which is the Spirit of God. This spirit binds, or overcomes; it does not cast out, but subdues, or brings into subjection, the strong man. Thus we see the Lord coming and taking possession of his own, that which he had purchased with his own precious blood. Thus he leads them about and instructs them, and keeps them as the apple of his eye. In all this the strong man or carnal mind is not cast out. And it appears to me that this is the reason that our bodies are still fleshly, so that their subsistence must still come from the earth, and our minds are used in making this provision for ourselves. In our experience we realize the fact that we still have a mind that is enmity against God, and from this source arises the continual warfare, and by this the flesh lusteth against the Spirit, and the Spirit against the flesh. So our nature is not changed, but only subdued. But what becomes of this body, this chosen vessel of mercy? Paul tells us that this body is sown a

natural body, and raised a spiritual body, and that this mortal shall put on immortality. Thus this body shall be born from the grave, prepared to enter the kingdom of God and enjoy its fullness.

Dear brethren, I have abbreviated to avoid making this too long, and it now appears to me that I have only given an outline of the subject. It is at your disposal.

I remain, as I hope, your brother in gospel bonds,

B. S. PATE.

[WE have carefully read the above sermon, and think that while our brother has used some forms of expression that seem different from what we have been accustomed to using when dwelling upon this subject, yet we in substance see eye to eye upon the matter. It has never been our view that any part of the flesh is made spiritual in the new birth. By the flesh we do not mean simply this body which by and by shall be conveyed to the grave, but the whole natural man, soul, body and spirit. But we do believe with our brother, that what the Master called "being born again," is the coming into the man of another life or spirit, taking control, and leading the man to depart from iniquity instead of running after it. We know by sorrowful experience that we still have a sinful mind and will, which sometimes carries our literal body in ways that we would not. The conflict is not between the body and the mind, but between opposing forces in the mind itself. While the man in none of his parts is as yet made spiritual, still it is the man, the whole man, who is said to be born again. And, as said before, we have understood that it is the coming in of the stronger man, the Spirit of God, to dwell in the man, so that henceforth the life of Jesus is made

manifest in our mortal body, not, as our brother has well said, by changing, but subduing; so that Paul could say, henceforth sin should not have dominion over the believer. Sin indeed wages a warfare against him, but it never shall rule over him again.—ED.]

KANSAS, ILL., April 1, 1899.

DEAR BROTHER BEEBE:—I send you herewith a letter I received a day or two since from our dear brother, Elder J. G. Sawin, for your consideration, and publication if you think proper. It has been but seldom of late that we see anything from the pen of Elder J. G. Sawin, and as this letter shows so clearly the humble and meek disposition of its writer, I think your readers would enjoy reading it. I take the liberty of sending it to you without first obtaining his consent to do so. As he states in his letter, I have known him for years, (about forty) and have always admired his humble christian walk.

I remain yours in hope of eternal happiness after death,

JAMES M. TRUE.

MATTOON, ILL., March 28, 1899.

ELDER JAMES M. TRUE—DEAR BROTHER IN CHRIST:—I hope it is not presumption in me in thus addressing you or others of the household of faith by the endearing term, "dear brother," yet I am made to hesitate sometimes when I attempt to do so. My unworthiness outweighs my confidence, and brings me face to face with a question difficult of an intelligible answer. Am I justifiable in calling the Lord's people *my* brethren, when there is so much in me that is at variance with what that term implies? You know me, and have known me for years, and as you have borne with me in the past, I trust you may yet continue to do so.

Yesterday and to-day have been stormy days, and I have been out but little, and I just thought that I had not written you for some time, and would now do so, and perhaps hear from you in return for my poor effort. I have been kept so close this winter, and have been out so little, that now and then I feel as if I wanted to see some of the brethren, and talk about things other than matters pertaining to the world. Were it not for brother Spitler, whom I meet often, it seems that I must surely become wretched and miserable. There are so few in this city, as elsewhere, that understand the language of Zion, or if they do, I do not, and intercourse with them, for the promotion of spiritual comfort and encouragement, is equally unproductive of good results. They do not seem to know anything of the joyful sound that I hope occasionally greets my ears, and sends joy and light into the soul. But is it possible that all the popular notions and ideas of Christ and his teachings, are after all founded on the teachings of Christ and the apostles, as is claimed by every denomination that teaches for doctrine the commandments of men? I cannot think so for a single moment. I may not be what I profess to be, I may be a stranger to the covenant of promise, without hope and without God in the world, may be forever barred from his eternal presence, but yet his doctrine, the doctrine that exalts Christ, commends him as a complete Savior, and renders undivided praise to him in all things, is the doctrine that will endure when all earthly thrones and kingdoms have crumbled into dust. His grace and power is seen in every chapter of the Bible, from Genesis to Revelations. It is felt in the experience of every one of his children. Indeed, it is so engraved on the fleshly tables of their hearts, that

the least of the kingdom knows its meaning, and rejoices in the matchless sweetness of it, and if every Bible was burned up, and the ashes cast to the four winds, the Word still endures, still lives, and will continue to live in the hearts of his children. It cannot be destroyed; because it is not of this world. The saints may be persecuted by their oppressors, may be driven from pillar to post, may be thrown in prison, burned at the stake, but even in all these trials there is a sweet consolation in the very present help of the Redeemer, who drives away the sting of death, and walks with them in the midst of the fiery furnace, so that the flames cannot kindle upon them. Thus they who trust in his righteousness, and lean upon his everlasting arm, have no danger to fear, as those who trust in horses and chariots, which is nothing more or less than their own works of righteousness, that neither possesses virtue or power, and can never take away one single reproach. Now all this, my brother, I feel to know, yet I doubt my own personal interest in the Redeemer's blood; the price paid for the redemption of Israel. These doubts would be driven away if I could but do so. They are in no sense pleasant companions. But be my portion heaven or hell, God is just, and his wisdom shines in every act, while the mouths of gainsayers are forever put to silence. In my sorrow, darkness and gloom, wretchedness and woe, many and weary as the hours have been, I dare not say, "Why hast thou made me thus?" Or, "Why, Lord, doest thou so to me?" I am but as the dust of the earth, and who am I that I should cry out against my God? He who does all things well, and errs not in his counsel, sees fit to lay his hand upon me; that is enough. Let his will, not mine, prevail.

But I must stop my rambling, lest I tire you. I was sorry to learn from your last letter that brother Owens was still in poor health. Poor, dear brother, my heart goes out in love for him and his dear companion. My wife still has a severe cold. As to myself, I am about as common.

I will close for the present. With love and kind regards to all, I remain your unworthy brother,

J. G. SAWIN.

NEWARK, Delaware, March 24, 1899.

G. BEEBE'S SON—DEAR FRIEND:—  
Find inclosed a selection from Hawker's "Morning and evening poor man's portion." If you think it worthy of publication, you may insert it in the SIGNS. I have the work, two volumes, containing a text for every day in the year. It is all excellent.

Yours,

G. W. LINDSAY.

"THE HIND OF THE MORNING."

(Psalm xxii.)

THE dying patriarch Jacob, under the influence of the prophetic spirit, pointed to the seed of Naphthali as a hind let loose. But it is the church, which points to Jesus as the hind of the morning. For he is indeed the loving Hind, and the pleasant Roe. It is sweet and profitable to observe in what a variety of methods the Holy Spirit hath seen fit to give sketches of Jesus. My soul, look at Jesus for thy present meditation, as the hind of the morning. Was he not from the morning of eternity marked under this lovely character? Did not the church speak of him, and desire his presence under the same character, when she begged of him that until the shadows of Jewish ordinances were passed away,

and the day of gospel light should break in upon her, that her beloved would be like a young hart or roe upon the mountains of Bether? And was not Jesus indeed when he did appear truly as the hind which the dogs that compassed him about, and the assembly of the wicked, inclosed? Did he not say in those unequalled moments of suffering, save me from the lion's mouth, for thou hast heard me from the horns of the unicorn? Yes, precious Jesus, thou art indeed the hind of the morning. In the morning of our salvation, thou camest over the hills and the mountains of our sinful nature, with the swiftness of the hind, and the loveliness and gentleness of the roe, to expose thyself to the serpent, and the whole host of foes, for the deliverance of thy people. And having tramped upon the lion and adder, and the young lion, and the dragon, and tramped them under thy feet, by thy death, thou didst overcome death, and him that had the power of death, that is the devil, and hast delivered them who through fear of death were all their lifetime subject to bondage. And now, precious Lord, thou art the hind slain, the food of the souls of thy redeemed by faith, until faith itself is done away in sight, and hope is swallowed up in absolute fruition. O, let the language of my heart daily and hourly correspond to that of the church of old, and during the shadows of ordinances, and all the dark clouds of unbelief and temptation, with which I am here exercised, let me still by faith behold thee as the hind of the morning, fleeing swiftly to my assistance, hearing and answering my prayers, leaping over all the mountains of distance which sin and unworthiness would throw up between thee and my soul, opposing all my enemies, and treading them under my feet, that would keep me from thee,



until that day, that glorious and everlasting day, which will have no night, shall break in upon my soul, and thou shalt then appear to my unceasing and uninterrupted joy, the hind indeed of the morning. Make haste, my beloved, and be thou like a young roe or a young hart upon the mountains of spices.

ROBERT HAWKER.

[How alike are the breathings of the hearts of believers in all ages. Such were the earnest desires of David and holy men of old, such were declared to be the desires of the church in the wilderness, such was the breathing of the writer of these meditations, and such are the desires of all who believe to-day. By these things, the friend who has forwarded this meditation for publication, is identified in spirit and experience with all who love God, though his name is not upon the church book. By what a great cloud of witnesses are the people of God surrounded, they extend from Abel down to those who are now witnesses of the power of living faith.—ED.]

DIGHTON, Kansas, Feb. 8, 1899.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—As it is time for me to remit for the SIGNS, I will also write a few lines to let you know that they are all the preaching I have, and that I do enjoy them so much. I do think the writers contend for the truth as it is taught in the Scriptures, both editors and correspondents (or the most of them). If I am not deceived in myself, I love the cause of truth, and his church, and I believe the Predestinarian Baptists are that church, and I love the Baptists. Their company and correspondence is a source of much comfort to me. Sometimes I wonder why, for I am often doubting whether I am one of the little ones or not. If I

am, surely I am one of the most unworthy, sinful weaklings of all the flock. I have this evidence, if I know anything, I know that I love the brethren. I have so little faith, when I hear of one after another of the Lord's servants, either in writing or preaching for the good and edification of his people, being called home to their eternal reward, I fear that there will be a lack of witnesses. Then again, I remember his precious promise, and feel that I will never doubt again, but this feeling of confidence does not last long. I find a few Baptists are scattered in this and Scott Counties, Kansas. But as yet I have failed to see them, though I thought that before this I would try and get them to subscribe for the SIGNS.

I would like to have your views upon Acts xix. 1-6. By giving them you will confer a great favor upon me. Nothing but truth will do us any good. If it is not asking too much, will the editors also tell me if it was the custom of the Primitive Baptist church, until the last thirty or forty years, for the oldest members to decide whether or not an applicant for membership should be received? I am told by some Baptists that it was never heard of until quite recently.

Your unworthy sister,

MRS. NANCY A. McCOY.

[WITH regard to receiving those who apply for membership in the churches, by the action of the older members alone, this is the first we ever heard of such a practice or custom anywhere among our churches, and we have had a membership among Old School Baptists for about thirty-six years. We have no hesitancy in saying that such a custom, if it does exist anywhere, is totally unscriptural. In all churches, great deference ought to be shown to the aged members, and their

advice ought to have earnest consideration by the church, but when consultation is ended, and it comes to the expression of the feeling of the church toward a candidate, the youngest member must have fellowship, and ought to express that fellowship before that candidate can be rightfully received, as much as the oldest member. If any one in all the church is not satisfied with the candidate, it matters not whether that member be young or old, the candidate ought not to be received. Fellowship is not a thing to be decided by age. An experience will appeal to the heart of the youngest, as well as to the heart of the aged. Yet, as said before, great consideration should always be paid to the opinion of the aged, because it is to be supposed that by reason of experience wisdom dwells in them, and the young believer will always feel great reverence for the aged, if indeed the love of God, and true humility dwells in him. But to say that the young have no right to vote in the reception of members, is to despise their youth. Not only have the aged no right to say that the young ought not to express their mind by vote, but on the other hand, the young have no right to withhold their opinion in the matter, if indeed they have formed one.

At some future time, we will try to comply with the request regarding Acts xix. 1-6.—ED.]

PHILADELPHIA, Pa., April 16, 1899.

DEAR SISTER JENKINS:—It seems a long time since I have written to you, and I am sure the loss is mine rather than yours. For several months past I have not felt inclined to write much, and I do not know that I can even guess the reason. If it is because I have at times been led through deep waters, then do I feel to be willing to sacrifice any pleasure of

my own, in the assurance that an exercise of grace is going on within me. Yet I realize, when I do not write that I do not receive letters. Yesterday and to-day my mind has gone out to you in christian love and fellowship, and I have wondered if you, too, are passing through deep waters. I have thought perhaps our exercises being similar might be a cause of my mind being drawn to you. The Lord does not require that two of his children should be together in the body, in order to walk together in the Spirit. The body of Christ is one body, having many members, yet each member acts and moves in unison with every other member of the body. But I cannot help thinking there is a similarity of experience, and a walking together in the Spirit at the same time that the minds of each should be drawn to the other. I love to write to my brethren and sisters when I feel that peculiar drawing, and a direct impression impelling me to sit down and write. As for duty letters, I am a poor hand at them, I cannot for the life of me find anything to say. What wonderful beauty Zion presents when her graces shine forth out of the suffering of her saints, whose suffering is in fellowship with the sufferings of our gracious Redeemer. Conflicts and deliverances call forth our continued praises unto the King of glory; for in our conflicts we are made aware of our insufficiency in ourselves to withstand the enemy. Therefore we look to him who hath said, "I will never leave thee nor forsake thee." As the Captain of our salvation, Jesus fights our battles, not with carnal weapons, but by the power of his word. And when we are delivered, he having opened our prison doors, he also puts a new song in our mouth, even praises unto his holy name. You, dear sister, have felt the sweetness of his pres-

ence in your dreadful loneliness. To you he has been a husband to the widow. He has strengthened you to live on, fulfilling your allotted time, in the sweet assurance that when he has accomplished his wise purpose in you on earth, he will take you to himself, where the dear partner of your life, which he gave and has taken away, has preceded you but a short time. Only for this blessed assurance how could you bear up day after day? In addition to this, he has given you the company, the sympathy and the fellowship of your brethren, and the privilege of listening to the proclamation of his word, which things are greater riches than the world can ever give. Then out of a thankful heart you offer sacrifices of thanksgiving and praise at the altar of his grace and mercy. If the way through which we are called to pass is strewn with thorns and thistles, our bleeding and torn feet cry out for the courts of Zion, while the bruised and bleeding heart seeks after, and pants for the living God. There are no depths of suffering, or of humiliation into which we may sink, but Jesus has been there before us in suffering, in humiliation and in death, therefore is he able to succor all that are tempted. And he does deliver all who come unto God by him. God's ways are far above our ways, both in knowledge and wisdom, because his ways are perfect. With our carnal blindness, through the veil of the flesh we cannot look into the perfect law of liberty, and know how to walk uprightly before God. My carnal nature keeps telling me all the time that I must do something which I am made to think is good and acceptable in the sight of God. But when I am so divinely favored as to see Jesus as the end of the law for righteousness, and the still small voice sweetly whispers, "This is my beloved

Son, hear ye him," then does the carnally built ladder, which I had reared heavenward, fall to the earth, and I find it has proved as valueless to me as did the brick and slime affair which was erected by some of old, and called the tower of Babel. When Jesus reveals his heavenly virtues, then do I find I cannot think a good thought, and certainly no good act can I perform. Saul of Tarsus verily thought he was doing a good work and serving God, until the heavenly light of divine truth flooded his presence, which light revealed to him many things, foremost of which was the voice which answered his question, "I am Jesus whom thou persecuteth," also that they whom he was pursuing to slaughter were the saints of God, and moreover that he himself was the "chief of sinners." I am made to fear and tremble when I myself think I am doing some good thing in the service of my Master, because I hope I know that in the invisible kingdom of Christ, wherein we live by the faith of the Son of God, the right hand knoweth not what the left hand doeth, and he that putteth his hand to the plow in the field of the spiritual Boaz, looketh not back to the world of carnal filthy righteousness, but with humble mien, and a contrite spirit, he presses toward the mark for the prize of the high calling of God in Christ Jesus. He does this with the clear knowledge that his life, his strength and every motion of his soul, and every exercise of his mind, is dependent upon Jesus, the hope of his salvation, and that without him he can do nothing. Therefore any act that is visible to his natural senses, and he thinks is good, is utterly condemned, and is not acceptable in the sight of God. It is only as little children that we can in any wise enter in the kingdom of our God. The grace of God sustains

us and builds us up in the nurture and admonition of the Lord, and through faith we are saved by his grace. As little children, we desire the sincere milk of the word, but like the apostle, when we have grown to be men and women, we put away childish things, and then we need stronger food, even the doctrine of the Lord, which drops as the rain, and the speech of God, which distils as the dew. A brother said to me yesterday, "I cannot receive preaching, or the reading of the Bible, with the same childish glee that I did in the first years of my pilgrimage." I asked him if he thought he could play marbles now, with the same childish innocence and glee that he did when in the first years of his natural life? There is no doubt a growth in grace, and a growth out of self, that when we do not comprehend it, we suffer and feel that our hope is vain, because we do not enjoy as we once did. Then do we moan and cry for days like the golden days of our youth, and with Job our cry ascends, "O that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness; as I was in the days of my youth, when the secret of God was upon my tabernacle." Such reflections, too, are good for us, because they make us to realize the goodness of God, and his merciful loving-kindness to us throughout all our journey.

I have not written as I hoped I could, yet I hope, dear sister, you will receive it, not because of the value of its contents, but as a token of my esteem and fellowship for you. We all send love. All are in usual health.

Affectionately your brother, in hope of life eternal,

B. F. COULTER.

[HAVING had the privilege of reading

the above letter, we have persuaded sister Jenkins to allow us to publish it. We have not obtained brother Coulter's consent, but we know him to be an honest man, and that he would not refuse to his brethren what rightfully belongs to them.—ED.]

633 NORTH CALVERT ST., BALTIMORE, Md., }  
April 18, 1899. }

DEAR BROTHER CHICK:—I wish to offer some thoughts upon the word "regeneration," found in Matthew xix. 27; xx. 16; Titus iii. 15. In the former connection, Peter had said, "Behold, we have forsaken all, and followed thee: what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, [kingdom] when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or land, for my name's sake, shall receive an hundredfold and shall inherit everlasting life." The word regeneration, is a Greek term. I learn that the word as rendered in what is called the Syriac version of the New Testament is, "the new world." I learn that the same rendering is given in what is called the Persic version. In the Arabic version, I learn that the word is rendered, "The regeneration that is to come," or "the age to come." The Jews often called it, "The world to come, or the kingdom of the Messiah."

There were no divisions of chapters in the word when it was originally written, therefore the first part of the twentieth chapter of Matthew belongs in connection with the closing part of the nineteenth chapter. The word "for," at the beginning of the twentieth chapter,

clearly places it in connection, and thus shows that it is a further illustration of the same subject. The Savior uses the term "kingdom of heaven," here, meaning the same thing as the word regeneration. He compares the disciples and the kingdom of heaven to laborers in the vineyard, in the gospel dispensation, or in the new heavens.

Then ye shall sit upon twelve thrones, judging the twelve tribes of Israel. This he said they should have in the new kingdom. For he said, ye have followed me for about three years in preaching the gospel of the kingdom to the poor, and in publishing the news of the kingdom, even a spiritual kingdom which shall have no end. In Luke xxii. 28, the Lord said, "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." I have heard the question asked, Was his new kingdom set up then? I reply yes, for he published the laws of the kingdom, and was hailed as King when he rode into Jerusalem upon the foal of an ass. He also said that he was King at the time of his trial, and they crowned him King upon the cross. He said in Matthew vi. 33, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Then again, in Luke xvii. 21, he said, "Behold, the kingdom of God is within you." Again he said, "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." It seems that this is proof enough that his kingdom was already set up.

Did the apostles give spiritual life to any? If not, it must have been in the setting up of his kingdom, that they had

followed him. Now he says, "But many that are first shall be last; and the last shall be first." This he said to Peter. Then he goes on to say, "For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard." Here we see that the Lord says this is like his kingdom. And all that follows up to the sixteenth verse of the twentieth chapter is intended as an illustration by parable, of his response to the question of Peter, "What shall we have therefore?" The first laborers had agreed for a penny a day. Now when he would settle with his laborers, those who had wrought but one hour were paid the same amount as the first, and also were the first to be paid. Thus he showed that in his new kingdom all was of grace, and not of works. Then he said to the disciples, "For many be called, but few chosen," to be eye-witnesses and judges as they were. God never has called any one, and then refused him.

I will now refer to Titus iii. 5. "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." Now, how are we saved but by the word of the gospel kingdom, and the renewing of the Holy Ghost? See Acts xi. 13, this will apply here, "And he showed us how he [Cornelius] had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell the words, whereby thou and all thy house shall be saved." He did so, and Peter came and preached the word of the kingdom, and the word was accompanied by the Holy Spirit. One was not without the other. Paul said to Timothy, that from a child he had known

the holy Scriptures, which were able to make him wise unto salvation, through the faith which was in Christ Jesus.

I will now call attention to the expression, the washing of water by the word, which I think to be the same as the washing of regeneration. And to Acts xiii. 26, which reads, "Whosoever among you feareth God, to you is the word of this salvation sent." "The Lord gave the word; great was the company of those that published it." From all this, it seems evident to me, that the Greek word regeneration, is synonymous with the new kingdom of Christ. I know that it is hard to forsake our preconceived ideas. I would, however, ask those who believe the word regeneration to be the same as the new birth, How could it read, We are saved by the washing of the new birth, and the renewing of the Holy Ghost? Is not the new birth the work of the Spirit? From every point of view the word must mean the new kingdom. The word is unintelligible from any other point of view. If the new birth is meant, why is there not some intimation of it in the context? The new kingdom is alluded to, time and again.

I remain your brother in hope,

JOHN THORNE.

[It will be remembered that in the SIGNS for May 1st, an article appeared written by brother Coulter, upon the same subject. Neither writer had any knowledge that the other was writing when each penned his views. We see much to commend in both letters. It had not been our own view that regeneration was the same as the new birth. It will be remembered that brother Coulter made a distinction between the two, in his letter. We do not understand that there is any difference in the substance of the views held by either of the

brethren. Brother Thorne confines himself to a discussion of the literal meaning of the word regeneration itself, in the only two places where it occurs in the New Testament. Brother Coulter was not writing particularly upon that subject. Our own view had been however that the word referred to something done in the new kingdom, rather than to the new kingdom itself. We think that in the expression, "That ye which have followed me, in the regeneration," &c., the comma should precede the phrase, "in the regeneration," rather than follow it. It is good and profitable to consider the meaning of the words in which the Holy Ghost has spoken to us. We commend what both of the brethren have written, to the earnest attention of our readers.—  
[Ed.]

ALTON STATION, Ky., Oct. 7, 1898.

DEAR BROTHER BEEBE:—As I have been accused of being an Arminian, I desire to state to the household of faith what I do believe. I believe that salvation is by grace, and by grace alone, and that it is wholly unmerited by the sinner. I believe that the sinner is dead in trespasses and in sins, and therefore can do nothing that is good. It is not of works, but of God that showeth mercy. I do believe that God has an elect people, and that none but the elect will be saved, whether I am one of the number or not. If I were to say positively that I am one of that number, I think that I should be a boasting pharisee. Paul says, "Who shall lay anything to the charge of God's elect?" Again he says, "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." "Elect according to the foreknowledge of God the Father." "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 to her, The elder shall serve the younger." "Not of works but of him that calleth." "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." How could I believe anything else, when election is Bible doctrine. I also believe in predestination. Paul says, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Thus predestination is Bible doctrine. I believe also that the pardon of sin, and the justification of the people of God, are alone by the blood and righteousness of Christ our Redeemer, and that his righteousness is imputed to all his believing children. I believe that the calling and salvation of the people of God are alike effectual and complete, and that he saves them by his reigning grace alone. I believe that the quickening, regeneration, and second birth of the saints, are effected by the irresistible power of the Holy Spirit, and that God's people are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Now, brethren and sisters, this is my faith. If this be Arminianism, then I am one.

Brother Beebe, I would be glad for you to publish the foregoing if you deem it worthy a place in the SIGNS,

but if it should be cast into the waste basket, all will be right with me.

Your brother in the Spirit, as I trust,  
J. J. WATERFILL.

[THE above is certainly Bible doctrine, and it is what Old School Baptists believe. Articles of faith are not to be considered as our standard, or authority, yet we do not see how to get along without them. They are but a synopsis of what those who write them believe the Scriptures teach. Should we meet a stranger in the flesh, who should claim that he ought to be received into our fellowship, because he believed as we did, we should want to know what he did believe, and we should not deem it sufficient for him to say that he believed all that was written in the Bible. Thousands say this, who do not believe Bible doctrine at all. Therefore, we should require a synopsis of what he understood the Bible to teach. This statement would be the articles of faith, which he would profess. Therefore it seems to us essential that churches should state what they do believe the Scriptures contain, in a series of articles, more or less numerous and complete.—ED.]

ADRIAN, Michigan.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—Inclosed I send you subscription price for the SIGNS another year; for we do not want you to send it to us at your expense, there are too many doing that now; after all you have written in regard to your circumstances. It seems to me I would either pay for them or stop them. I do not for a moment think of doing without the SIGNS as long as they are printed, unless we utterly fail in everything, for they are like a tried and faithful friend, they come to us just the same every time; full of beautiful things. My



dear old father was a life-long subscriber for the SIGNS OF THE TIMES, and we have taken them since his death. There is no time you cannot find them in our house, handy to pick up and read. I see no change in them, no departure from the old landmarks or doctrine of Christ and the apostles. The many contributors to its columns see eye to eye, and speak the same things. God's discriminating grace is their theme, they make no compromise or agreement with antichrist, but grace, free, unmerited grace, from first to last. I often think some of the letters are worth the price paid for the paper, though I can say nothing against any of them, yet sometimes one comes along that seems especially written for just such a poor creature as I am. I will speak of one written by B. F. Coulter, and published in the SIGNS of October 15th, 1898, entitled "Reveries." Indeed it was a beautiful reverie. It seems to me he was enabled by the Spirit to open the door that we might catch a glimpse of Jesus from time to time, as he traveled in sorrow and grief the weary road his Father had assigned him from his birth until his death and resurrection. First, he showed him in a lowly manger, seemingly very poor, and not where to lay his head, yet the whole world was his, the cattle on a thousand hills, and he holds in his hands the keys of death and hell, and the destiny of men and nations. Is it not wonderful that the Lord of life and glory, the God of the whole earth, should condescend to be born in that lowly place, surrounded by bleating folds and lowing herds? Again, he shows him talking with the lawyers and doctors, and telling his mother he must be about his Father's business. So he goes on, from one scene to another, in his short and sorrowful life, until it seems like one grand panorama

of indescribable beauty and grandeur spread out before us.

I am glad it was put in the mind of that dear brother to write just as he did, for when I read such letters, where Jesus is the central figure, and extolled above everything else, it gives me comfort, for I sometimes have a little hope that in the great beyond I shall see that same Jesus of whom brother Coulter has so ably written, and sing his praises forever for my redemption.

MRS. H. TUTTLE.

ST. THOMAS, Ont., April 15, 1899.

DEAR BRETHREN:—It is time for me to renew (and past time, for which you will please excuse) for the dear old SIGNS, which comes so regularly with good news, to me at least, and which I appreciate very much, and hope I feel thankful to God, from whom cometh all good things. Elder Durand's last two letters, with Elder Rittenhouse's in February, are, with two or three from the dear editors' pen, well worth the price charged for the whole year. I hope God will continue it, for I am sure it is a blessing wherever it goes, and it should be in every genuine Baptist home in the land. I hope God will put it in our hearts to pay up first for the SIGNS, giving it the preference over everything else, and by so doing (that only being our duty) relieve and assist those dear ones to attend to their duties more cheerfully, and strengthen their hands in the position where I firmly believe the Lord has placed them. I have also read some nice things from dear Elder Ker's pen, who, although young, seems to be well on, and the letters of late from the sisters have been truly interesting, all having the same theme; all praise to God, where it surely belongs.

Your brother in hope,

A. J. BLACK.

**EDITORIAL.**

MIDDLETOWN, N. Y., MAY 15, 1899.

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

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

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

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

**OUR SINS.**

WHEN men sin, is it because they *cannot*, or because they *will not*, obey God?

This question has been discussed somewhat of late in different localities through the papers, and it has rested somewhat upon our own mind. We have no question concerning the teaching of the Scriptures upon this matter. It is clear that they teach that both statements are true, as regards unregenerate men. They both *cannot*, and *will not*, cease from sin. The Scriptures are clear as to the whole bent and aim of the heart or will of man. It is declared that before the flood, God did look down from heaven to see if there were any that did good, and that did seek after God. The result of the searching of that all-seeing eye was, that he found none that did good, or that did seek after him. And he declared that every imagination of the heart of man was evil, and only evil, and that continually. Such was the condition of man. So totally depraved was he that there was nothing in him that did tend toward righteousness. The declaration just referred to says the same thing precisely as does the apostle when he declared that men were dead in trespasses and sins. The dead surely cannot be supposed to

have any longing after life, because the word emphatically declares that they know not anything. Besides, it is declared in the Word, that men cannot cease from sin. The doctrine of total depravity has always been abhorrent to proud, vain man. The most grievous criminal will not admit that he is totally depraved. The vilest murderer will contend that some one else has done worse than he. But the depravity of man is not measured by what appears in the outward life. God, by his providence, and in other ways, has put restraints around his creatures, that they cannot act out all the hidden evil of the heart. Were it not so, earth would be uninhabitable. The depravity of man is stated in the Scriptures as being inherent. Man is depraved in all his parts. The earthly house of this tabernacle is not only affected with the leprosy, but it has penetrated into every stone of the structure. We cannot say of any faculty of our being that it is good. Owing to the restraints of providence which are thrown around man, no one acts as bad as he is. This is what is implied in the expression, "The wrath of man shall praise him, and the remainder of wrath he will restrain." Some men are restrained from acting out the wrath that is in them more than are others; or at least they are not suffered to act it out in the same way. The thief on the cross was no worse a man by nature than was Saul of Tarsus. The vice and open crime of the one was no more vile in the sight of God, who searches the heart and sees not according to appearance, than was the righteousness of the other, which led to boasting in the sight of God. In his sight open crime and vice are no more to be condemned than is that religion which exalts men and sets them to boasting before God. It is not

what men do, neither is it what men feel, that fixes their state in the mind of God, and before his justice, but what men are. And though one man may have been so restrained in his life by various causes, that he lives a moral and charitable life, according to the judgment of his fellow men, yet as he has not had God in all his thoughts, and he seeks not the glory of God, but his own glory, he in the sight of the Searcher of hearts is deemed no less guilty and depraved than is that man who has lived out what is in him, in the way of open vice and folly. The testimony of the apostle in the first two chapters of Romans, settles this matter with all who believe the Scriptures. Paul there makes no difference; he declares all to be vile alike. Beside this, all christian experience teaches the same thing. Isaiah said, "I am a man of unclean lips, and dwell in the midst of a people of unclean lips." All were alike vile in his sight, when he saw the glory of the righteousness of God, as recorded in the sixth chapter of his prophecy. So Paul would not admit that any one was a greater sinner than himself. He said, "Of whom I am chief." Hundreds whom we have ourselves known, whose outward lives were such that they were regarded as models of what was desirable in men and women, have confessed that the Lord had shown them that no good thing dwelt in them by nature, and have insisted that none could be more vile than they; and christian experience does not lie. Thus it is clear from both the testimony of the Scriptures and of experience, that there is no difference, and that all have sinned and come short of the glory of God. Indeed, when we consider that the law of God is all summed up in the two commandments, love to God and to the neighbor, we shall find that this awful truth of total and universal depravity stands out still more clearly. Men by nature do not love God with all their powers; they do not love him at all; they do not like to retain him in their knowledge. What greater depth of depravity could be imagined than this? All men are included in this, no matter what the good morals of their outward life may be. God is not in all their thoughts. This sums it all up; this is the greatest depth of depravity. No man can be worse than this, and this is the state of all men by nature. Let us remember that the apostle said, "There is no difference." Whatever the appearance of difference may be in men, there is no difference at all. God has said so, and it must be so. Therefore men cannot cease from sin; it is in them, and what is within settles the state of men. Human depravity of nature prevents men from doing anything else but sin. Whatever they do it is a sinful nature out of which it springs. All is sin that has not the love of God as its motive or spring. A bitter fountain cannot send forth sweet waters, and the fountain is bitter in all men, by nature. The outflowing streams are also bitter, however fair they may seem to be in the sight of men. Surely this will not be disputed. What a mercy from God, then, that man is guided and controlled by his power, (not by his grace, but by his power,) so that he does not act out all that is in him. There is no praise due to men who do not do ill, but all credit and praise is due to God, who restrains the wrath that is really in him. Paul felt this when he confessed that in his flesh dwelt no good thing. If no good thing was there, then all must have been vile. Men who are in the flesh have nothing but vileness. Is not this total depravity? But when men cannot cease from sin, it is because

they will not. The fact that they will not turn from sin, is the chief factor in the fact that they cannot. How can a man who wills to continue in sin, turn from it? It is this very will that settles the matter of sin, in the outward life. The will is itself depraved. It is of course a faculty of the mind, and as the whole man, body, soul and spirit, is sold under sin, so also is this faculty of the mind or, if any choose to so speak of it, this act of the mind. The mind of the unregenerate man cannot will anything else but to sin. Because the mind cannot will to cease from sin, therefore he cannot cease. The will is not free, because it is sold under sin. It has become enslaved as completely as any other part of the man. Therefore it is true that men both *cannot* and *will not*, cease from sin. There is no need to discuss the question then, as to whether when men sin, it is because they will not, or cannot. Both are true; they cannot, and they will not, cease from sin.

It is utterly profitless to discuss the state of the will of man before the fall. We know that then sin had no dominion over man in any of his faculties, else he could not have been said to have been upright. He over whom another reigns cannot be said to be upright. He bows his head to a yoke. But since the transgression, men are slaves to sin; sin reigns, and reigns unto death. Neither is it worth while to argue that if this is true, men are not justly accountable for their sins. That is, that men are not really blameworthy. This brings us to state again what we have once before called attention to in this editorial, viz: what men are, is what the Bible testifies to. Men are condemned for what they are, rather than for what they have done. What men do is only the index of what

they are. It is what men are in the sight of God, and not in their own sight, that we mean. The fair appearance cannot deceive the all-seeing eye. When it is said in the word that men cannot cease from sin, the language is used to present the exceeding guilt of men. It is not used to excuse or palliate their sin, but rather to show its exceeding enormity. The fact that the will of men is not free, but sold under the dominion of sin, is an aggravation of the guilt of men, instead of being an excuse or a plea, that men cannot be held guilty unless the will is free. we repeat that it is useless to discuss what was the state of the will of man before the fall. We are interested in knowing what its state is now, and the word tells us that it is enslaved, and is not free.

Thus far we have spoken of the unregenerate portion of mankind. Let us now call attention to the part of mankind who have been born again, and have been made free in Christ. When they sin, is it because they will not cease from sin, or because they cannot? Here again both the word of God, and the facts of personal experience, testify with no uncertain testimony. Notwithstanding the fact that admonitions are given almost without number, notwithstanding the fact that all motives are urged that divine wisdom saw needful to be presented to the believer, notwithstanding the fact that the believer himself abhors sin, and prays constantly to be given the victory over it, notwithstanding all the help which the presence and the admonitions of loving brethren can do, each believer testifies as did Paul, "I cannot do the good that I would." (Galatians v. 17; Romans vii.) We recall that when but a child, we heard men argue against this doctrine, and as they argued they would

ridicule it, and call it the "can't help it" doctrine. "Why," they said, "the believer can do good, and there is no need that he should ever do otherwise," and when some humble-hearted believer among them, who had become convinced of his weakness, and proneness to do wrong, would confess to this, he would be told that he was all wrong, and that it was folly to talk in this way. We recall how many times our own heart was distressed by such words from those around us, in whom we at the time had confidence, and we would turn away sad, convinced that we were not as they were, and wishing that we could be like them. We had learned at a very early age that notwithstanding all the earnestness of desire which filled us to do right, and to serve God, and notwithstanding all the resolutions which we made, and made in all earnestness, that we would abstain from sin, we were never able to live one day, or for that matter one moment, without the consciousness of the presence of sin in our heart, and its affecting all our words and actions in life, and we could not help it. How to do good we found not. How to abstain from sin we found not. It seems passing strange that those who do really know the plague of their own heart, and the warfare which every believer must know and feel, can adopt the arguments and assertions of open Arminians, and contend that we can do the good that we would. And especially have we felt to wonder that they should cast up the old slur against the doctrine of Paul, and the experience of all who love God, and call them "can't help its." We remember that we rejoiced as we read the language of Paul, in our youth, to find that Paul said that he could not do what he would. We have found that it was so with us, and we could but re-

joice that inspiration had said the same thing of the eminent apostle. We feel the same way yet. We cannot do the good that we would. We do that which we would not, because we cannot help it. This is our experience, and we derive grief from it, and yet hope, since we find ourself in the company of the apostle. We do not rejoice that it is so, but being that it is so, we do rejoice that it was so with the apostle. But there is this difference between those who know not God, and those who do know him. Of the one it is true that they both cannot and will not serve God, and cease from sin. Of the believer it is true that he wills to serve God, and to turn from sin, but complains that he cannot do the good that he would. The one does not complain, but is satisfied to go on in sin, while the child of God groans under the burden, desiring to put it off forever, and find rest from the conflict. And what a difference is this; and grace alone has wrought it in us. But the work of grace is not completed; the period is coming when we not only shall be able to say, not only do I will to do right, but I am able to do right. That however is when the work of redemption shall be fully completed; and we shall be satisfied when we awake in his likeness. So long as we remain below we shall complain that we cannot do the good that we would. But how great is the work which has given us a will to do the will of God. For this let us be thankful, and rejoice and praise infinite mercy, while yet we mourn that all that we desire is not ours yet; but it shall be ours. Not one longing desire shall be unsatisfied. Our God opens his hand, and satisfies the desire of every living thing. If God satisfies the lesser wants of his creatures, shall he not much more satisfy the chief desire with that which is better than bread?

But why cannot we do the good that we would? There is one and only one reason that the child of God realizes as what hinders him. He says it is the flesh, the old man, the law in the members, which always is with him, and which holds him back from his joys. He blames himself, and feels condemned, because he is so slow to work righteousness. He says, "O wretched man that I am! who shall deliver me from the body of this death?" Then sometimes like Paul, he rises to the height of faith, and sees Jesus as his salvation, and then exclaims, "I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin." "I find a will to do God's will, but I find a hindrance in myself, which will not let me. I cannot help sin. Yet I want to be righteous, and to do righteousness." The more that the true light shines in the heart, and the more perfectly we realize the conformity which we desire to God's will in the Spirit, the more shall we complain that we cannot attain to what we would in righteousness. In fact this conformity to the will of God in the Spirit, is as a light which reveals to us our distance from God in the flesh.

We leave these remarks to our readers. We believe they are scriptural. May God bless them to all, if it be his will.

C.

#### ILLUSTRATED CATALOGUE.

ALTHOUGH we have not published for some time our advertisements of large Family, and Pulpit Bibles, and a number of other books, formerly advertised, yet we have them for sale, and any one wishing to purchase, can obtain full information in regard to them, by sending for one of our handsome illustrated catalogues, which we mail free.

#### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

##### DIVINITY AND HUMANITY OF OUR LORD.

FRIEND BEEBE:—Will you please give your views through the SIGNS, on the divinity and humanity of Christ? Should you comply with my request, you will oblige,

AN INQUIRER AFTER TRUTH.

INDIANA CREEK, Iowa, Sept. 9, 1856.

THE terms divinity, and humanity, which are in much use among theologians, are not used in reference to Christ, by the inspired writers; we must therefore, take them in the theological sense in which they are commonly used. By the divinity of Christ, so far as we can learn, is generally intended his independent, eternal Godhead, and by his humanity, that body of flesh and blood in which he became incarnate, which was made of a woman, made under the law, &c. We have been engaged for many years in trying to exhibit our views of the blessed Redeemer, in reference to his Godhead, his manhood, and also in his mediatorial identity as the Head and Life of his body, the church. But after all that has been said and written on the subject, we have yet to say, "Without controversy, great is the mystery of godliness; God was manifest in the flesh," &c. So absolutely is he God, that all the angels are commanded to worship him, and so truly was he man, that he could be born of a virgin, cradled in a manger, grow in stature to manhood, hunger, thirst, be weary, and his soul could be exceedingly sorrowful, even unto death; could feel the infirmities of his people, groan in spirit, and sweat, as it were, great drops of blood; yea, he could die upon the cross, and be buried, and finally be raised again from the dead, by the glory of the Father, and ascend up into heaven. As God, he is one with the Father, independent, self-existent

and almighty. By him all things were made that were made, and he is before all things, and by him all things consist. As man, he could be tempted in all points like his brethren, and yet remain uncontaminated by sin. None can deny his essential, eternal and unbegotten Godhead, and consistently hold that he is a Savior, for he says by the prophet, "I am God, and beside me there is no Savior." If, then, he is a Savior, he is also God. In his incarnation he took part of the same flesh and blood that his children are partakers of. The propriety of calling his Godhead, divinity, or his manhood, humanity, we will leave others to decide; we prefer, when treating on a subject so awfully sacred, to use only such adjectives as the Scriptures furnish. Peter speaks of the divine nature, but as he also speaks of the saints being partakers of it, we have supposed that the mediatorial fullness of which John also speaks (John i. 14, 16,) was intended. Brethren must read and judge for themselves, but we do not feel prepared to say that the life and immortality, which Christ gives to his saints, is anything short of divine nature, while the Scriptures plainly teach that the essential attributes of eternal Godhead are peculiar to the Godhead, and incommunicable to any inferior beings. On the other hand, we dare not say that that perfect, mystical body, or stature, which comprehends the Head and body of the church, was only human.

We may not have comprehended the design of "An Inquirer After Truth," but we have briefly stated some of our views on the subject, according to the very limited light we have of that Savior whom we desire to worship, adore and trust as the God of our salvation, who came in the flesh, and was found in fashion as a man, but we do most heartily say,

"Other refuge have I none,  
Hangs my helpless soul on thee:  
Leave, ah leave me not alone,  
All my help must come from thee."

No couplet in the celebrated stanzas of Watts has ever afforded more sweetness to us than these,

"Jesus, my God, I know his name,  
His name is all my trust."

We have neither the time nor space to extend our remarks at this time. May the subject be opened gloriously by the Holy Spirit, to the understanding, joy and rejoicing of all the saints, for the Redeemer's sake.

MIDDLETOWN, N. Y., September 15, 1856.

## OBITUARY NOTICES.

**Joseph B. Turner** died Nov. 3d, 1898. "Uncle Joe," as he was known by all, was born near Culpeper courthouse, in Fauquier Co., Virginia, Feb. 13th, 1803. His funeral was preached at his residence, near the town of Turner Station, (that is named after him) by Elders J. G. Eubanks and P. W. Sawin, and his remains borne by his six sons, and laid to rest in family burying-ground on home farm.

Brother Turner united with Sulphur Fork Church of Regular Old School Baptists, near Campbellsburg, Ky., on the third Saturday in January, 1829, and was baptized (with my father, W. H. Ransdell) by Elder John A. McGuire. He was one of the messengers and bearer of the letter to Sulphur Fork Association, during the split among the Baptists in Kentucky, in 1840, and he brilliantly showed his faith in doctrine and church discipline. In 1842 he was elected Clerk of the Mount Pleasant Association of Regular Baptists, and was Clerk of that body for twenty-two years, and was deacon of Sulphur Fork for many years. He lived in full fellowship with the Baptists of his faith and order, always filling his seat in church, and bearing the marks of Jesus. He was indeed a precious brother in the Lord to the humble writer. During his last days he was troubled with dropsy, but bore his affliction with christian fortitude, always reconciled to his Maker's will, and ready at all times to talk of the wonderful dealings of Christ with his people, in which he was able to rejoice, believing that a crown of righteousness was laid up for him.

Brother Farmer was married twice; his first wife was Martha Jones, and his last, Caroline B. Ringo. He was the father of thirteen children, nine boys and four girls. He was a devoted husband, a loving father, a good neighbor, and is greatly missed in his church and home; but our loss is his eternal gain, so



weep not, dear mother and children, remember that all things work together for good, to them that love God. The Lord giveth, and the Lord taketh away, blessed be the name of the Lord. May we all see him as he is, at the right hand of God, where all pain and trouble shall be done away, and parting shall be no more.

ERNEST F. RANSELL.

IN the mysterious providence of God we, the members of the Middletown and Walkkill church, are again called to mourn the loss of one of our most useful and faithful members. On the morning of April 27th, 1899, our beloved brother, **Deacon William Inman**, aged 78 years, 1 month and 15 days, fell asleep in Jesus, at the home of brother John L. Hait, in this city.

Brother Inman was born in Hunter, Greene Co., N. Y., March 12th, 1821. He was baptized in the fellowship of the Lexington (N. Y.) Old School Baptist Church, by the late Elder Joseph L. Purington, in about the year 1855. He moved to Middletown, N. Y., about two years later, and united with this church by letter, July 25th, 1857, and was appointed deacon in November, 1858, the duties of which office he discharged in a most faithful way until the time of his death.

June 2d, 1845, he was united in marriage to Miss Frances H. Eggleston. Six children were born to them, of whom only one survives, Mrs. Frances Robinson, of this city. Of late years brother Inman has been a great sufferer from a number of physical afflictions, but he bore them all with christian patience and resignation. Although so sorely afflicted, he was almost always in his seat at the meetings, never being absent when he was able to meet with his brethren, which was his chief delight. As near as it is possible for finite man, he lived a bright example of what James defines as, "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."

His funeral was held at the meeting-house of the church he served so faithfully for many years, on Saturday, April 29th, Elders H. C. Ker, his pastor, and Wm. L. Beebe, officiating; after which his remains were laid to rest in his family lot, in Hillside Cemetery, in this city.—Ed.

## MEETINGS.

THE yearly meeting of the Beulah Old School Baptist Church, of Canada, will be held, the Lord willing, at the usual place, Aughrim schoolhouse, in the township of Brooke, Lambton Co., Ontario, five miles from Alvinston Station, beginning on Saturday before the third Sunday in June, 1899, and continuing two days. All lovers of the truth are cordially invited.

ARCHIBALD McALPINE, Clerk.

## ASSOCIATIONAL.

THE Baltimore Old School Baptist Association will be held, the Lord willing, with the Ebenezer Church, in Baltimore, Md., beginning on Wednesday before the third Sunday in May, 1899, and continuing three days.

Those coming to the above Association will call on D. J. Thorne, 633 Calvert St., Baltimore, Md., or at the church building, Madison St., near Calvert, where they will be provided with places to stop.

JOHN THORNE.

THE Delaware Old School Baptist Association will be held, the Lord willing, with the Welsh Tract church, at Newark, Del., commencing on Wednesday before the fourth Sunday in May, (24th, 25th and 26th,) 1899, and continuing three days.

Those coming from Philadelphia, Wilmington and Baltimore, will come via B. & O. R. R. to Newark, Del., on Wednesday. Train leaves Philadelphia, Twenty-fourth and Chestnut streets, at 8 a. m., and Baltimore, Camden station, at 7:55 a. m. Those coming via Delaware Division, from Salisbury and other points on that line, will come on Tuesday, and take the train that leaves Delmar at 2:15 p. m. Get tickets for Wilson's station, and change cars at Porter. The friends will be met and cared for.

A cordial invitation is extended to all who love the truth to meet with us, and especially do we desire our ministering brethren to be well represented.

P. M. SHERWOOD, Church Clerk.

THE Delaware River Old School Baptist Association will be held, the Lord willing, with the church at Kingwood, (Locktown) N. J., commencing on Wednesday before the first Sunday in June, 1899, and continuing three days.

THE Warwick Old School Baptist Association will be held, the Lord willing, with the Middletown & Walkkill Church, at Middletown, N. Y., to begin on Wednesday before the second Sunday in June, 1899, and continue three days.

THE Sandusky Old School Baptist Association will be held, the Lord willing, with the Columbia church, Jackson Co., Mich., commencing on Friday before the second Sunday in June, 1899, and continuing three days.

WM. L. BROWN.

## THE EVERLASTING TASK FOR ARMINIANS.

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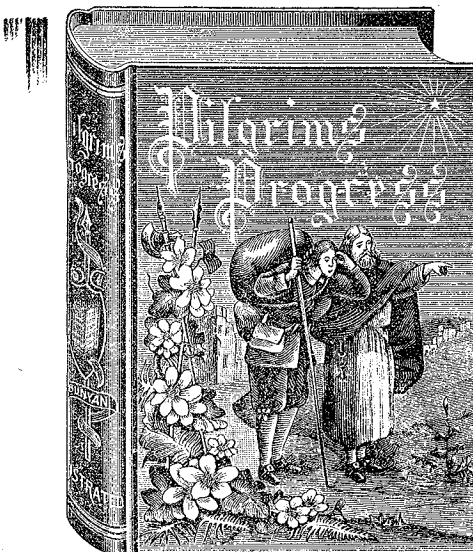
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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 67.

MIDDLETOWN, N. Y., JUNE 1, 1899.

NO. 11.

## CORRESPONDENCE.

### THE SIGN OF JONAH.

DEAR BRETHREN EDITORS:—Sister Uterback, of Virginia, requests me to write for the SIGNS, on these words of our Lord: “For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.”—Matt. xii. 40.

“Jesus, the Prophet of Nazareth,” here teaches that the prophet Jonah was a sign or type of the Son of man and the Son of God; and the solemn and wonderful lesson of this figure or sign is, that the “wonderful” antitype of Jonah must of necessity die, be buried, and the third day rise again. Therefore, as a sign to the Hebrew nation, the people of the covenant, the Hebrew prophet Jonah was a very wonderful person, showing the infinite wisdom and immutable purpose of our covenant God, and the glorious redemption and deliverance that should be accomplished in the delivering up of both Jonah and Jesus, to which let us turn our attention.

First, the sign of Jonah. He was on board a ship, against which a great storm

arose, which threatened the destruction of all on board. In the inspired history of this event we read, “But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them.” They thus put forth their best efforts to save themselves and the ship from being lost, but it all failed. This shows the inability of men to deliver themselves from the storms of God’s wrath or judgments, and it proves that his purpose shall be accomplished in his darkest providence, and his mercy shall be made known and his holy name glorified. In this fearful storm and peril Jonah said, “Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you. Nevertheless the men rowed hard to bring it to the land; but they could not.” Let us lay this solemn lesson to our hearts. The impotent man at the pool had no man to help him, and was himself helpless, when Jesus rescued him. So deliverance to all in the ship from the

fury of the storm which was about to engulf them, should come to them through Jonah only, and this servant of God must go down into the depths of the storm-tossed sea and perish, (as it seemed to them) to give them life and peace. As they would have saved Jonah, so would the little band with Jesus have held him back from going down into the depths of death; but vain and futile were the wisdom and best efforts of men to turn away the cup which God had given, or to devise means of escape.

"Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee. So they took up Jonah, and cast him forth into the sea; and the sea ceased from her raging." How wonderful! The sacrifice of this servant of God stilled the fury of the sea, and saved the lives of all in the ship! Is it not strange that the Bible-taught Jews, who said to Jesus, "What sign shewest thou then, that we may see, and believe thee?" did not see this sign, receive this lesson, and believe? Is it not even more strange that millions of professed christians, taught in the letter of the New Testament and the Old, do not see and believe the lesson of this sign?

Now see the result: "Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows." Thus they were not only saved through the sacrifice of Jonah from going down with him into the depths of the sea to perish, but they were also saved from idolatry, and brought to know and worship the true God, who had thus manifested his rich mercy toward them. And all this came upon them for Jonah's sake.

"Now the Lord had prepared a great

fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." "And the Lord spake unto the fish, and it vomited out Jonah upon the dry land." This is the completion of the sign of Jonah, as a type of the Son of man, and, as do all of God's lessons, it teaches a wonderful truth, showing his omnipotence and mercy in salvation.

Second, "The Son of man," of whom Jonah was the "sign." "So shall the Son of man be three days and three nights in the heart of the earth." The holy Son of God spoke this long before its accomplishment, but yet he said it imperatively: "So shall the Son of man be." From this awful baptism there was no escape for him. It was God's purpose and appointment. As Jonah must be rejected and sink into the depths, that all in the storm-engulfed ship perish not, "so" must the "greater than Jonas" be delivered up and go down, *down*, DOWN into "the belly of hell," "that whosoever believeth in him should not perish, but have eternal life." As the lot fell upon Jonah, not by chance, but by the decree of the Holy One, and he said to all who were in the same peril with him, "Take me up, and cast me forth into the sea; so shall the sea be calm unto you;" so did the unresisting Son of man say, "I am he: if therefore ye seek me, let these go their way." "I am the good Shepherd: the good Shepherd giveth his life for the sheep." For as all in the ship were saved by casting out Jonah into the deep, deep sea, so all who were in the covenant with the Son of man were delivered from so great a wrath, and from the storm of destruction, when the devoted servant of God went down into the heart of the earth. There was no other way; hence for him there was no escape. The lot

fell on Jonah; so the decree had gone forth upon the Deliverer of Zion, saying, "In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it." Yes, the storm ceased; the burden of sin and guilt and awful fear were cut off, and fell into oblivion, when Christ was taken down from the cross, and laid in the heart of the earth. Then were the redeemed delivered from going down into the pit, for the Lord had provided a ransom. How strange now that, after Jesus of Nazareth, "a prophet mighty in deed and word before God and all the people," was laid in the tomb, none of the Jews, not even his disciples, remembered this "sign" of Jonas. Therefore they were as greatly astonished when the buried Redeemer came up out of the heart of the earth, "after three days," as they were overwhelmed with awe when he was "brought as a lamb to the slaughter," "and went down into death." The chosen apostles could not understand what the rising from the dead should mean, of which the devoted Jesus spoke to them, "and they were afraid to ask him." O how fearful, dark and solemn, was this time! It seemed as if all must perish. The fearful disciples lost all hope. Two of them sadly said to the now risen and living Son of man, "But we trusted that it had been he which should have redeemed Israel." This shows how utterly at fault are the wisdom and judgment of men, even godly men, in reference to the purpose and way and power of God. "The Lord answered Job, and said, Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it. Then Job answered the Lord, and said, Behold, I am vile; what

shall I answer thee? I will lay my hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further." We should all do well to receive the Lord's reproof of Job, and then manifest the humility and godly reverence of Job. The trial of Job was a very dark and painful providence, it is true; so was the trial of Jonah and all in the ship with him; and greater still was the trial of the Son of man and his fearful disciples, when he was "despised and rejected of men," and the rulers delivered him to be condemned to death, and crucified him. For there was a fearful convulsion of nature; darkness covered the earth from midday three hours, the mountains and earth were shaken, the rocks were rent, and the graves were opened, as if the final doom had fallen upon them; yet it was all controlled by the omnipotent hand of God, and was ordained of him for the destruction of sin and death, that his people should be saved from their sins and idolatries, and death itself. For the Redeemer had said, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." In fulfillment of this, the blessed Lord said to his sorrowing disciples, "Nevertheless I tell you the truth; It is expedient for you that I go away." But O, how dreadful and dark the trial! It was expedient for those in the engulfed ship that Jonah should be cast out, to go down three days and nights in the depths of the sea. It was expedient that Joseph should be sent down into Egypt, "to save much people alive;" yet the trial and consequent sorrow, humiliation and deep repentance, were very great. The wisdom and power, goodness and mercy of God were in all these fearful and won-

derful events, and in them all his name was made known and glorified. Stormy winds and roaring tempests, warring nations and devils, yea, all creatures and things, sin, death and hell, can do no more than our God has purposed and gives them leave. His holy Son said as much to Pilate: "Thou couldst have no power at all against me, except it were given thee from above." Were it not so, all things would be uncertain, liable to failure, and there could be no safety anywhere, in anything, for any one.

"Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." It was with these glorious words the angels of God greeted the devout, sorrowing women, who hastened to the sepulchre of Jesus early the third morning after he cried, "It is finished." Finished, the storm of wrath, the powers of darkness; finished, the transgression, the warfare; finished, the cup of woe, the baptism of death; finished, the redemption-price, the justification; finished, the sting of death, the victory of the grave; finished, the captivity, the legal bondage; finished, "the sign of the prophet Jonas," the short triumph of "the last enemy." Now, to those that sat in the region and shadow of death, light is sprung up. Jesus says, "I am the Resurrection, and the Life." "Because I live, ye shall live also." Sorrow and mourning flee away. O, with what great joy the believing women now hasten to tell the glad tidings: "Now is Christ risen from the dead!"

D. BARTLEY.

CRAWFORDSVILLE, Ind.

### ROMANS VII. 13.

"Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."

The experience embodied in this text is not like the experience of one who thinks that he can keep the commandments, but to the contrary, it is the experience of one to whom it has been revealed that he cannot keep the commandments. The apostle in this chapter has set forth the experience of the people of God to their great comfort. A few days ago I was talking with a Campbellite upon the subject of salvation, occasioned by his having asked me if I did not have a hard time in preaching recently, the funeral of a man who had been a saloon keeper? I remarked that I never preached the man, but tried to preach Christ and him crucified, and that I could do so as well over a nonprofessor, as over a professor. This seemed to surprise him. I told him that he did not comprehend our doctrine, and further, that we did not have the kind of experience that the Campbellites had. Again he seemed surprised. He could not understand my meaning. I referred him to the occasion of Jesus sitting at meat in the house of the pharisee, when a woman that was a sinner came and stood behind him weeping, who had an alabaster box of ointment, and who fell at Jesus' feet, and began kissing them, and washed them with her tears, and wiped them with the hair of her head. And the pharisee said in his own mind, if this man were a prophet, he would have known what manner of woman this was. Jesus knowing his thoughts, said unto him, A creditor had two debtors; one owed him a large amount, and the other a small amount, and neither had anything to pay, and so



he frankly forgave them both. Jesus asked the pharisee which of the two debtors would love the creditor most? And he answered, he that was forgiven most. And Jesus said, it was even so with this woman. Her sins were many, and Jesus had forgiven her all. And he said that she loved him more than the pharisee. The evidence was that he had given Jesus no kiss, and no water to wash his feet, but this poor woman had not ceased to kiss his feet, and wash them with her tears, and to wipe them with the hairs of her head. And he said that where little was forgiven, there was little love, but where much was forgiven, there was much love. I told him also of the woman who was brought to Jesus, by the Jews, saying that Moses had commanded that such should be stoned to death. Jesus said, Let him that is without sin cast the first stone. But this was so great a rebuke that the Jews at once withdrew, and left the woman standing with Jesus alone, while he stopped down and wrote upon the ground. And when he had looked up and saw the woman standing alone he said, "Woman, where are those thine accusers?" And she said, Lord, I have none. Jesus said, "Neither do I condemn thee: go, and sin no more." I also referred to the publican and the pharisee who went up into the temple to pray, when the pharisee thanked God that he was not as other men were, that he had prayed three times a day, that he fasted twice a week, and gave tithes of all that he possessed. But the publican could not so much as lift his eyes to heaven, but smote upon his breast, and said, "God be merciful to me a sinner." I then cited the Campbellite to how much more merciful was our God, than men, and how much more he loved sinners, than hypocrites, and so I could preach

this man's funeral just as well as I could those who looked down upon those who did not make a public profession. When I told him that our people had a different experience from his people, he asked me the difference? I replied, The apostle Paul, in the seventh chapter of Romans, told us he was alive without the law once, but when it came, sin revived, and he died. That sin without the law was dead, and that where no law is, there is no transgression, that the law was the strength of sin; that Paul taught in this Scripture that a man might be a sinner all his life, and not be troubled about it until God wrote his good, holy and just law in his heart, and that when he had done so, then the sin that had laid dormant or dead, as it were, took strength and power from the law, and did work in us to bring forth fruit unto death. The apostle asks, "Was then that which is good, made death unto me?" Or was the law made death unto me? "God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment [the law] might become exceeding sinful." For, he says, "The motions of sins, which were by the law, did work in our members, to bring forth fruit unto death." We thus learn from Paul that the law which was holy, just and good, put power and strength into sin, for sin was dead without the law. Paul said, "I was alive without the law once: but when the commandment came, sin revived, and I died." "For sin, taking occasion by the commandment, deceived me, and by it slew me, and "wrought in me all manner of concupiscence." I said to him, that he believed that he could and must live up to the commandments, and live or be saved in this way, but that our people, when God revealed this law in their

hearts, found that it set sin in motion, and that instead of obeying the commandment, they found that sin which had not given them any trouble before, now began to become exceeding sinful, and they discovered much more sin about them after the truth was revealed to them, than before, and while the Campbellites claimed to get better, our people got worse. I told him that we also were getting along all right before the law came; then our sins were not troubling us, and sin then had peaceful possession of our hearts, and no warfare was being waged in our hearts, and we were looking down on sinners as being far below us, and we rather boasted over such as confessed to being such great sinners. But, I added, as soon as that spiritual law was written in our hearts, there immediately arose a warfare between the flesh and the spirit, so that we could not do the things that we would. You say that you can do them, but we find that we cannot. We find that when we would do good, evil is present with us, for we find another law in our members, warring against the law of our mind, so that we are daily and hourly taken captive to this law of sin and death, which is in our members. If we ever do serve God, the apostle declared that it was with the mind, while with the flesh we still served the law of sin. This was strange news to this Campbellite.

I think that I have learned by experience the truth of Paul's words, that sin is dead before the law comes, or God shines in the heart. Light comprehends the darkness, and the clearer the light, the plainer is sin discovered to us. It seems that the law, when given to the sinner, is like adding yeast to the meal. The yeast sets the meal in motion, and restlessness is in the dough. So the sin

which lies dormant, as soon as God writes his law in the mind and heart, gets into motion, and becomes exceeding sinful, and in our feelings we become like Paul, and say, "O wretched man that I am, whom shall deliver me from the body of this death?" The kingdom of heaven is like leaven hid in three measures of meal, until all should be leavened. We learn that when the kingdom of heaven is within us, the flesh is an opposing element. Jesus is like the housewife when she has put the leaven in the meal, she puts it there to arouse fermentation, or to get up trouble in the elements of the meal, and she watches the progress of the leaven, and would be disappointed if she did not discover action there. Light bread cannot be made without the fermentation which the leaven causes; and when the housewife discovers that it is beginning to rise, and likely to run away, she kneads it down, and calms the elements. Even so does Jesus; he gives the law to reveal our sins, and sin begins to revive by the strength of the law, and the poor sinner begins to feel that there is a terrible commotion going on in his heart, which becomes greater and greater, until he feels that he cannot bear it any longer, and that sin has ruined him, and he cries out, Lord, save, or I perish; so sin has become exceeding sinful. The yeast sets the dough in motion; even so does the law set sin in motion. Then we die, and feel that we cannot bear up against the trouble. But Jesus is watching the progress of the battle in our hearts, between the law and sin, between the flesh and the spirit, and it must go on until it has arisen to the desired height: to crucify us. The dough is not fit for the use of the housewife until it has reached the desired state of fermentation. Even so we are not fit for the Master's

use, until the warfare between these opposing forces has reached the state of exceeding sinfulness, so that it brings forth fruit unto death. Then Jesus calms the troubled waters of the soul. Sin has got in its awful work, and brought us down unto death. It was a mighty battle; we thought it was terrible, and that we could not bear it, but when we died, we were then delivered from the bondage of sin, that being dead wherein we were held. After the battle has been waged unto death, and we thus have become fitted for the Master's use, then we hear the apostle say, "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." Now we are delivered from the curse of the law.

How little do these good workers know about the power of sin, or its exceeding sinfulness.

Your brother,

NEWTON PETERS.

PORTLAND, Ind., March 3, 1899.

2 TIMOTHY II. 24, 25.

"AND the servant of the Lord must not strive: but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves: if God peradventure will give them repentance to the acknowledging of the truth."

These words of Paul to Timothy, a beloved servant of the Lord Jesus, have been on my mind to day as I was working, and with some pleasant reflections. Though weary in body to-night, I feel like penning a few thoughts upon a portion of what seemed to be in the mind of the apostle when he wrote. Paul certainly was a faithful servant, and made full proof of his ministry. No doubt but the blessed Master's cause was dear at

heart to him, dearer than his own life. He had witnessed many inroads made by false teachers, and by their false doctrines, and their efforts to draw away disciples, as well as contentions among the brethren. He witnessed much of the blind zeal which was not according to knowledge, and seems to have had that in view when he wrote Timothy how he ought to behave himself in the house of God. Paul earnestly contended for the faith, and shunned not to declare all the counsel, and it certainly becomes the servant of God to do so in this evil day. That there were opposers and scoffers then, we do not question; there is yet, but what of that? The blessed command is, go preach anywhere, in every place whithersoever the Spirit leads you. But take heed to thyself, (not opposers) and to all the flock over the which the Holy Ghost hath made you overseer; to feed the church of God, which he hath purchased with his own blood. I have to confess that in early life in the ministry, I looked at these things differently from what I do now. I must here have exhibited much of the fleshly zeal, like Peter, fought with carnal weapons, and like him, perhaps, cut off the organ of hearing, that they could not, or would not hear. It seems to me now as I look back over my own misspent time, and observe the results of my preaching, to-day, I fear there has been a great deal of carnal-weapon preaching. One thing I observe in myself, that when shut up in darkness, I can generally rally my forces and fight the opposers, cause some of the dear saints to smile, and get a great deal of vain glory to myself. That preaching that causes lightness and levity in the hearts of the dear saints, is not preaching the gospel of Christ. The servant stands as a mouthpiece between God and man,

to speak profound, sacred truths, and the faithful servant thus speaking will find, from time to time, a comfort to his soul, and the dear saints will feel a sacredness in that truth as their souls are filled to overflowing. The hungry soul feels a welling up within, and he is made like the chariots of Amminadab. It seems to me that it is a time when the sweet gospel notes should be heard throughout the borderlands of Zion, that the hungry, starving poor, may be fed. Where the hungry lambs are fed, they will come again; they long for the sincere milk of the word. Paul says, The servant should not strive, but be gentle. Perhaps the clearest insight we can get of the Spirit of truth in the text is, to look at the great example, set by the Master, in our own experience. We will find that the dear Redeemer has always exhibited more, far more mercy, love and kindness to usward, than we have to our brethren, or them that oppose us. It is right to declare all the counsel; it is right (according to the gospel) to raise our voice against the unfruitful works of darkness in the church, among the saints; to show unto Israel their sins, and if done in the gospel spirit, Israel will feel it. In the late trouble through which the churches and association passed, our brethren certainly had the principle of right, but I greatly fear, in some instances, the contending was in a bad spirit. There was not the spirit of the merciful and loving Jesus. Must be gentle, apt to teach, patient. How important it is to try the spirits in preaching, as well as elsewhere. All that is not gentle, patient, in meekness instructing those that oppose themselves, (a child of God) is of the flesh, corrupt, not of divine origin, but is sensual and devilish, and will not cause an erring child to turn, or in any way be blessed to

the comfort of the dear saints. O, how sweet to my soul, when I can with a hearing ear and a heart opened to understand, hear that blessed servant that comes in the fullness of the gospel of Christ, speaking in demonstration of the spirit and power the sacred and holy truth. How it turns the hearts of the children to the fathers, &c., binds up the broken-hearted, strengthens the feeble-kneed, like myself, confirms our faith, and we feel strong in the Lord. Yes, "I will greatly rejoice in the Lord, my soul shall be joyful in my God." I fear, in many instances, the dear saints have been scattered in the contentions, by not heeding the apostle's admonition, "In meekness instructing."

"O, may his meekness be my guide,  
The pattern I pursue;  
How can I bear revenge or pride,  
With Jesus in my view?"

Dear brethren editors, I have written a great deal, and said but little; it is at your disposal. I would not set myself up as a standard. No, I am ever weighed in the balance and found wanting. When I dispose of all that is worthless about me, I am whittled down to the little end of nothing. But I have a hope the fear of God is in my heart.

With love to all the household of faith, I am a pilgrim and a stranger seeking, or desiring, a better country,

P. W. SAWIN.

NEWCASTLE, Ky., April 26, 1899.

BRUNSWICK, Maine, March 17, 1899.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—Your message of sympathy reached me in due season, and I expected to write very soon and assure you of my gladness at its coming, but the weeks and months have passed until to-day, when you have come into my mind, something like it would be to have you come into

the house, so that I could talk with you. The winter has not been such a long, sad, lonely one as I had expected, for the Lord has been mindful of me, and has led my mind into the truth, and has comforted me with the precious things of his kingdom. I have felt for years that when the time came for one of my parents to pass away from earth, the Lord would give me grace and strength to bear it, but how or in what way, I could not know until the appointed time came. His goodness and mercy have followed me all the days of my life. There cannot be even a shadow of turning with our Lord. His salvation has been brought very beautifully into my mind, lifting me out of earthly sorrows as it were, and causing me to rejoice that Jesus came to save sinners; that he came to save those who could do nothing to save themselves, nothing good, and who know that sin is mixed with all they do.

Mother felt during the summer and fall, that she was not going to live long. The last two weeks she was given renewed assurance that God for Christ's sake had forgiven her sins. She related much of her experience, and spoke of how much of the time she had been in darkness and mourning on account of sin. She experienced religion when eighteen years old, and united with the Second Baptist Church, in Bowdoin, Maine. That church afterward lost its visibility, as the members died and moved away. She never could find any place to call home afterwards, until she heard Elder John A. Badger preach at Bowdoinham, and then found the people that she loved, and was given a home with them. She was always present at the meetings when it was possible for her to be. She was always ready to speak of the dealings of the Lord with her. Elder Keene, at her

funeral, said in his remarks, she did not keep these precious things locked up in her own breast, but was ever ready to speak of them. It was a great comfort to me to have him with us in our time of sorrow. It is then that we feel the need of the help of our brethren and sisters. When they come to us, or write assuring us of their love and fellowship, the Lord blesses it to our comfort. Mother was spared many years, and lived a useful life. She was blessed with health of body and mind. She wanted but a few days of being eighty-six years, and five months, of age. She gave up her work only two weeks before the end came. She had desired so much that her last sickness should be short, and that I should be spared as long as she should live. It was the will of God to grant these desires, and I feel that I have more reason for praising the Lord, than to be found complaining before him. There was such a victory of faith over death in her, and such a manifestation of the wonderful power of God. I felt, as I watched by her bedside, that it was holy ground where I stood. There was no gloom or darkness in her passing away, but such joy and gladness in the thought of being with her blessed Savior, never more to sin. There was no fear nor shrinking from death, but a longing to be at rest, and free from sin. I have tried many times to write an obituary of her, for the SIGNS, but I cannot seem to do it, for just putting down the dates of birth and death, and other matters, usually mentioned in such a notice, expresses so little of the wonderful power of God, while my pen longs to express more freely the wonders of his grace and power. There seems to be a spirit of exhortation in my heart, to declare to all the saints scattered abroad in the land,

that they have no cause to fear, for Jesus has died, yea rather has risen again. He has risen victorious over death, hell and the grave, and his people are risen with him. As the hymn says,

"One in the tomb, one when he rose,  
One when he triumphed o'er his foes,  
One when in heaven he took his seat,  
While seraphs sung all hell's defeat.

This sacred tie forbids their fears,  
For all he has, or is, is theirs;  
With him, their Head, they stand or fall,  
Their life, their surety, and their all."

After you read this letter, as you knew mother so well, will you prepare an obituary for the SIGNS? unless you think that the letter of Elder Keene which was published is sufficient.

APRIL 15.

I AM sorry to have kept you waiting so long to hear from me, but I have been hindered in many ways. You must not think that I did not appreciate your letter with its messages of love, for parts of it have been in my mind many times, and I have felt glad of your love and fellowship.

Elder Beal has been sick, so that our meetings have been few this winter. I hope that as warm weather comes we will be able to meet often, for there is such a blessing in being gathered together, and finding Jesus in the midst. I do think that I have sweetly experienced this in years past, and have been so happy in the company of the saints, in speaking of the dealings of the Lord with me, and in listening to others declaring the same things. "How good and how pleasant it is, for brethren to dwell together in unity."

Now that this change has come in my home, I shall not be able to leave father alone, and do not expect to be able to go to meeting so often, but I hope the Lord will enable me to remember the sweet

and precious seasons which I have had in the past, and that he will keep my mind stayed upon him, and then I will be kept in perfect peace, and shall not be found complaining before him. He has wonderfully blessed me in the past, with a realizing sense of his goodness, and has led my mind into the truth, so that I have rejoiced in Christ Jesus. He will be my guide even unto death. I am confident in his wisdom, knowledge and power.

"The steps that I take, and the station I fill,  
My father determined and wrote in his will."

But I must not make this letter too long, for I shall want you to be glad to hear from me again some time. We are in usual health, and wish to be remembered to your family, and to brother Cook, and sister Purington. I shall be very glad for you to write when you are not too busy. Sister Noble is with her daughter in Deering, and is very feeble. She is eighty-nine years of age. We must soon part from her. She has been a truly noble sister. May our God draw very near unto us, and cause us to realize that he is too wise to err, and too good to be unkind, is the desire of your loving sister,

In hope of eternal life,

ATTIE A. CURTIS.

[It does not seem needful that we should write a formal obituary notice of our dear aged sister Curtis, after what brother Keene has written, coupled with this excellent letter. What has been written is better than any formal notice could be. We do desire however to bear our personal testimony to the devoted character of the dear wife and mother who has departed. We knew her for more than thirty years intimately, Always hopeful, and helpful in her life, she was a blessing to her family, and to her brethren. The grace of God was magni-

fied in her. We spent a day and night in her family last September, it was a most comforting day. Brother Cook, of Hope-well, was with us, and he will always remember that day. Our aged sister is at rest, and we cannot grieve but for ourselves. God has blessed the bereaved husband and children greatly, in comforting them in their bereavement. He will still bless them, we are sure.—ED.]

TOUCHET, Wash., October, 1898.

DEAR HOUSEHOLD OF FAITH:—I have opened the word of inspiration with a thought to find a text suitable for a funeral occasion, (sometimes I have wondered if funeral sermons are warranted or profitable) this Monday morning, feeling perhaps my life is nearer a close than some might think. I have been thrown from a cart, and badly bruised, with no bones broken, but yet badly jolted, so that the internal injury is serious, I know. So being on my couch, I opened my Bible to read, as it is often my greatest comfort, and is my only real comfort in trouble; yes, a balm for my every wound, and a cordial for my fears. The first passage which met my eyes is in Ecclesiastes viii. 8, which reads as follows, "There is no man that hath power over the spirit, to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war; neither shall wickedness deliver those that are given to it." O, thought I, how true are those words. There is no man who can cancel that debt. None can avoid the last enemy. Death is the last sting which the flesh will experience, yet our nature shudders at the thought of death. How sad to stand around the dying bed of any of the children of men! What a solemn awe comes over us when we see the last breath leave the temple of clay!

We pause a moment to realize that the spirit hath taken its flight. Alas! alas! whither hath it taken its flight? The Savior said to the dying thief on the cross, "To-day shalt thou be with me in paradise." That was sufficient to make his suffering a rejoicing to him. The other had no promise, and died unconscious of his state in the future. O, to think of living for one moment without a hope. To one who has ever realized a hope of eternal life, what an awful thought. By faith alone we see the triumph from afar. Faith is the evidence of things not seen. It does appear that the nearer I come to the close of my earthly life, the more I do incline to exhort the dear household of faith to live soberly, walking worthy of the calling wherewith they are called. They are called from darkness to the marvelous light of the kingdom. If I could only speak to all the dear saints, lambs of the fold, I would exhort them to let their light shine forth, as doth a city set upon a hill, or as a candle on a candlestick, and not put under a bushel, that others seeing might take knowledge that they have been with Jesus. But will my walk compare with my speech? I would stop and ask. Let us flee from all carnalities, as much as possible; let us flee from covetousness, for we can take nothing with us beyond the world; let us be careful not to turn the orphan out into the cold world, hungry and naked, saying within ourselves, they have a rich brother, or some other friend, who are able to take care of them, or they are able to earn their living. Some have made wide mistakes in thus judging. If one has a talent to accumulate, let him be merciful to him who hath not that talent, because every gift is given of God, and what have we that we have not received?

Who hath power in the day of death? Though we ask, Will the Lord add unto our days? the bounds of our habitation are set, and our days are numbered, and we know not by what death we shall glorify our Master and Lord. By what death shall I glorify God? for there is no discharge in that war. The warrant is issued and served, and will be executed, though we know not the day nor the hour. Let not the servants say the Lord delayeth his coming. So, dear shepherds of the flocks, feed the sheep and the lambs, and watch the flock, lead the little ones, rebuke the erring, nor be of a man-fearing spirit, nor of a man-pleasing spirit, for this is also a great evil. How much we like applause; we poor mortals are so weak. Let our prayer be to go boldly forward in the Master's cause. We read of Daniel and Mordacai, who boldly worshiped their God, not fearing the laws of the Medes and Persians. We read of others who came boldly before kings, not fearing the kings' displeasure. By faith they did these things, knowing that deliverance would come in some other way, seeing the many evidences of God's power in delivering his people, which are left on record for our comfort. I am fully persuaded the saints are blessed in, not for, doing the commandments. Abraham was blessed in the act of offering up his son Isaac, as God had commanded him. There was a sacrifice which God had provided, as he lifted his hand against his son Isaac, to fulfill the command of God, and the voice said unto him, "Abraham, Abraham, stay thy hand, for now I know that thou fearest God, seeing that thou hast not withheld thine only son." We are commanded to crucify the old man. Is not the adversary always near, in all places and at all times, to produce spite, or revenge, or to tell us

that our way or our views are correct, while others are wrong? Our dear Lord taught his disciples to pray, lest they enter into temptation. Why did he say, Lead us not into temptation, if he did not intend it so?

Now, dear household of faith, I have been prompted in some way, whether by the spirit of truth, or by the dictates of the flesh, to write these few lines for publication, that my brethren and sisters who have been acquainted with me, might learn of my spiritual welfare. As to my temporal welfare, it bothers me but little; yet by the sweat of my face have I earned my bread nearly all the days of my life, and I do believe, as near as one could, without murmuring. I have not spared my strength, though I have never been very strong physically.

I leave this with the editors, to judge whether it will be edifying.

JARED J. CUMMINS.

LEAD HILL, Ark., Oct. 16, 1898.

EDITORS OF THE SIGNS OF THE TIMES—  
 VERY DEAR BRETHREN:—I have been desiring to write a few lines to the many readers of our glorious medium of correspondence, and to put in my feeble mite by way of indorsement of the SIGNS, as it is now conducted. The form in which it is printed is not so important as the doctrine of God our Savior, for which it so ably contends. The apostle John says, If any come to you and bring not this doctrine, receive him not into your house, neither bid him God speed. I understand this to be a revealed doctrine, by grace, and it is revealed to every one of God's little children in their experience. I want to indorse brother Beebe's remarks upon the work of the ministry, in the number for October 15th. I desire also to speak of some of the good meetings which it



has been my privilege to attend of late. It seems that the Lord has wonderfully blessed this poor old sinner far beyond what I could have asked. I had the pleasure of baptizing my brother, and his wife, the first Sunday in August, at Little Hope Church, Ark. I started to Texas on Tuesday following, and reached Coleman city Saturday night. I was met there by my brother-in-law and nephew, and carried to the neighborhood of Handy Creek Church. There I met many sound Baptists, and had the privilege of baptizing my only living sister, and her husband, and two others. I then went to the New Harmony Association, in Comanchie Co., Texas, and there met many able ministers and brethren and sisters. All seemed to be sound in the faith, and in peace. I was near eight hundred miles from home. Since I returned I have baptized one sister, and one is to be baptized the first Sunday in next month. It does seem that the Lord is with us in deed and in truth.

Now a few words with regard to the two salvations spoken of in the New Testament, the eternal and the common. Some of the brethren have, as it seems to me, gone to an extreme with regard to this common salvation. I believe it is all by grace. The children of Israel, as a type, had no law to comply with in order to become the children of Israel, but became so by faith. But they received the blessings contained in the law in, and not by, obedience to the law, and in disobedience they received the penalty. So I think spiritual Israel became children by faith, and they had nothing to do in bringing it about; but after being born, and having the love of God shed abroad in their hearts, this becomes the prompting motive to obedience to the commands of God, and this obedience is acceptable

service. In such service and obedience we receive blessings, or the blessing is made manifest, and the obedience is the evidence, or fruit, of the blessing bestowed upon us before. But in disobedience we receive the rod of chastisement. Some whom I have met claiming to be Primitive Baptists, have gone so far as to say, "God does the work of regeneration, giving life from the dead, and then it is left to the creature to obey and be blessed, or disobey and be beaten with many stripes." Also with regard to the ministry, they say, "God calls and qualifies, and then the man who is called can obey and be blessed, or disobey and be punished." Now, brethren, I have not so learned Christ. If this poor old sinner has ever preached the gospel to the comfort of any little ones, it was as God gave grace that enabled him to do so, and to his name be all the praise, glory and honor, for surely I do feel to be less than the least of all saints.

A little more and I will close; I desire to write many things, but I feel my weakness and unworthiness, and the SIGNS are filled with so many good things of the kingdom. Now in regard to preaching, Jesus said, "Go ye into all the world, and preach the gospel to every creature." And he assigns as the reason for giving this command, "All power is given unto me in heaven and in earth; go ye therefore." For this cause I believe that every one to whom this command is given will obey, because it is given by one who has the power to see that it is obeyed, not by natural power, but as the two milch kine, which were unbroken, went by the unseen, irresistible power of love. With regard to the children, he said, "I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will

put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." So it is all of the Lord and his grace, both time and eternal salvation. I think that Jonah was made to say, salvation is of the Lord, and it was a time salvation, too.

Do with this scribble as shall seem good to you, and all will be well with me.

Yours to serve in gospel bonds,

WM. J. CASEY.

SANFORD, Maine, April 9, 1899.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—As I am all alone to-day, my thoughts seem to turn toward you, but whether I can write anything worth your perusal seems to me doubtful. I always feel my unworthiness so much when I address a child of God, it often seems as though I were acting the hypocrite, and that I know nothing of the grace of God. I will try to write what I hope have been some of the dealings of the Lord with me. It began in the fall of 1894. A series of revival meetings were being held at our place. I thought that I would go and hear them, and I did so, but I would come home feeling worse than when I went, for all was of the works of the creature, and what they had done for the Lord, and not what the Lord had done for them. I saw myself such a vile sinner in the sight of God, it seemed there was no hope for me. I got so that my work was a burden to me, and I was no company for myself nor any one else. I would go into company to try and drown my thoughts, but I did not succeed. It seemed that my sins were ever before me. I told my husband that I should like to go down to Oak Woods, to the meeting, and he said that we would go. I never enjoyed a meeting so much as I did that, for it seemed to

speaking peace to my troubled soul, and I felt that I could cry to the Lord God to be merciful to me, a sinner. After that I had such a desire for the Sundays to come, for it seemed as though I should hear something that would do my soul good. Then the thought often came up, How I should like to follow our Savior in the ordinance of baptism, but I felt so unworthy, and that I was not fit to follow him in such a precious ordinance. The morning that we went before the church, when brother Keene asked my husband if he had anything to say, and he responded by telling them what he trusted the Lord had done for his soul, and they received him for baptism, I thought if he should ask me if I had anything to say, I must sink, for I could not speak. But strength was given me to say a few words. I hope that it was of the Lord, and not of myself. How the church could have fellowship for me, and receive me for baptism as they did, seems a mystery to me. I had some very trying times during the next week, before our baptism. I felt as though I was deceiving the people of God. I knew that I could not deceive our God, for he knows our every thought. When the Sunday morning of our baptism came, it seemed as if I was afraid of what the people would say, but when I got to the water's side everything looked so lovely that all fear left me. It was such a happy day to me; it seemed as though I should never have any more trials. But I have not found it so, for I have had some very trying times since. It seems at times that I know nothing of the grace of God. If I did, should I not be less cold and lifeless pertaining to the things of God? I am made to wonder that I should ever be made to hope in the salvation of the Lord; yet at times what little hope I

have is more precious than gold and silver. What a comfort it is when we can feel to rest on Jesus, and that our times are in his hands. What a precious thought! It seems that I have felt more dependent upon the Lord since my health has been so poor. I believe that when we are enjoying the pleasures of this world, we are apt to forget that there is a God, or that we have a Savior, or any need of one. I feel at times that it is for my good to be afflicted, and that it brings me nearer to my God, and to trust more in his precious promises. I have had a great desire that I might be reconciled to the will of God. I feel that it is a great mercy for us that we do not know what is in store for us. The Lord's ways are not our ways. I feel that if I ever am saved, it will be by grace, and grace alone, and not by anything that I have done.

My health has been so poor this winter that I have not been able to get to meeting since the first Sunday in January, and I miss the privilege very much. It has been a privilege that I have prized above all others. I feel to hope that as the warm weather returns my health will be better. I hope that it will be the will of God for you to come among us this fall, at the meeting.

I will bring my rambling letter to a close. Remember me to sister Purington, and all your family, and your aunt Ada.

From your unworthy sister,

MRS. ANSON QUINT.

[THE above was written as a private letter, but we feel sure that our sister will pardon the liberty which we take in publishing it, so that the family may all read it. It expresses what all the children feel. It has been a comfort to us, and will be, we doubt not, to others. Our sister speaks of being deprived of

her most desired privilege of attending the meetings this winter. What a blessing after all is hers! How great is the mercy which makes such things our greatest privileges! When the Lord shuts his people in, he is with them in very deed.—ED.]

PEASTER, Texas, Nov. 1, 1898.

ELDER G. BEEBE'S SON:—DEAR BROTHER:—Having been called by the church at this place, to come and assist them in a matter of grave import, upon a point of order and doctrine, which for a year or over, had been causing strife and dissatisfaction in their midst, caused by a certain Ashdod, who had come in to spy out their liberties, and to sow the seed of discord.

Therefore, at the earnest request of sound brethren, who are contending for the old landmark truths, of unconditional election, by grace alone, I came. While waiting for the time set to investigate the trouble, I wrote Elder Rutledge to come or to write to me, but the surroundings forbade his coming, and he wrote me. The inclosed is a copy of his letter. I forward it to you, requesting its publication in the SIGNS, as the sentiment set forth in the letter, exactly covered the ground of our faith, and was so strengthening to my soul, in a time of need. His letter cheered my soul, as good news from a far country. The Lord has said, "Of yourselves ye can do nothing." As to the theme of time salvation, I believe our Jesus is the author of all the salvation there is for poor sinners, in time or in eternity. He has saved his people from all their sins, whether of omission or commission. Our chastisements are for our good, in teaching us that all is by the grace of God, and that we are what we are, by his grace alone. It is by grace that we stand in this faith, and rejoice in

the hope of the glory of God. All the stripes which we bear here, are not to atone for one sin, they are for our teaching in humility. I do rejoice that our Jesus is before all things, and that by him do all things consist. I rejoice that my transgressions of the law, are his, and his obedience mine. When I see myself as I am without his grace, how I abhor myself. God forbid that I should glory, save in Jesus our Lord. But I must close.

Your brother,

ASA HOWARD.

ELDER ASA HOWARD—DEAR BROTHER IN A PRECIOUS REDEEMER:—I am seated to answer your kind and welcome letter which I received yesterday. I was glad to hear from you, but sorry indeed to hear of trouble in Zion. I do hope the great Head of the church will speak peace to Zion, and rebuke the deceivers, for the sake of his inheritance. I do not think that God's children have anything to boast of. As to obedience, surely there is no believer in Jesus who can claim that he or she can obey according to their own will, while in the flesh. Obedience, to please God, must be in the Spirit, for God is a Spirit. "To be carnally minded is death, but to be spiritually minded is life and peace." Who can control his mind? If it was not for the quickening power of the Spirit of our God, none would ever walk in obedience. I know that our God has ordained that the path of obedience shall be the path of peace. This is the mind of a poor wearied sinner and servant, who is in great perplexity, cast down and forlorn, in this lone and distant region, mourning over leanness of soul, and the distress of afflicted Zion, in these parts. The words of God are like golden bells

of eternal truth from the city of our God, which shall stand forever, and which lifts up and supports firmly the hope of a believer, who is in a strange and foreign land, giving him the sweet assurance that it shall be well with him in a coming day. They are directed by his Spirit to that building of God, that house not made with hands, eternal in the heavens. He leads and holds his dear children in all the vicissitudes of this mortal life, and he at last brings them into the everlasting kingdom of our Lord and Savior Jesus Christ.

Unworthily yours in the hope of a better country,

J. A. RUTLEDGE.

DILLEY, Oregon, April 11, 1899.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—The dear old SIGNS for April 15th, has just reached me away out here. I cannot describe the comfort which I received in perusing it, to you. I had received a letter from one who claims to be a Baptist minister, and in it he informed me that the doctrine of absolute predestination has led many into great extremes. Also, in another letter, I am told that I am a heretic, and that the doctrine of predestination is a damnable heresy. I also have received sample copies of a paper claiming to be a Baptist paper, the main object of which, to judge from its contents, is to denounce and demean those who believe and advocate the doctrine of predestination. So, dear brother, in reading those papers and letters, I was made to wonder if I was clean gone forever. I know that I am a sinner, and yet I am sick of sin, and know that I would never sin again if I could keep from it. I do not sin because I want to do so, for I desire always to do what is right, but I find that I do not

always know what is right. I find that I am like Peter, declare that I will do a thing, and then do some other thing. And again, I find myself like Paul did when he thought that he was doing God's service. I seem to be continually doing things that I do not want to do, and leaving undone the things that I want to do, and I cannot help it. Now, dear brother, I cannot think that the doctrine of predestination will lead any of God's dear people into extremes, and neither does it make God the author of sin. It pains me to hear those who claim to be Baptists, charge such a thing to the doctrine of predestination. That they call me a heretic does not worry me, for by some the apostles were called heretics. I only hope that I am counted worthy to suffer reproach for the truth's sake. I believe that the SIGNS OF THE TIMES advocates the Bible doctrine of salvation by grace, and grace alone, and I believe this doctrine because I cannot help it. I know that if Jesus is not my present help in every time of need, I am lost. By experience I have learned that I cannot save myself, and so I am made to continually cry unto him to lead me, and guide and guard me, and keep me in the way in which he would have me to go. I have read the SIGNS for more than twenty years, and will say that I am satisfied with their past and present management, and wish them Godspeed.

Your unworthy brother,

J. K. BOYD.

STODDARD, Nebraska, March 29, 1899.

EDITORS OF THE SIGNS OF THE TIMES—  
DEAR BROTHERS:—Through, as I hope, the mercy of our covenant-keeping God, I desire to drop you a few lines, with some verses which I have selected, and which speak the sentiments of my heart,

and as an expression of my appreciation of your labors of love toward the household of faith. I bid you Godspeed in publishing the glorious tidings of salvation through the blood and righteousness of our Lord Jesus Christ, to the poor and afflicted children of God. Yes, poor and afflicted now, though they were all well off in the state of nature, and were rich in self-righteousness, and possessed all the strength that they deemed needful to make their peace with God, at any time when they should be ready to make the necessary preparations in order to gain heaven and immortal glory. O, what a terrible mistake: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." When it pleases God to shine in the heart of a sinner, no matter how self-righteous he may be, he is then brought low, to perfect poverty. They are then made to cry, "Lord have mercy on me a sinner." Thus all their wealth and strength are taken away, and instead of wealth, poverty has seized upon them, and instead of strength, perfect weakness. They are sinsick and afflicted, and every ray and shadow of a hope is stripped from them, and they are without hope, and without God in the world. Not only that, but now they are made to see themselves justly condemned, (not that they will be condemned but that they already are condemned) and they learn that if peace and pardon ever comes, it must be freely bestowed upon them. As yet, they are without the knowledge of a Surety who stands between them and God: he "Is a Prince and a Savior for to give repentance to Israel, and forgiveness of sins." He stands in their law place and stead, taking their sins upon himself, and bearing them away in his own body, and then clothing the poor sinner with his

own righteousness, and setting the captive free. "If the Son shall make you free, ye shall be free indeed." Now this soul is enabled to look to Jesus as his Savior, and counts him the chiefest among ten thousand, and the one altogether lovely; their burden is now gone; sorrow and sighing have now fled away, and the poor heart is filled with praise unspeakable and full of glory; old things have passed away, and all things have become new. Before, the poor soul walked by sight, now he walks by faith, that living faith which is the gift of God. "And faith is the substance of things hoped for, the evidence of things not seen." O, that God, who is rich in mercy, may ever keep us humble at the feet of Jesus, and of one another, and enable us to set forth his praise by an upright and godly conversation. May we ever be kept by the word of his power, unto salvation, ready to be revealed in the last time. This is the desire of one who sometimes hopes that he has an interest in the covenant of grace, and has been made to rejoice in the hope of a blessed immortality beyond this vale of tears, and of sin and sorrow, through the atoning blood, and the righteousness of the Savior of sinners, of whom I am chief.

The verses which I have selected are the following:

"Ye messengers of Christ,  
His sovereign voice obey,  
Arise and follow where he leads,  
And peace attend your way.  
The Master whom you serve  
Will needful strength bestow;  
Depending on his sovereign aid,  
With sacred courage go.  
Mountains shall sink to plains,  
And hell in vain oppose,  
The cause is God's, and must prevail  
In spite of all his foes.  
Go spread the Savior's name,  
And tell his matchless grace

To the most guilty and depraved  
Of Adam's numerous race.  
We wish you in his name  
The most divine success,  
Assured that he who sends you forth  
Will your endeavors bless."

Your unworthy brother in hope,  
JOSEPH BRUCE.

PLEASANT PLAINS, Ill., May 3, 1899.

BROTHER BEEBE:—I have never had the pleasure of meeting either you or Elder Chick, and I guess I never will. I must confess that I have been taking the SIGNS only this year, and I want to say, I am greatly pleased with it, and do not see how I got along without it. May it be the Lord's will that it may still go on, for I feel greatly encouraged, and have become satisfied and established on several doctrinal points.

May the brethren assist you so you can still go on, is the prayer of your unworthy brother,

C. H. NALL.

## EDITORIAL NOTICES.

### PLEASE BE SURE

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

**EDITORIAL.**

MIDDLETOWN, N. Y., JUNE 1, 1899.

Entered in the Middletown, N. Y., Post Office as  
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F. A. Chick, Hopewell, N. J.

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

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.***JOHN VII. 17.**

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

It was the time of the feast of the tabernacles at Jerusalem, when these words were spoken by the Master. He had sent his disciples up to Jerusalem before him, as is narrated in the former part of the chapter, and then had afterwards gone up himself secretly, because the Jews sought to kill him, and his time, as he said, verse eight, had not yet come. From this one sentence we learn two lessons. First, that all the steps that our Savior trod were appointed for him, and he went according to God's purpose in all that he said and did. Second, while his time to be betrayed and crucified, as he knew, was fixed, so it could not be otherwise, yet he exercised all human prudence in providing for his own safety, from the rage of his enemies, until the time of his crucifixion had come. From this we learn the predestination of God does not mean that men lie down and take no thought for the events of life. Jesus knew that his time of departure and the manner of it were appointed, but yet he did not make this an excuse for failure to exercise prudence in his conduct among his enemies.

The same is true of us all. All our steps, whether of joy or sorrow, are appointed, yet this does not lead those who believe it to be careless or indifferent to the ordinary carefulness of life. Men say and believe that the doctrine, that all our steps are ordered beforehand, would, if believed, lead to taking no care of our conduct among men, and that men would rush recklessly into danger, and face death itself blindly. But this was not the course of the blessed Savior, and it is not the course of any who lovingly believe this doctrine. Jesus' time had not come to be betrayed, and therefore he was careful, and went not up openly to Jerusalem. We believe that every act of our life, and all the stations of joy or sorrow that we fill, were appointed of God before the world, but yet it has never hindered us from feeling that we must exercise prudence as best we could, in all our conduct. This may seem contradictory to those who do not love predestination, but it is no more contradictory than was the belief and the conduct of the blessed Redeemer as recorded here. His times were fixed, but yet he was careful and prudent. We believe that our times are fixed, but yet we try to be careful and prudent in all things.

We are told, verse fourteen, that Jesus in the midst of the feast went up into the temple and taught. This was his mission here. He was now about his Father's business, and was prepared to face all the rage of his foes, when his Father was to be glorified by his so doing. He had not ceased to be prudent or careful. When the time came he went forth boldly to do his Father's will, confident that his Father would provide for him, and keep him until all his good pleasure was accomplished. So the apostles confided their all to the keeping of God. Paul knew

what death awaited him, but yet he went on. He knew that he could not die until the will of God was accomplished in him, and yet he was careful also, and prudent in his intercourse with men. Belief in the predestination of God did not make him go forth recklessly. How contrary predestination works in the heart of those who believe and love it, from what men think.

As the Jews saw him teaching in the temple, they marveled, and said, "How knoweth this man letters, having never learned?" Literally, verse fifteen reads, "How knoweth this man learning, having never learned?" From their point of view, this was a pertinent question. Jesus had never attended their great schools. No Gamaliel could claim him as a pupil. How can he then teach others? Natural men have always believed that human learning was needful to qualify one to teach in divine things. They knew nothing about any teaching save such as was found in the schools. It is to be feared that ninety-nine hundredths of the religious world of to-day, have no other thought concerning the knowledge of God, and divine things, than that it is to be gained from the mother's knee, from the Sunday School, or from the pulpit. They neither know, or seem to care, about any other teaching than this. How often has the question been asked in these last days, "How can this man preach, he has no learning?" And it is boldly asserted that without college training no man is fit to preach to a cultivated congregation. So they thought in the days of the Lord, "How knoweth this man learning, having never learned?" But what a difference between human teaching, and divine. Our God teaches as never man can teach. Man can teach the letter of the word, but can do no

more. In the school of Christ, men are brought face to face with the Spirit of the word. The one teaches the brain, while the other writes the truth in the heart. Jesus lived with his Father, he communed with his Father; his teaching was not theory, but reality; it was not the testimony of one to another, but the testimony of an experience of divine things. In the schools of men, earthly things can be taught, but in the school of which Jesus is the Head, heavenly things are taught. The carnal Jews knew nothing of the divine teaching. True, they had the Old Testament Scriptures, and professed great zeal and reverence for them. They even thought that in them they had eternal life, but yet they were strangers to the power and spirituality of them. Had they known that which was truly spiritual, they would have known that Jesus needed not learning from the schools of men.

Now Jesus answered, "My doctrine is not mine, but his that sent me." That is, he would say to them, This which I am teaching did not originate in my own brain, but it is from God; I have received it from him; I have not needed to learn in the schools of men; I have been with God; he has given these things to me. In this let it be remembered Jesus spake as a man. As a man he had received his doctrine from God. Now in verse eighteen, he sets before them the test between that teaching which is of man, and that which is of God. He says, "He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." In other words, every doctrine will glorify its author. If it be of man, it will glorify man, but if it be of God, it will glorify God. By this all doctrine may be tested; by this all our



thoughts concerning doctrine may be judged. What does not glorify God is not of God. What in any way glorifies self is of self. Thus John the baptist never more clearly gave proof that he was of God, and was filled with God's Spirit, than when he said, "He must increase, but I must decrease." Jesus makes this to be the supreme test of all doctrine: Does it glorify God? He makes it the supreme test of all who profess to be teachers in Israel: Do they seek their own glory, or the glory of God? If they have run at their own volition, then they will glorify him that sent them, namely: their own will. If they be of God, then will they give all the glory to God.

Now, in the words quoted at the head of this editorial, Jesus presents the reason why they did not know that his doctrine was from God: they had no will to do God's will. These words we feel like considering for a time. If the great question with us be, How shall we know the will of God? How shall we know the doctrine of God? we have the answer given here: "If any man will do his will, he shall know of the doctrine," &c. The carnal Jews did not desire to do the will of God, and therefore he tells them they cannot judge of his doctrine, as to whether it be of God or not. Literally this reads, If any man wills to do his will, he shall know the doctrine. There is no other way than this. His doctrine is not found out by searching. The schools of men know nothing of it, and cannot teach it. If they sought to impart it, those who loved not God, and did not desire to do his will, could not receive it. Human intellect, no matter what its powers may be, can look no further than this natural world. Let research be carried ever so far, whether along the lines

of philosophy, or of any scientific investigation, it at last brings the mind of man against a wall of darkness, into which he cannot pierce one step; beyond are the things of God; beyond is the being of God. Happy is he who has by faith been given the revelation of him who cannot be approached unto, whom no man can see, or hath seen. Neither will the performance of forms and ceremonies, or religious rites, give knowledge of God to the soul. All these things, and all others which may have been invented by men, rather hide the knowledge of God, and of his doctrine, than reveal it. According to the teaching of the Savior, in the text, there is but one way in which such knowledge can be obtained, and this way is that the heart of man shall be prepared by divine grace to desire to obey God in all things. To have a will to obey God, is the only door to the knowledge of God and his doctrine. Let us repeat, Jesus says, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." There is no other way than this. The great question with all who desire to know then will be, Do I have a will to do God's will? God teaches the humble, but the proud he knoweth afar off. The humble he brings near to himself; yea, they are humble, because they are brought near to him. To them he shows his will: to them he comes in the knowledge of his work, which makes them glad. But the proud cannot come near to him, and in the sense of revealing himself, he cannot come near to them. He has hid these things from the wise and prudent, and hath revealed them unto babes. It is ever so, it ever must be so. If a man loves God, he will recognize God in Christ, and in all the doctrine of God. Some man is charged with saying or

doing a certain thing, another replies, "It is impossible, I know him well, and this is not like him; he could not have said or done this thing." The believer knows God, and he therefore discerns the doctrine or teaching of God. Some things he knows cannot be of God; some things that are taught are not like God. Now Jesus says the spirit of obedience is that which can know the things of God, and which can be taught in them. Nothing is more sure than that those who are disobedient, and who have no desire to serve God, cannot grow in grace, and in the knowledge of the truth. Common observation, and common feeling among the people of God, shows this, as well as testimony of the Scripture. What a man sows, that shall he reap. This is the law of all being: he that sows wheat shall reap wheat; he that sows tares, shall reap tares; he that sows to the flesh, shall reap corruption; he that sows to the Spirit, shall reap life everlasting, is the law of the kingdom of our Lord, as well as it is the law of nature. He that is disobedient to God, and who has no will to do God's will, shall not know of the doctrine. It matters not what his attainments may be, this shall not be among them. While the most unlettered of men who loves God and his service, shall know of the doctrine, and shall judge doctrine, whether it be of God or not.

In the churches of the saints, Who are they with whom those of spiritual mind feel they can take sweet counsel? Who are they with whom true believers delight to be? From whom do we expect instruction and spiritual converse, when we may meet them? To whom do we go in time of trouble for comfort? Are these things to be found among those who walk far off from the sanctuary of God? Do we expect deep knowledge of the

things of God from those who seldom attend upon the services of the house of God, who have no heart to render help where help is needed in the worship of God, and in the burdens of the church? Perhaps in all churches there are those who walk far off. Are they those of spiritual mind, who speak of the love of God, and the glory of his kingdom? No doubt those who may read these lines will at once in their own minds call up some with whom they can always take sweet counsel. Who are they? Without exception they are those who walk carefully in the order of the house of God; they fear to depart from the ways of the Lord. These walk softly before him. They have a heart to do his will; they have a very tender conscience in the things of God. How delightful to know such ones. These are good judges of the doctrine. They may not be able to give dissertations upon texts of Scripture, but they have the spirit of them in their hearts. By close communion with God they know whether a doctrine is according to his holy character, and love it when it is. These will have a great reverence for the word, and will receive all Scripture as given by inspiration of God, and will count it profitable. They will confess their ignorance, and their dependence upon God for all knowledge. They will not be possessed of a boastful spirit, but will confess that they are nothing, and that Jesus Christ is all in all. One of the marks of those who have a will to do God's will is, that they cannot see that they possess this lovely disposition at all as they ought, and make great complaint of failure in all that is good; yet it remains true, that those who are humble, waiting upon the Lord, do know the doctrine. If we ask how is this will to do God's will obtained? we must reply,

as all gifts are obtained, by the gift of God. This is one of the fruits of the Spirit, for which we must ever thank God; the blessings come from him, and even the desire for the blessings, comes from him. The will by nature is not to come unto the Lord, but grace confers the will to come to him. Therefore all is of grace, and boasting is excluded. If Paul labors more abundantly than all beside, after all it is not Paul, but the grace of God which is with him. "By the grace of God I am what I am." If our brother has departed, and we abide close by the fold, we have no room to boast over him, but must praise that grace that has kept us. Arminianism would say, If he is far off from the service commanded of him, and I am found in obedience, then I must be better than he, and more pleasing to God, but grace leaves all such language out, and says, "By grace I am what I am," and if I stand where others fall, it is by faith, which is the gift of God. Therefore all high mindedness is cast down, and God alone is exalted in salvation.

To those to whom God will reveal his will, he first gives a humble and teachable spirit, and this is the very spirit of obedience. Both are then his gift, and for both we ought to render thanks to him alone.

We here leave these reflections, sure that we have not brought out all the fullness of the text, yet we feel also sure that these things are in the text. May God bless them to our profit.

C.

#### HOW IS YOUR SUBSCRIPTION?

WILL all who read this look at the date next to their name, on little pink slip, and if in arrears make us a remittance?

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### 2 TIMOTHY IV. 3, 4.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

The apostle Paul, and all the apostles, were inspired by the Holy Ghost, and thereby duly qualified to give such instructions to Timothy, and to all other gospel ministers and gospel saints, as they were then, or ever should be in need of. Without the immediate inspiration of God, they could not have predicted the things which should come to pass in subsequent ages, both in reference to the church of God, and the development of the man of sin. In reference to the manifestation of that wicked spirit which was to be developed, Paul had already informed Timothy in the first epistle, iv. 1-3, that the Spirit had spoken expressly on that subject, saying, "Expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;" and the Spirit had with equal clearness expressly spoken of the lies they should tell, the hypocrisy they should practice, what should be the state of their consciences, what heresies they should utter, and what restrictions they should lay upon the church. Now, in closing this second and last epistle, when he was ready to be offered, and the time of his departure was at hand, in his valedictory charge, before God and the Lord Jesus Christ who shall judge the quick and the dead, repeats to him the admonition to "preach the Word," and that constantly, and the admonition is enforced by reminding him of what the Spirit had expressly said, "For the time will come when they will not endure

sound doctrine." The time specified, is the time which God had appointed, until which time the man of sin could not be manifested. "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way: and then, [at that time] shall that wicked be revealed." The time is expressly declared by the Spirit, as the last time. All the powers of darkness could not anticipate the time which God had determined on for the fulfillment of these important events, nor could all the efforts, devices, good works or bad works, of saints or sinners, postpone that development one hour or one moment beyond the appointed time.

Some very conscientious and good brethren have seemed afraid to admit that God has set the bounds of wickedness of men and of devils, so that they have no power to change them; but we would ask such brethren whether the Spirit would speak to us of things which it would be wrong for us to believe? Would the Spirit tell us expressly, things which we ought not to know? Has not the Spirit told us expressly that that wicked shall be revealed in his time, and that God withholdeth it until its time, and has pledged his word that it shall in its time be revealed? Read the Scriptures on this subject, and then ask yourselves, Could the beast with seven heads and ten horns, have risen up out of the sea before the great red dragon had been manifested? Or could the second beast have preceded the first? Or could the image of the beast have anticipated any of its predecessors? If they could not, it was because God had ordered things as they came to pass.

Even so, likewise the apostacy predict-

ed in our text, has its time fixed. "For the time will come when they will not endure sound doctrine." But who are they that will not endure sound doctrine? Some have supposed that this could not mean christians, and that it must mean the world or antichrist. But when, we ask, has the world or antichrist ever endured sound doctrine? Did the world, the Jews or pagans, endure the sound doctrine set forth by Christ and his apostles, in their days? Did the carnal Israelites endure the sound doctrine that was reported to them by the prophets? Which of them did they not slay? The truth has, in all times since sin entered the world, been opposed by the world, and by all unconverted men. We cannot, therefore, suppose that the Spirit spake thus expressly of a time when nothing unusual was to be revealed. These non-endurers of sound doctrine are marked as apostates, thus, "Some shall depart from the faith." We do not understand that these apostates are the children of God, born of the Spirit, or that they ever possessed the vital principles of faith in their hearts. But we do contend that they are those who have professed the faith of the gospel, and have been held in the fellowship of the church of God, otherwise they could not depart from what they never professed to hold. Christ has said, "Every plant that my Father hath not planted shall be rooted up." And again, "Every branch in me that beareth not fruit, he taketh away." Thus signifying that all who enter not in by the door into the sheepfold, or church, are thieves and robbers, and all who come in without his grace, shall be cast out without his favor. These things began to develop in the apostolic age, and John speaks of some who went out from us, that it might be made manifest that they were not all of

us. So in those events which are traced in the revelations made to John on Patmos, there were times signified in which the world rushed into the church nominally, but they could not endure the sound doctrine of the gospel, for they had neither ears to hear, nor hearts to understand or love it. Whatever direct allusion our text has to the times of the apocalyptic beasts, or false prophet, we feel justified by the words "last times" in the context, in applying the prophecy to the present time, including the last forty or fifty years. We do not feel sufficiently liberal to apply this subject to the various protestant or catholic denominations,\* by which the church of God has been surrounded in ages past, for we do not believe they, or any of them, ever did, or ever could, depart from the faith of the gospel, for they never, any of them, strictly speaking, held it, and they could not depart from what they never professed to hold.

Within the space of the last half century, the prophecy of our text has been manifestly realized in the Baptist Church, which, as a church, is the only organization that has ever stood on the foundation of the apostles. Many in this last time have departed from the faith, and in

\*We speak of them as denominations; Christ has but one church on the earth. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism."—Eph. iv. 4, 5. We freely admit, and fully believe that as there have been many nominally connected with the church of Christ, who were not children of God, not born of God, not taught by his Spirit, so there have been many of God's children nominally connected with the various branches of antichrist, but so long as they remain there, they are living in disobedience to their Lord and Master; and, by that order of discipline which he has established in his church, we cannot extend our fellowship to them, as long as they continue to rank and file with the enemies. "What agreement hath the temple of God with idols?" "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vi. 17, 18.

their apostacy have demonstrated that they could not endure sound doctrine. Those who are now denominated New School, or Missionary Baptists, or at least those churches who took that ground at the time of the division, once professed to hold the faith which we now hold. The same articles, substantially, which were held by us before the separation, are held by us now, but these prominent sentiments which have distinguished the church of Christ from the apostles' days, and which they professed to hold once in common with us, they have now departed from, and do now wantonly repudiate them. They are, therefore, very manifestly embraced in the prediction of the text, as having departed from the faith. We challenge the world to point us to a single church or congregation of them who can at this day endure the sound doctrine which in all former ages characterized the Baptists, from the time of John the Baptist, until the time of their apostacy.

Neither Old School Baptists nor New School Baptists, will deny either of the following propositions, namely: first, that we were once all included in one religious denomination, and all professed the same faith and order. Second, that we are now very widely apart, that we do not all hold the same faith and order, and therefore one party or the other, or both, have departed from the faith which we all once professed to hold.

Now, as it is not very likely that either party will admit that they have so departed, but as each charges the other with having departed from the faith, we have but one alternative for the settlement of our respective claims—to the word and to the testimony. What does the Spirit expressly say, by the mouth of the inspired Paul, shall be the distinguishing

marks or characteristics of those who in the last times will not endure sound doctrine? And with which party are these marks and characteristics found? Will any sane man who has any knowledge of the Old School Baptists, say that we have, since the division, after our own lusts, heaped to ourselves teachers? Will the New School Baptists themselves so charge us? So far from it, they have continually thrown it in our teeth, that instead of having heaps of teachers, that we have but very few, and they have been predicting that in a few years we shall have none. Some of them have exultingly said they expected to live to see the last of the Old School preachers buried. If, then, we have no such heaps of teachers, it cannot be that we are the party who are advertised in the holy Scriptures as having heaped to ourselves teachers.

Again, who will charge that the Old School Baptists have itching ears, leading them to lust after heaps of teachers, and evincing such lusts and such itching, by running after all the new doctrines and institutions of the age? Is it not proverbial that the Old School Baptists are behind the age? That they are an anti-effort, unprogressive people, and more than five hundred years behind the improvements of the age in which we live?

Once more! Will any one say that what preachers we have, have been raised up by any effort of ours? That we have employed any kind of machinery to heap or to multiply the number of our ministers? Do our teachers or ministers, show so much of the wisdom and polish of this world, as to give any just grounds to suspect that they have been called, qualified or brought into the work by the agency of men? No rational man who has any knowledge of us believes any such thing. The marks, therefore, which

are to identify and distinguish the class of apostates in our text, cannot apply to the Old School Baptists. Nor can it be said in truth, of Old School Baptists, that they are turned away from the truth, and turned unto fables. We have been constantly charged with obstinancy, for so pertinaciously adhering to the Scriptures, as our only standard and rule of faith and practice. Our refusal to depart from the Bible as our standard of morality and religion, and to unite in the various schemes of the age for reforming society, reclaiming drunkards, converting sinners, and evangelizing the world, has brought down on us such epithets as Hardshells, Iron Jackets, and a profusion of titles indicative of anything but a readiness to turn away from what we hold to be the truth, and of being allured by fables. Flatteries and frowns alike have failed to draw the Old School Baptists from the Bible as their standard. We could mention cases where flattering titles of presidents, vice-presidents and directorships in popular, humanly-devised religious societies, and lucrative missionary appointments, have been tendered, as a bait to draw some of our number from their steadfastness in the faith, and other instances could be particularized where proscription, reproach and calumny, have also been employed for the same purpose, but all in vain. How then can any of the marks which divine revelation has fixed on the apostates, described in our text, apply to the Old School Baptists?

As these marks cannot be found on the Old School Baptists, they cannot be the people who have departed from the faith, or who cannot endure sound doctrine. We will now proceed to show that the New School or Missionary Baptists have them all as plainly stamped on them as was the mark which was set on Cain, and as

indelibly written as were the words, "Mystery, Babylon The Great, The Mother of Harlots," &c., on the forehead of the woman that John saw sitting upon the scarlet-colored beast. (Rev. xvii. 5.)

The Mission Baptists who have gone out from us, have very clearly demonstrated that they cannot endure sound doctrine, not only by going out from us, on account of our holding sound doctrine, but also by heaping to themselves teachers. Their ears have itched for such doctrines as would make them popular in the eyes of the world, and give them a place and respectability with the worldly religionists of the age. This appears from their pleading the necessity of Theological schools, colleges and universities, for training young men for the ministry, because other religious denominations around them have such worldly institutions for that purpose, and lest they should thereby draw all the learned, wealthy, and influential, into their societies. This itching for popularity has shown a lack of confidence in God to raise up suitable teachers for them, or a sufficient supply to compete successfully with other denominations. The instruction of the King of Zion to his disciples, is, to pray the Lord of the harvest to supply laborers for the gospel ministry, but their own lusts have dictated to them to heap teachers to themselves, in defiance of the command of Christ, and in contempt of his authority. They not only prepare for themselves a number corresponding to their congregations, but they heap them, so that they have quantities of them for transportation to foreign lands, and an abundant surplus to be employed as itinerant beggars, colporters, &c., at home. Thus they not only crowd out from their pulpits all such as would offend their delicate itching ears, with

sound doctrine, but have troops of them to send forth, like the frogs of Egypt, into all the land, to come up into our houses, our kneading-troughs, and our ovens. Is this picture overdrawn? Are there not hundreds of this heap now, and at all times, lounging about the cities and large towns, waiting for a call, and begging their way along, because they are too lazy to work for an honest living? Will any New School or Missionary Baptist deny that such is the case?

Who can deny that the New Order of Baptists raise up, call, educate and qualify their own teachers? For what other purpose do they organize their State Educational Societies, build their colleges, and establish their Theological schools? Their white cravated mendicants are constantly abroad in every neighborhood, soliciting funds, and their petitions are spread out before every State legislature, asking for State patronage, to aid them in their work.

Another mark of their apostacy is found upon them: They have turned away their ears from the truth, and are turned unto fables. In no part of the religious world can any be found who are more deadly set against the truth, or who manifest a greater hostility to the very doctrine which they themselves once professed to hold, than do the New Order of Baptists, who are commonly call the New School, or Mission Baptists. Their ears are turned away, and instead of listening to sound doctrine, they are turned to fables.

Webster thus defines the term fable: "1. A feigned story or tale, intended to instruct or amuse; a fictitious narration intended to enforce some useful truth or precept. 2. Fiction in general. 3. An idle story; vicious or vulgar fictions. 4. The plot or connected series of events

in an epic or dramatic poem. 5. Falsehood; a softer term for a lie."

Are the New School Baptists turned to fables, as thus defined? Read their publications and the tracts which they have turned to, which they approve, and which they circulate. Read their "Dairyman's Daughter." Their "Uncle Tom's Cabin," and a thousand more of their fabulous stories which have been manufactured to order, and then decide whether these fictitious stories are the sound doctrine of the Bible, or fables.

But, not only in the tracts which they publish and circulate, but in the general ministry of the teachers which they have heaped to themselves, a system of fiction, instead of reality prevails. The sovereignty of God, and the exclusive work of the Spirit, in the quickening and regeneration of men, is denounced, and the power, ability and will of the creature, is extolled. Salvation is by them ascribed to the will and works of men, and the heaven-taught truth of God, that salvation is alone of God by grace, through faith, and that not of the creature, but the gift of God, is by them rejected, and the fictitious doctrine of men, that salvation is effected by the use of means, instrumentalities, and that the gospel, or something else, is the means, and their heaps of teachers are the instruments of saving souls from hell, and of advancing them to heaven, is preached instead thereof. They have turned away from the truth of the gospel, to the fiction and fables of the schools; from the eternal realities which are taught by the word and Spirit of the true and living God, to the vain, delusive, fabulous fictions of their own vain imaginations, and to a teaching for doctrine, the commandments of men.

In conclusion of this long article, in which we have, as we believe, fully proved

that all the marks of apostacy given in our text, are legibly written on those who have gone out from the Old School Baptists, and that none of them can be found upon the old apostolic order of Baptists which remain on the old Bible grounds, we would urge upon our brethren the solemn truth, that we have nothing wherein to boast over those who are turned unto fables. God has, as we hope, made us to differ, and all that we have, we have received of him. Let us then rejoice, not that others have fallen, but rather that our names are written in heaven. And let him that standeth take heed lest he fall. May we trust alone in him who is able to keep us from falling, and to give us an inheritance among them that are sanctified.

MIDDLETOWN, N. Y., October 1, 1856.

#### PRICE STILL FARTHER REDUCED.

ON last page of cover will be found the announcement of the closing out of the books of "Editorials" at less than cost. These books originally sold for \$2.30 a volume, and thousands of copies have been sold at that price, but to close them out we now offer them at the following prices: First volume, \$1.50; Second volume, \$1.00; Both volumes ordered at the same time, \$2.00. Each volume contains the same number of pages, and is bound in cloth, but as many have already purchased the first volume, we will supply them the second volume for \$1.00.

Our supply is limited, and we advise those wishing to procure the books, to send in their order early, before they are gone.

The supply of the bound copies of the second volume is now exhausted, but we have some of the unbound sheets, which we have sent to the binder, and as soon as we can get them bound, we will fill all



orders as long as they last. The few copies left of first volume, are all bound and will be mailed as soon as ordered.

POETRY.

POWER OF GOD.

“LET the wild leopards of the wood  
Put off the spots that nature gives;  
Then may the wicked turn to God,  
And change their tempers and their lives.

As well might Ethiopian slaves  
Wash out the darkness of their skin,  
The dead as well may leave their graves,  
As old transgressors cease to sin.

Where vice has held its empire long,  
’Twill not endure the least control;  
None but a power divinely strong,  
Can turn the current of a soul.

Great God, I own thy power divine,  
That works to change this heart of mine,  
I would be joined anew, and bless  
The wonders of creating grace.”

From my father’s old hymn book.—England.

MRS. CHAS. SLADE.

NORTH HENDERSON, Ill.

CONTRIBUTIONS FOR THE  
“SIGNS OF THE TIMES.”

Previously acknowledged.....	\$258 55
William Ballard, New York, \$1.00; J. D. Parker, Texas, \$1.00.—Total.....	2 00
Total to date.....	\$260 55

MARRIAGES.

By Elder F. A. Chick, at Hopewell, N. J., on Thursday, April 27th, 1899, Franklin S. Terry, of Montgomery Co., Pa., and Miss Mary S. Hill, of Hopewell, N. J.

By the same, at Hopewell, N. J., on Wednesday, May 3d, 1899, George D. Boice, of Princeton, N. J., and Miss Mary E. Blackwell, of Hopewell, N. J.

By W. W. Meredith, at the residence of the bride’s parents, Jan. 18th, 1899, Mr. Isaac Hearn, of Sussex Co., Del., and Miss Cordelia Wilkins, of Wicomico Co., Md.

By the same, at the home of the bride’s parents, near Delmar, Del., April 12th, 1899, Mr. Ralph S. Ellis and Miss Amy L. Beach.

By the same, in Delmar, Del., May 3d, 1899, Mr. Clarence P. Ellis and Miss Saphronia E. Beach.

OBITUARY NOTICES.

Mrs. Louisa Wilson passed away from earth, Dec. 31st, 1898, at the residence of her son, in New Rochelle, N. Y. The immediate cause of her death was apoplexy. She was born July 15th, 1837, in the vicinity of Hopewell, N. J. She was first taken ill Nov. 26th, but soon rallied, and seemed as well as ever, but at 3 o’clock, Christmas morning, she was stricken again, and from that time until her death she suffered very much. She did not know the nature of her disease, nor realize that her earthly end was so near, as her son writes me. Nov. 25th, 1858, she was married to David W. Wilson, at New Market, (now Linvale) N. J., by Elder Hartwell, who also baptized them both, about thirty years ago. Brother Wilson passed away June 25th, 1897. They leave but one child, the son at whose home the dear mother passed away. Of sister Wilson we can truly say, A faithful woman has departed to be at rest forever, as we fully believe. Brother Wilson was much afflicted for several years before his death, and a double portion of care and labor therefore fell upon her. This was borne with much cheerfulness and patience to the end, as all who knew her can bear witness. Her faith in the Redeemer was clear. Her trust in the God of salvation and providence was ever unflinching. She did not trust in self-righteousness or in her own strength for salvation. She delighted in christian conversation, and in hearing the word of salvation through Christ. To the extent of her means she was liberal to the church at Hopewell, of which she was so long a member. Those who knew her best loved her best. Grace had wrought great things for her, and in her, the fruit of which appeared in her life.

She was buried at Harbourton, a few miles from Hopewell, at which place the funeral service was held, on Jan. 4th, 1899.

The dear son who is left alone has this consolation, he did for his mother all that a son should do, while she lived, and also the assurance that she is forever at rest. May God grant him to know the consolation of a good hope through grace, in this hour of bereavement. This alone can afford true help in the time of need. C.

PLEASE publish the notice of the death of sister **Eliza Coleman**, which occurred late in the winter just passed. She was the second wife of Downs Coleman, of Barton, N. Y., and has been a widow for many years. I believe both she and her husband were formerly from Orange Co., N. Y. I have but little knowledge of the particulars of her life, or the details of her death, so but little need be said, and that little shall be of her as I knew her in the church. She was alive to the interests of the church at Waverly, where she was baptized during a time of refreshing with us, by brother Durand, nearly twenty-

five years ago, and she enjoyed the fellowship and love of that body all her life among them. She enjoyed the ministry of brother Durand, brother Bundy and her pastor, brother Marvin Vail, who spoke at her funeral. She was careful to fill her place at our meetings whenever it was possible to do so, even down to old age, though she complained of great heaviness of spirit, and darkness of mind, during the latter part of her life. She often spoke of loneliness in her life, but she patiently endured unto the end, and had an honorable discharge in the final summons. She was near the age of my dear mother, who is eighty-two, and whose friendship with sister Coleman was perhaps closer than my own. I believe she experienced the truth of the words,

"E'en down to old age all my people shall prove,  
My sovereign, eternal, unchangeable love."

She was mother, grandmother and great-grandmother, yet childless; Mr. Coleman had several children. We shall miss her in her faithful walk and candid life, and her memory will be pleasant, but we feel that it is good that she is at rest, with no disturbing cares, or lonely gropings after light.

WATIE A. BEARD.

NEW YORK, N. Y., May 7, 1899.

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## ASSOCIATIONAL.

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The Baltimore Old School Baptist Association will be held, the Lord willing, with the Ebenezer Church, in Baltimore, Md., beginning on Wednesday before the third Sunday in May, 1899, and continuing three days.

Those coming to the above Association will call on Dr. J. Thorne, 633 N. Calvert St., Baltimore, Md., or at the church building, Madison St., near Calvert, where they will be provided with places to stop.

JOHN THORNE.

The Delaware Old School Baptist Association will be held, the Lord willing, with the Welsh Tract church, at Newark, Del., commencing on Wednesday before the fourth Sunday in May, (24th, 25th and 26th,) 1899, and continuing three days.

Those coming from Philadelphia, Wilmington and Baltimore, will come via B. & O. R. R. to Newark, Del., on Wednesday. Train leaves Philadelphia, Twenty-fourth and Chestnut streets, at 8 a. m., and Baltimore, Camden station, at 7:55 a. m. Those coming via Delaware Division, from Salisbury and other points on that line, will come on Tuesday, and take the train that leaves Dehmar at 2:15 p. m. Get tickets for Wilson's station, and change cars at Porter. The friends will be met and cared for.

A cordial invitation is extended to all who love the truth to meet with us, and especially do we desire our ministering brethren to be well represented.

P. M. SHERWOOD, Church Clerk.

The Delaware River Old School Baptist Association will be held, the Lord willing, with the church at Kingwood, (Locktown) N. J., commencing on Wednesday before the first Sunday in June, 1899, and continuing three days.

Those coming from the south, by way of Philadelphia and Trenton, will be met at Stockton, on Tuesday afternoon, on the arrival of the train leaving Trenton at 5:50 p. m. Those coming from the north, by the B. D. of the Pa. R. R., can stop at Frenchtown, where they will find friends to care for them, and on Wednesday morning conveyance to the meeting.

A cordial invitation is extended to all lovers of the truth.

CYRUS RISLER, Church Clerk.

The Warwick Old School Baptist Association will be held, the Lord willing, with the Middletown & Walkkill Church, at Middletown, N. Y., to begin on Wednesday before the second Sunday in June, 1899, and continue three days.

Those who contemplate attending the Warwick Association can come on the Erie R. R. from the east or west, and from the north on New York, Ontario & Western R. R., directly to Middletown. Twelve passenger trains stopping at Middletown leave New York city daily, from foot of Chambers and West Twenty-third St., Erie R. R. Excursion tickets from New York to Middletown and return, good until used, can be procured at \$2.75. Those coming through the city of New York can reach here at 10:41 o'clock a. m. on Wednesday, by taking train at foot of Chambers St. at 7:45 a. m. All coming by Erie R. R., either from east or west, are especially requested to come to the James St., and not the East Main St. Station.—Ed.

The Sandusky Old School Baptist Association will be held, the Lord willing, with the Columbia church, Jackson Co., Mich., commencing on Friday before the second Sunday in June, 1899, and continuing three days.

WM. L. BROWN.

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## MEETINGS.

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The Old School Baptist Church of Middleburg, Schoharie Co., N. Y., has appointed her yearly meeting to be held the first Saturday and Sunday in June, (3d and 4th) 1899.

A cordial invitation to ministers, and all brethren and friends who love the truth, to meet with us.

A. COOK, Clerk.

The yearly meeting of the Beulah Old School Baptist Church, of Canada, will be held, the Lord willing, at the usual place, Anghrim schoolhouse, in the township of Brooke, Lambton Co., Ontario, five miles from Alvinston Station, beginning on Saturday before the third Sunday in June, 1899, and continuing two days. All lovers of the truth are cordially invited.

ARCHIBALD McALPINE, Clerk.

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- 1791. French Morocco, red and gold edges, extended covers, round corners, leather lined to edge, \$3.75.
- 1734. Extra Morocco, red and gold edges, flexible boards, round corners, leather lined, \$4.00.
- 1714. Extra Morocco, red and gold edges, limp, round corners, leather lined, \$4.50.
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- 2713. Algerian Morocco, red and gold edges, limp, round corners, leather lined, \$6.50.
- 2714. Extra Morocco, red and gold edges, limp, round corners, leather lined, \$6.50.
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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 67.

MIDDLETOWN, N. Y., JUNE 15, 1899.

NO. 12.

## POETRY.

### THE WAY TO HEAVEN.

THE way to heaven, who can tell?  
Inquirers wish to know,  
The way to where the righteous dwell,  
That thither they may go.

They think there's much that they can do,  
Through prayer the way is given,  
And if they faithfully pursue,  
They'll surely climb to heaven.

They'll read the word, commandments keep,  
And very often pray;  
They'll go and be their Father's sheep,  
Surely this is the way.

They think to find, if they but seek,  
The way is still in view,  
But darkness comes, they are too weak  
Their journey to pursue.

The path, though plain, they cannot find,  
The way they cannot see;  
Their ears are deaf, they're dumb and blind,  
And prayer a mockery.

Some tell them seek, and some believe,  
Whilst others tell them pray;  
Advice they eagerly receive,  
But stumble by the way.

Anxiety now fills the mind,  
Could they from sin depart,  
But in distress alas, they find  
They have a stubborn heart.

All the good works as filthy rags  
Are in the sinner's view,  
While all undone he starving begs,  
Jesus, what shall I do?

Guilty, condemned, he dares not pray;  
'Tis just, his crime he'll own,  
And would from heaven hide away,  
To escape the dreadful doom.

To him the holy book is sealed,  
'Tis just, he feels his doom,  
Till his Redeemer is revealed,  
And smiling bids him come.

Jesus will all the good works do;  
He teaches us to pray,  
Life everlasting brings to view,  
And says, "I am the Way."

Behold, what wondrous love is this  
His chosen lambs have seen?  
They're gathered from the wilderness,  
And on his bosom lean.

He bears their burdens and distress,  
They know his grace is free,  
But to each mind the wonder is,  
That 'twas bestowed on me.

Truly a way that they knew not,  
A path they had not seen;  
That's why they stumbled, now they see  
How blind they once have been.

O, what a resting-place they find,  
What happiness they know;  
'Tis heaven to the weary mind,  
A paradise below.

They now can read and understand  
What promises are given:  
He leads them to the happy land,  
This is the way to heaven.

M. R. LAWSHE.

AUGUST 27, 1862.

[As will be seen, the above was written many years ago, by a sister of Elder Rittenhouse. He has handed it to us, and would like for it to be published.—ED.]

## CORRESPONDENCE.

GALESBURG, Ill., April 27, 1899.

DEAR BROTHER BEEBE:—Inclosed is the experience of our dear sister Ross, which I send you for publication in the SIGNS. If it is as much comfort to others, as it has been to me, to read it, it will certainly give joy to some of the redeemed ones of the Lord.

Yours in gospel bonds,

S. H. HUMPHREY.

LONDON MILLS, Ill., Feb. 11, 1899.

DEAR SISTER IN CHRIST:—As you have requested me to write my experience, if the good Lord will direct my mind and pen I will try to tell you how I have been led. When a little girl, ten years old, I dreamed of a fiery furnace, and the three Hebrew children in the midst. I saw a man standing at the end of the furnace; he told me this was the lake that burneth forever and ever. I thought if I died I would be sure of this place. At this time there was a protracted meeting going on in the Methodist church, and all the little girls of my age were going to the mourners' bench and getting religion, one girl especially, I thought everything of. Father and mother came home one night, and told me she went to the mourners' bench, and got religion. O, what an effect it had on my mind! They said she shouted and praised God, and they seemed much affected over it. As I was the oldest of the family I had to stay with the younger children at night. O, I thought, if I could get to that bench I could get religion, but I did not want my parents, or any one else, to know this. Next fall my father sold out and moved to Iowa. There was but little there to enjoy only dancing, so I soon drank deep in that. I would go,

and enjoy it till I would get alone, then this same trouble would come again. I would go off in a lonely place, and think what a sinner I was, and that I never could be saved. I went on in this way till in my seventeenth year, when there was a ball in town. I was the first on the floor, and the last to leave. I thought if I ever lived to get home I never should go to another, and I kept my promise. In a few weeks I joined the Methodists on six months trial. At the end I was no better; nothing there I could enjoy. The Missionaries started up a revival meeting, which lasted six weeks, and every one around joined. They had a large church at the close of the meeting. I never was at such an exciting revival before nor since. I went to the mourners' bench every night for three weeks. The members would pray for me, and tell me how to get religion, but it all did me no good. One night going home, there was a great rejoicing all at once. I thought I never saw the moon shine so bright, and I was happy as I could be. I went home, and told mother I had religion. The next night my sister and uncle made a profession. The next night they called on all the young converts to talk. Sister and I, and a number of others got up and told that we had got religion, and asked them to pray for us, that we might hold out faithful. We then joined the church, and was baptized by immersion, and lived members till I was married. I was then nineteen years old. I married a man belonging to the New School Baptists. I got a letter and moved to Illinois. My husband and I helped constitute a church of twelve members, put our letters in, and lived there for ten years. The church all went down, and left us alone five years. His folks were Old Baptists. I had never

heard one preach, but I had an anxiety to, so we went to hear Elder I. N. Vanmeter. I thought it was the strangest preaching I ever heard, and so different to what I had ever heard. We went to Greenbush, to hear Elder Bradberry. I was brought up to hate them; I was told that they preached infants in hell; a part to be lost, and a part to be saved, let us do what we would. We attended their meetings regularly all summer. I did not hear any of this stuff preached; they seemed to have great fellowship and love for each other. I thought that was all right, for no one else had any for them. This was my experience in Babylon.

Now I will tell you my experience in Christ Jesus, my Savior, trusting he may guide my pen and mind. We attended meeting regularly till June. My husband said on the road one day, he believed they were his people, and he believed he would join them. In the evening he went forward and told his hope in Christ. O, the awful feeling I had at that moment; I thought I would just as soon bury him, as have him join that church. I was left alone. The thought came to me, Why is it he can see any good at all in them? I cannot. I went to the water next morning to see him, and one other, baptized. If I could have gotten away I never would have gone in the church that day. I was alone; I never could enjoy his church with him, I thought. We went back to the church to hear Elder John Roberts. I felt like every word he said was to me. He spoke of one that had built a house on the sand, and it fell, and great was the fall of that house. I thought that was my case, I had built my house on the sand, and it had fallen, and every prop was knocked from under me, and where to go or what to do I did not know. I saw myself the worst hypocrite and con-

demned sinner, that ever was on the face of the earth. Paul never was worse condemned than I was, when he was persecuting the saints of God, and the Lord let him know where he was. That was my case, I hated the name of the church, of the children of God, and would not and did not know it, till God revealed it to me. I could not pray, not even say, "Lord be merciful to me a sinner." I was in this condition for several days, and these words came to me, "Come out of Babylon, ye my people." I tried to read the Scriptures; every word condemned me; I was lost, forever lost. I was in this condition for three months, and if any one ever tried to pray and plead for mercy, it was me. The more I tried, the worse I got. I felt I was such a sinner God never could forgive me. After dinner I picked up the Testament; every word I read condemned me; I was alone, and I laid the book down, never to read it again. This was the last effort for me. I then went in the bedroom and fell on my knees to ask God to save me, for the last time I ever intended to ask. I could say nothing but, "Lord have mercy on me." I rose to my feet saying lost, I am lost, forever lost, and as I turned to go out, in this awful condition, the floor seemed to be sinking from under me. Just as I went to go in the other room, the Lord spoke peace to my troubled soul: "Thy sins are all forgiven, go and be baptized." I shouted, "Glory, glory be to God in the highest." O, the joy I had with my Savior then, my tongue never can describe on earth. My mourning was turned to rejoicing and praising his holy name, for my deliverance. I picked up the Testament and read, "Glory to God in the highest, and on earth peace, good will toward men." O, the beauty I saw in it! I could read

with an understanding, and praise him for his saving grace. It was through the mercy, power and grace of God, that I was delivered of my awful sins, which were without number; it was nothing that I had ever did, he done it all.

"'Tis he in trouble bears me up,  
And leads me safely through;  
My Jesus doth maintain my cup,  
And daily strength renew."

For two weeks I thought I never could see any more trouble, all was peace and love. I could hardly wait till next meeting, to be baptized. Meeting time came, and I went, but for some cause I could not go forward. I thought I would keep all this to myself, and never join any church. Again I went to the next meeting, and when the door of the church was opened, they commenced singing, "Come humble sinners, in whose breast a thousand thoughts revolve," I could not stay away; I tried to tell them what Jesus had done for me. I was received, and baptized. This was in 1862, and it has ever since been a home for me. I love the brethren and sisters, love their company. If I am a child of God, I am the least of all. I have so many doubts and fears, trials and troubles, to pass through, sometimes I think if I was what I ought to be, I would not have such to contend with. I have been made to say, "Why art thou disquieted within me, and why am I cast down, O my soul?" I have many deep trials and afflictions to pass through, but I can say, in the very deepest of them, he has been sweet peace and comfort to my soul, and whispers, Be still and know that I am God, and beside me there is no other. O, how can I praise him for his goodness and mercy to me? I hope that I may ever be at his feet, that when I am done with the things of this world, I may see him as he is, face to face, be like him, be clothed with

the Sun of righteousness, in his kingdom, ever to be with the Lord. O happy day, when saints shall meet to part no more; the thought is sweet. I hope we will live in love and fellowship with each other, and also the church of Christ, till time ends with us here on earth, and have a happy entrance in that world that has no end. If I am saved, it is through the mercy and grace of God, and nothing I have done.

Your unworthy sister, the least of all, in tribulation,

ELIZA J. ROSS.

NORTH BERWICK, Me., April 5, 1899.

MRS. REBECCA HEWITT—MY DEAR GRANDMOTHER:—The Lord God of Israel has spared your life in the earth through another year. How few now live to be as old as yourself, as you now enter upon your ninety-seventh year. But your life has been more blessed than the life of many a one that has attained to even greater age. Because it is to be feared that many who live to be over a hundred years old, live without the knowledge of God and his grace, they are enemies of God, strangers to his sweet, pardoning love, and die in their sins. But the Lord in his electing love and sovereign grace was pleased to call you unto the fellowship of his Son Jesus Christ when young in years, and he has been the God of thy mercy ever since. I have often, dear grandmother, heard you with pleasure relate how when you were about thirteen years of age you were taught of the Lord that you were a great sinner, and the Lord in great mercy made you to rejoice in his salvation. That was a peculiarly sweet speech of our beloved Redeemer's with which he quieted the troubles of your heart, and bound up your wounds, declared his pardoning and justifying



grace, espoused you unto himself, filled you with gladness and rejoicing, and brought you into his chambers, even his royal palace, saying, "Thou art all fair, my love, there is no spot in thee." Then it was you could say, "Thou hast turned for me my mourning unto dancing: thou hast put off my sackcloth, and girded me with gladness." It seems wonderful and precious to my soul to think that from your girlhood days until now you have been a believer, (nearly eighty-five years) and have so signally proved the unfailing loving-kindness of the Lord. What streams of mercy have flowed unto you in the wilderness, and in the straits and trials that have been your lot through life. I have often heard you rehearse how your God was in truth a very present help. The bitterest cup that our heavenly Father gave you to drink, had his love mingled in it, so that you were able to drink from his hand every affliction. The loveliness of Christ was revealed by the Spirit, and won your heart in the days of your youth, and what beauties have been discovered to you in the house of your pilgrimage. The more our Savior is revealed unto us by the Comforter, who takes of the things of Christ and shews them unto us, the more and more lovely he is in our sight. I look back to the years that are past, when we often sang together the words,

"Up to his throne I soon shall go,  
More of his loveliness to know,  
Where ransomed millions shall declare,  
He's altogether lovely there."

Then with immortal eyes we shall behold him without a veil between, we shall see him as he is, and we shall be like him. He will indeed be our soul's admiration. Even now, as we gaze upon him by faith, we greatly admire him, we are taken captives by his charms, no other one, no other face has beauties so divine. We

see in his love, in his sufferings and death, in his glorious work for the perfecting of his body, the church, surpassing beauties. Truly he is fairer than the children of men; the chiefest among ten thousand. O, when in glory we appear, clothed in our ransomed, glorified and immortal bodies, and we shall dwell forever with our dear Lord Jesus, O then, throughout eternity he will be the everlasting admiration of all the chosen and ransomed church of God. During your long pilgrimage he has often showed himself to your soul, through the lattice, and often, dear grandmother, I have listened with delight, as you delighted to speak of the matchless excellencies of our Redeemer.

When you were a child the Lord declared his electing love to your soul, and called you out of Egypt, out of the house of bondage, from under the law, into the sweet liberty and rest of the gospel of Christ. He taught you also to go, taking you by the arms. Our Lord says, "I drew them with cords of a man, with bands of love." (Hosea xi. 1-4.) The Holy Spirit by his gracious ministrations, by his communion with your heart, instructed you in the things of the kingdom of our Father, and as it is written, "Taught you to go," to walk by faith in the Son of God, and even to your old age our covenant-keeping God has sustained and comforted you, and in his word which is settled in heaven he says, "I will never leave thee, nor forsake thee." "Hearken unto me, O house of Jacob, and all the remnant of the house of Israel which are borne by me from the belly, which are carried from the womb; and even to your old age I am he: and even to hoary hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you."—Isaiah xlvi. 3, 4.

Old Jacob in his last days exclaimed,

"I have waited for thy salvation; O Lord." You also, dear grandmother, have been blessed with the blessed hope of God's salvation, and often its precious joys refreshed and strengthened your heart, and now without doubt you are "looking for that blessed hope and glorious appearing of the great God and our Savior Jesus Christ," and all who are thus looking are not looking in vain. "For unto them that look for him shall he appear the second time without sin unto salvation."

During the remnant of your days here below, I wish for you all that happiness which our heavenly Father has in store for you. I have learned in my little journey that the Lord knows just when and where, and in what measure to mete out unto his sacred ones, their peace and delights, their trials and griefs, and happy indeed is that soul that is brought into acquiescence to the good pleasure of our Father in heaven.

It would afford me pleasure to see you once again, and I have no doubt it would be a pleasure to you to clasp in your arms our grandchild Florence, your first great, great grandchild. We are all glad to hear that your bodily health is so good, and that your mental faculties are preserved to you in such clearness and activity, for though but a temporal blessing, it is not a small one, considering your advanced age. How often have I heard you repeat the lines,

"To thee every mercy I owe,  
Above what the fiends have in hell,  
And shall I not sing as I go,  
My Jesus does everything well?"

Dim-sighted as we are, we may not be able at all times to see that all God's providences with his children are in wisdom and everlasting love, but we believe he loves his own too well to suffer anything

to befall them that shall not work for their good.

"E'en down to old age, all my people shall prove  
My sovereign, eternal, unchangeable love;  
And when hoary hairs their temples adorn,  
Like lambs they shall still in my bosom be borne."

We all send kind love to you. I am your affectionate grandson,

FRED. W. KEENE.

GRAND VALLEY, Oregon, April 2, 1899.

MR. BENTON BEEBE—VERY DEAR BROTHER:—Inclosed I send you a sermon, or rather some thoughts upon the cross of Christ, written by Elder I. N. Newkirk, of Dayton, Washington. I send it for publication, if you shall deem best. Now, dear brother Beebe, I would like to offer a word of encouragement to you in your arduous labors in conducting the publication of the SIGNS. And especially would I be glad to offer substantial aid, were I able. It seems to me that you spare no pains or labor in making the dear old SIGNS all that could be desired in a religious publication. And for close cut, incontrovertible truth its equal cannot be found in America, or England, if I may be the judge. Although I am poor and weak, if a brother at all, yet I have an abiding love for the truth for which you so ably contend, and which is defended in the editorial columns, and by the able contributors, such as Elders Durand, Rittenhouse, Keene, Vail, Redd, brother Coulter, and in fact all who write for its columns. I especially enjoy Elders Bartley and Durand, and the editorials of Elder Chick, and of our dear departed Elder Gilbert Beebe. May it please the Lord to hold up your hands, and enable you to continue the publication of our dear old paper, for I am confident that it is a great blessing in the house of God, to the scattered little flock.

Your very unworthy brother in hope of eternal life,

J. P. ALLISON.

#### THE CROSS OF CHRIST.

THE cross, how wonderful! To the Jews a stumbling-block, and to the Greeks foolishness, but to them which are called, it is the wisdom of God, and the power of God. Paul makes the cross of Christ the central figure of the gazing universe, from which the divine light of the Sun of righteousness radiates through time and eternity. From the cross we look back by faith upon the records of the eternal mind, and read the ancient and fixed purpose of love and mercy. In the cross we see the harmonies of all divine revelation. The incongruous events of time all meet and are mobilized at the cross of Christ. The cross! the cross! Words of the most wonderful significance! In it we behold all the holy attributes of the Godhead shine forth with an eternal splendor. The Sun of righteousness pinioned to the cross, is the focal center of universal being, with all things hanging upon the issue. Behold, it is the throne of God upon which is sovereign power and holiness displayed, and against which is arrayed all the power of evil. We look forward from the cross of Christ to the crown of life, and the reign of righteousness. What an issue! Who can behold it without amazement? The mystery of godliness and the mystery which is engaged in an exterminating warfare against it. It is an awful conflict. The God of truth who upholds the worlds by the word of his power against the father of lies, and all the elements of destruction. "If a man die, shall he live again?" is the question to be determined. Upon the answer, yes or no, hangs the faith of God's elect,

according to the hope of eternal life which God, that cannot lie, promised before the world began. Michael and his angels fought, and the dragon and his angels, and the dragon was cut off; and his angels.

Jesus Christ was crucified and buried according to the Scriptures, and was raised again from the dead, according to the Scriptures. It is done; the decision is given; the ungodly are justified; the enemies are reconciled; life and immortality are brought to light through the gospel; the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. A foundation is now laid for faith and repentance, the doctrine of baptism, and the laying on of hands, and of eternal judgment. All is now fixed and settled. There is no more offering for sin, and no more worldly administration. Of the things which we have spoken this is the sum. "We have a great high priest, that is passed into the heavens." All is perfect. He is a perfect Priest upon the throne of glory. There is a perfect tabernacle, a perfect altar, a perfect sacrifice, and eternal salvation. Now if such should fall away there can be no more renewing to repentance. There is no more laying again the foundation of repentance. "For by one offering he hath perfected forever them that are sanctified." "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." This is going on to the perfection in Christ.

These are some of the wonders of the cross in which Paul gloried. And well he might, for in it is treasured the rich endowments of God's eternal purpose, containing the choice, or election, the grace given in Christ, his predestination,

and sovereign will, and his foreknowledge. For whom he did foreknow he did predestinate, &c. The preaching of the cross contains the hidden wisdom which God, that cannot lie, ordained before the world, unto our glory, but which is now made known by the appearing of Jesus Christ. O, what a theme it opens up to the thought of poor, ignorant, fallen man, the wisdom of God in a mystery. Here carnal wisdom staggers, goes backward and falls, and is taken. And here it is written, "Behold, ye despisers, and wonder, and perish, for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." And again it is written concerning this same thing, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him." The preaching of the cross is to them that perish, foolishness, but unto us that are saved, it is the power of what? Means? No, but the power of God. Not by the power of human means at all, but by the power of God: "By means of death, [the death of the Son of God] for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." From the observatory of Mount Calvary, and through the telescope of the cross of Christ, the eye of faith gets such a view of the heavenly world, as like Stephen, sees heaven opened, and the Son of man standing on the right hand of God. And O, how wonderful are the revelations! They bring to mind the words of Isaiah, "Though thou wast angry with me, thine anger is turned away, and thou comfortedst me."

The foregoing has been written to relieve my mind, with no fixed purpose in view, but, dear brother Allison, as I have

thought many times of late, that I would write to you, I will send you this. I am well at present.

I remain your brother, I hope,  
I. N. NEWKIRK.

SUNSET, Texas.

EDITORS OF THE SIGNS OF THE TIMES—  
DEAR BRETHREN:—If I may be permitted to so address you. For quite awhile I have been impressed to write some of my thoughts to the household of faith, but have feared, and do yet fear, that I am prompted by selfish motives, so much so that I have hesitated to comply with my desire until now. Being alone this Sunday morning the impression is with me again so strong that I cannot content myself with reading, so I have concluded to write, if only to tear it up again. Being myself a minister's wife, I feel somehow that I would like to talk a little with ministers wives in general, who are of the household of faith. I wonder how many like myself are alone caring for home, while their beloved husband is away, doing our Master's bidding, feeding the flock over which the Lord has made him overseers. Now we sometimes feel very lonely and sad, when we are thus left, but, dear sisters, we should not murmur, and thus add another burden to our husband's already many cares, but submit as humbly and as meekly as frail nature will allow, and thus prove to our loved and tried ones, that we are willing to help them bear their burdens, as much as we are able to. Now it may seem to some a very little matter for the minister's wife to say at all times, Go and do your Master's bidding, and we will do the best we can with home affairs. This is our duty, but we are poor, weak, timid beings, just as all other women are, and we love our husbands as much as other

wives love theirs, and love their presence, so that it is not so easy for us to say every time, Go, as some may think. While the spirit is willing, the flesh is weak, and sometimes there is a fearful struggle between the flesh and the spirit, before we can say go, and if left to ourselves, we could not willingly say it, but our God by his Spirit enables us to give our consent. Then, dear sisters, let us look to him for strength in every time of need, and pray that he will enable us to do our duty, yes, our whole duty, ever trusting in God, who has promised to be with his people in six troubles, and not forsake them in the seventh. So let us run with patience the race set before us, looking to Jesus, the author and finisher of our faith, who for the joy set before him, endured the cross, despising the shame, and is set down at the right hand of God, where he ever liveth to make intercessions for us, according to the will of God. May he in his goodness, dear sisters, enable us poor creatures to do our duty in helping bear our husband's burdens, and so fulfill the law of Christ.

Now, before I close these thoughts, I want to say a few words to our ministering brethren, the husbands of those to whom I have been writing. I know your cares are many, and your burdens are heavy, but, dear brethren, do not forget that your wife has a heavy load to carry, and help her to carry it as much as you can. You may ask, How can I help in this matter? I reply, very easily: prove to her by your actions that you appreciate her little acts of kindness, and her willingness for you to go and do your Master's bidding. When you go, do not leave her carelessly, but speak a few words of sympathy and cheer to her. You do not know how much comfort it will afford her in your absence, and how

it helps her to resist the tempter, as it were, when he comes and says to her, Your husband does not care for you, or he would not leave you alone. You need not think but that the tempter will present himself to your loved ones in your absence, for he will come in at the smallest gap, and make all manner of suggestions, and although we know it is false, still it is a torment, and makes our burdens harder to bear. He tempts us all, and if one is tempted in this manner, it will also make trouble for the rest. He tempted our Savior, and so we may not expect to escape. Then let us all unite in bearing one another's burdens.

Now I have not written this as a rebuke, but as an admonition. I have seldom seen or heard anything said about the wives of ministers, so I felt like talking to them, for they need a little special cheer on the way. I would be glad if some good writer would write upon this subject. My poor scribble is so much like myself that I hesitate to send it after writing it, but I will commit it to your judgment, hoping that you will throw the mantle of charity over it. If you do not deem this worthy a place in your dear paper, throw it in the waste basket, and all will be well with me.

With much love to all the household of faith, I remain your sister in hope of a better home beyond,

MRS. LIZZIE CAMPBELL.

OPELIKA, Ala., April 26, 1899.

DEAR BROTHER CHICK:—It is in my mind to write you a few lines to-day. I thought once that I would be able to visit you all in your meetings this spring, but at this time it seems to be ordained otherwise. I think of you all often, and were it not for the distance would come; but nine hundred miles is quite a little

journey to make often. I have been closely engaged this year mostly at home, have not traveled, but have preached as much as usual. But while I was writing to-day, my spirit was stirred within me, and if I could I would have written more. I will endeavor to present a few thoughts in line with what I was writing. It was upon the warfare between Zion and Babylon. This is a peculiar warfare, and has been a constant one, ever since Cain slew Abel, and I have not a doubt but that the type was then set forth. There are but two classes of worshipers in the world. Works are represented by Cain, and faith by Abel. God has stretched his line upon the earth, and here it is. As to why men can approach unto God only by faith, is one of the mysteries. But we know that God is a Spirit, and seeketh only such to worship him as worship in spirit and in truth, and such is the perfection of God, his highness, his majesty and infinite holiness, that he can only be approached unto, and worshiped in one way, and that is by faith, and faith only. This is the way of truth; it is God's prescribed way; it is high, like God, and is therefore right that it should be so. It is impossible to worship God truly unless we know him, and men in a state of nature, and in nature's night, are not qualified to approach and worship him. And as there is nothing else known that will qualify a man to approach God but faith, and the new birth, these two things bring a man into condition to approach unto God. The Lord commanded Moses to take off the shoes from off his feet, for even the ground where he appeared was holy, by virtue of his presence. Nothing can make us feel more awfully solemn than the manifest presence of God. Jacob was made to feel that the place was solemn at Bethel,

which means the house of God. Jacob felt solemn, and said, "Surely the Lord was in this place, and I knew it not." This discrimination of God is the ground of the warfare, and the enmity is there between the seed of the serpent, and the seed of the woman. The apostle said, "Who maketh thee to differ, and what hast thou that thou hast not received?" There is a difference between the sons of Zion, and the sons of Greece; between the children of Zion, and Babylon; between Belial, and Christ; between the flesh, and the Spirit. The sword is here, the opposition is manifest, and Christ has opened the way, and the apostles have followed in the same, and they all suffered for the truth's sake. There is nothing more hateful to some men than the truth, and they want the truth concealed, and desire to teach and preach a system that glorifies man. Or, to put it in other words, they want a system which "manifests" God, and deifies man. They do not give a just and equal balance, but falsify the balance. As has been said, we are not to abuse, nor vilify, but use great plainness of speech. It is not right to take advantage, and bemean people, but it will always be right for Zion to speak forth the words of truth and soberness, and call things by their right names, and call hypocrites by their right names. We are to reprove and rebuke with all long-suffering and doctrine. Let us fight the good fight with spiritual weapons, not carnal, not with the fist of wickedness, not with strife, but with patience; yet we are to be faithful, as becometh the house of God. Let us use the sword of the Lord and of Gideon. Let us stand fast in the liberty wherewith Christ has made us free.

Yours in hope,

WM. LIVELY.

DECATUR, Texas, April 4, 1899.

EDITORS OF THE SIGNS OF THE TIMES—  
 DEAR BRETHREN IN CHRIST:—May one so unworthy as I, address you thus? I do feel that I ought to write and tell you how I am made to rejoice and take comfort to know that the Lord of hosts has reserved to himself a few old soldiers of the cross who are not ashamed of the gospel of Christ. While reading the SIGNS OF THE TIMES, I find there is a paper which is willing to contend for the truth, regardless of what the world may say, and which is willing to suffer persecution, rather than have the applause of the world. I find there, a people who yield to God all the praise and glory for every blessing that they receive. They speak of the "great I Am," as having all power, and that his will is done in the armies of heaven, and among the inhabitants of the earth, and none can stay his hand, but he worketh all things after the counsel of his own will, and he has declared the end from the beginning, saying that his counsel shall stand, and he will do all his pleasure. They contend that it is not of him that willeth, nor of him that runneth, but of God that showeth mercy, and that his foreknowledge embraced all things, even every thought, and action, and all times, and events, and whatsoever takes place, and that nothing will take place except what was embraced there, nothing will be left out, but everything will come in at the appointed time. Though men and devils may rage, they cannot change the infinite wisdom of him who established and made sure all things, before anything was made, that is made. The development of creation brings all things to pass at their appointed time. His power is sufficient to hold all things to their places. Then, when afflictions, troubles, trials

and difficulties arise, we know that all is best, or it would not be so; for he is just and holy in all his ways, and his ways are past finding out, by poor, finite minds. Our finite mind does not even know whether to-morrow will ever come to us, until it comes, neither can it discern what to-morrow will bring forth, neither can it act, except as it is given power from him who sits upon the throne. All the powers that be, are of God. Here, dear brethren, is my little hope. Because God changes not, therefore I am not consumed. He is the same yesterday, to-day and forever; he is without the shadow of turning.

The child of God will cry out in bitter agony because of his sins, which so beset him, and will never glory in them, but will do all in his power to shun even the appearance of evil, for he is sick on account of sin, and his cry to God is, that he would cleanse him from all sin, and enable him to praise, adore and honor his holy name, all the rest of his days. Sometimes he goes forward, trying with all his power to bring about that joy and peace which God alone can give, but he finds all his works in vain. He comes to see himself nothing but uncleanness, and all his works an abomination in the sight of God, whom his soul is thirsting for. When the Lord brings him to the end of his own strength, he is willing to cry out, "O, wretched man that I am," but the Lord, who is rich in mercy, for his great love wherewith he loved him through all his dark and weary travel on earth, will never forsake him, for his love is just as strong toward him when he is down in the valley of despair, as when he speaks peace to his troubled mind, and takes him to his banqueting house. Then, and not till then, can he say, "Lord thou art all in all." He

can see then that all his own efforts have been in vain. His works could not bring about that peace which his troubled soul had been thirsting for. Then he feels and says, this love and joy which is unspeakable and full of glory, is unmerited on my part.

Dear brethren, I hope that you will bear with me for troubling you with this poor scribble, for when I began, I thought I would just write a few words and let you know what a comfort the SIGNS OF THE TIMES is to me. I have not heard any preaching for about two years, as my health has been so bad that I could not leave home.

I am your unworthy brother, if one at all,

M. B. F. JONES.

KELLER, Texas.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—I have just read Elder Bartley's communication, for which I was glad, and if I am not deceived, I feel to say, Thank the Lord, for he has kept some valiant soldiers that will not bow the knee to the image of Baal. I feel to say that salvation is of the Lord, first, last and all the time. I will say, Elder Bartley is contending for the truth, and the Scriptures fully sustain him. I feel to say, may the Lord preserve him, with all of the able correspondents of our family paper, the SIGNS OF THE TIMES. I also noticed a communication from old brother Thomas Brittain, whom I knew when I was a small boy. Though we both live in Texas, we are a long way apart in person, yet in spirit I feel we are together. I was glad to hear him come out and say he indorsed the doctrine set forth in the SIGNS. I have not seen him but twice in fifty years; he visited us about ten years ago, and

preached among us, to the acceptance of the brethren. Now I want to say, he has been considered a sound Baptist, both in Alabama and Texas, and he says that he has always indorsed the doctrine set forth in the SIGNS, yet we have many here in Texas, that claim to be Old School Baptists, that denounce the SIGNS, and call it heresy. Brethren, this pains my heart, to see those that I have walked together with in sweet fellowship, turning from the truth. Old brother Brittain's father and mother were Old School Baptists, and took the SIGNS. I can remember them well, though it was fifty years ago, and they were firm believers in God's absolute sovereignty. I often, in my mind's eye, look back to those old people. They had no confidence in conditional theories. I was but a child, and staid with them a great deal, and many words that they spoke to me when a child, came vividly to my mind after I was a man grown, and they had passed away. O, how I desire to walk as they walked.

Dear brethren editors, I was in New Mexico, in November and December, visiting Elder Fetter and the two sisters Boggs, and the little church that is in that country. There is a precious little band of brethren out there. Elder Fetter is a sound Baptist, and is greatly loved by all the brethren. The two sisters Boggs, sisters Welborn, Vance, Dawson and Deane, are pillars in the church. How pleasant it is to meet those that are established in the doctrine. Mr. J. B. Dawson is one who spares no pains to have the brethren taken care of. He says that Elder Gilbert Beebe was one of the greatest writers since the apostles.

Dear brethren, I hope you may have God's protection to hold you up in this year's undertakings, as you have had in the past, for I believe that God has sus-



tained the publication of the SIGNS OF THE TIMES.

Brethren, I have scribbled this to let you know that I appreciate the SIGNS. This is the second time I have attempted to write. Your judgment will satisfy me in regard to this scribble.

As ever, your brother in hope,

A. D. BOURLAND.

WAGRAM, Ohio, March 17, 1899.

DEAR BROTHER DURAND:—Your favor relative to my inquiry concerning Romans vi. 5, received, and I am much pleased with it. You gave me a hint concerning a word which I had overlooked, the word "planted." I thought it was such a common word that it did not need to be studied, but your letter called my attention to it in a way that I believe will be profitable to me. It is in the Greek *sunphutos*, and this is the only place where it is used in the Scriptures. It literally means, "have become formed together." Beza has this to say of it: "By an elegant metaphor, the apostle compares Christ who died, and was buried, and rose again from the dead, to a plant, which being covered in the earth, germinates in due time, and then, because he has said that we are dead to sin, and buried with Christ, that we might rise again unto righteousness, in order to intimate that all these things take place by the grace which we derive from Christ, he says that we have grown together with him into one plant; as those things which are planted together with a tree, grow together and live by one common sap." This is about all that I know about it at present; and all this was known by those to whom it was revealed years ago. Whatever meaning the word "likeness" may have there, I am sure it does not destroy the grand truth set forth

in the preceding verses, that as many as have been immersed into Christ, have been immersed into his death. We have therefore been entombed with him by the immersion into that death, that as Christ was raised from the dead (as from among the dead ones) by the glory of the Father, so also we should walk in newness of life. That if one died for all, then these all died, is the meaning there, and not as I have heard Baptists preach, water baptism. How careful we should be as to how we handle the word. It had left me after I wrote to you, but now it all comes back strong in my heart. I must wait until I am moved to study closely a subject, and have learned to let it severely alone until I get light. I am sure that we as a people do not get as deep down into the merits of Christ's death to-day, as the Spirit seems to have led the apostles. "Except a corn of wheat fall into the ground and die, it abideth alone," is a wonderful statement, and as glorious as any other, but if it should die, it bears much fruit. Here the corn of wheat was himself, the fruit the church. As the new crop, all of it, was in the old grain or seed, so in a sublimely wonderful manner, the church was in Christ, when he died or fell into the ground.

Yours in love,

FRANK McGLADE.

[It has long been our view of the subject presented in the above excellent letter from brother McGlade, that verses 3, 4 and 5, in the sixth chapter of Romans, includes the subject presented above. It is our view that verses three and five present the work of grace in the heart, by which believers come into an experience of the power of the divine life which is in Jesus Christ, while in verse four, the apostle declares that this is the very thing which they have set forth in the or-

dinance of baptism. Paul could not have used these words to a company who had been sprinkled or poured upon for baptism. To such a company such words could have no meaning, but his brethren had been immersed, or buried in baptism, and so the apostle appeals to this in connection with their experience, and they understand its meaning. Because of this work wrought in the heart, by which believers are baptized into Jesus Christ, they are moved to be baptized in the watery grave, in testimony of their faith, and of the work wrought in their hearts. This is the view which has commended itself to us for many years. We do not understand it to be any contradiction of what brother McGlade has so well said.—  
ED.]

PRATT CITY, Ala., Oct. 13, 1898.

DEAR BROTHER BEEBE:—I believe that I have stated once in the SIGNS, and for the benefit of an inquirer in the last number, I will state again, that if I have any hope of life and immortality, I received it in the year 1875. In June, 1883, I united with the church. I should not have done so then, but a feeling came over me that if I did not make my case known at the next meeting, something serious would befall me, perhaps death, and I could hold out no longer. During my wanderings in the wilderness the subject of preaching was presented to me, and finally was impressed upon me, but I contended with myself, that I was not the man for that holy work, I was not fit in my feelings for even a private church membership. I preached many long sermons to myself, and in my dreams at night I had much liberty. I finally decided that this was a sin, and that I would quit it, but I did not. One night I had a small colored audience before me, not far

from this town, and since then there has been a church constituted there, and I have spoken several times for them. I remember once that I got into the water, baptizing people, in my dreams. This seemed to drive me further from the work. When I awoke I thought over the matter, and decided that I was not the man for that place, or that sacred work. I thought that I could never bear to be called a preacher, I felt too unholy and unclean. When I came to the church, the subject of preaching did not trouble me. Uniting with the church was the foremost duty at that time. Although I have often had to wonder whether I was a fit subject for the church, yet I have never regretted the act. Soon after this there seemed to be something which caused me unrest, but I kept it to myself closely. The burden would have become much heavier before I would have revealed it to the church, but I was not compelled to do so; the brethren, and especially the man who baptized me, called on me time and again before I would ever even venture. After I made the venture I was sick at heart about it, although now I wish that I could enjoy such feelings as I had that day. I thought afterward that I would do so no more, and decided that I would not go to meeting any more, but I did, and was called upon to speak more than ever. In July, 1884, my church called for my ordination; I thought that I could put that off, but I did not, and the work was performed, and ever since that time I have been trying to quit, and trying to go on. By this time I am fully convinced that a man is a poor judge of his usefulness as a minister. Although I have resolved so often to quit, yet I cannot do so as long as our people call upon me to go forward and try. Jesus said to his disciples, "Ye

are my witnesses," and if inquiry is made whether I am a minister, I would rather say, Ask my brethren, they are my witnesses. While I have received but little remuneration in the way of money, yet I have received many hearty indorsements from brethren and sisters, and with this encouragement I am constrained to go on, and do the best I can, and trust to the judgment of the church. Three members united with us at the last meeting. I am to baptize one next Sunday, unfit as I feel to be.

In conclusion I will say, I have had some persecutions for the doctrine of predestination, as set forth in the SIGNS, but I still hold on to it the best I can. The Scriptures declare that our God made all things visible, and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were made by him, and for him, and he is before all things, and by him all things consist, and he upholds all things by the word of his power, and he works all things after the counsel of his own will, and surely he predestinated all things, and left nothing to chance.

Yours in hope and fellowship,

P. J. POWELL.

PRAIRIE PLAINS, Texas, March 22, 1899.

G. BEEBE'S SON—DEAR BROTHER IN THE LORD:—If you will allow me to call you brother. It has been my privilege to read the SIGNS OF THE TIMES about four or five years. I am a distance of one hundred miles from home. I once thought that surely there was no one else like me. I am surrounded by denominations who do not believe that we are saved by grace alone. God pity them is my prayer. It is so plain in the Scriptures that we are helpless creatures. I have had a desire to write you for a long

time, but a feeling sense of unworthiness has kept me back. I have heard but two gospel sermons preached since 1881. There is but one Primitive Baptist church in this section, and that is fifteen miles away. I have never united with the church, and do not have the least idea that they would receive me, but if I only could hear what I call good preaching, the preaching of Christ as our only Savior, what a great consolation it would be to me. I am now taking the dear old SIGNS, and would not be without them. They contain all the preaching that I have. I often feel lonely with no one to talk with concerning the goodness and mercy of God, but God, I believe, will not leave me comfortless. I love to read the letters of the brethren and sisters, and the good editorials in the SIGNS. I have just read an article from David McNeese, on salvation, with interest. I am surrounded by trials and temptations, but thanks be to God, he has given me a little light to shine on my path; sometimes it shines dimly, but Jesus is my only hope while stumbling through this dark wilderness.

I will close before I weary you. Do with this as you wish, and all will be right with me.

Yours in Christ, as I trust,

BETTIE THOMAS.

[WE have but one word of advice for all who feel as does the writer of the above letter, and that is, go home to thy friends, and tell them what great things the Lord has done for thee, and how he has had compassion upon thee. The above letter contains the expression of the experience of every true believer. The Lord bids all such obey and follow him.—ED.]

UPPER CLINCH, Tenn., Dec. 22, 1898.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—Please find enclosed two dollars to pay for the SIGNS, which comes to me regularly, and is always a welcome visitor. I am always glad to read the correspondents' letters, they all can beat me writing, but they cannot beat me believing what God's word teaches. I love and believe the doctrine that God rules and controls all things in heaven, and in and under the earth, for we see all things put under him, and there is nothing that is not put under him; the devil obeys him, the seas obey him, the angels are made subject to him, and the powers that be are ordained of him. Yet there is a people in this country that preach that God cannot control the sinner; they say, "God wants to save the sinner, and the sinner will not let him." Such doctrine is not the doctrine of the God of Israel. The God that I serve commands, and it is done, and he speaks, and it stands fast, he works all things after the counsel of his own will, and accomplishes all of his purposes, and of his own will begat he us, with the word of truth, and as the Father raises up the dead, and quickeneth them, so he hath given power to the Son to quicken whom he will, and whom he will he hardeneth. Therefore the Father hath given all judgment into the hands of the Son, because he is the Judge of the quick and the dead, because the Son is the only begotten of the Father, and because he is the only begotten of the Father, all of the children of God were begotten in him, (Christ) therefore Christ is our life, and we become partakers of that life by the law of the spirit of life in Christ Jesus, which quickeneth us into spiritual life. Therefore he that hath the Son of God, hath life, and he that hath not the Son

hath not life, but is dead in trespasses and in sins.

I hope you have charity in the heart sufficient to cover my imperfections manifested in this scribble.

Yours in hope,

GEORGE EDENS.

SHINER, Texas, Feb. 13, 1899.

DEAR BRETHREN:—I have been requested to give my views, through the SIGNS, upon the Scriptures regarding the temple of our body, recorded 1 Cor. iii. 16, 17; 2 Cor. vi. 16., and Eph. ii. 21, 22. I will try to give my views upon these Scriptures, hoping that if I am wrong, some brother will correct me. "Know ye not that ye are the temple of God, and that the Spirit of God dwells in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

I do not understand this Scripture to mean eternal destruction, because the Lord has said, "I give unto them eternal life, and they shall never perish. For my Father which gave them me is greater than all, and none is able to pluck them out of my Father's hands." There are many other Scriptures to which I could refer, and from which the child of grace could take courage. Were it not for that blessed principle of grace in our hearts, which our heavenly Father has put there by his divine Spirit, we would be ready to faint and die, but he has promised us that he will never leave nor forsake us. If we could always remember these blessed promises we could meet the conflicts and trials of life, and of this unfriendly world of sin and sorrow, with more confidence and courage.

There are many ways in which we may defile these bodies of ours, in which we hope we have the love of God abiding.

It is our duty as followers of the meek and humble Jesus, to keep our bodies pure, as far as it is possible; it is our duty to search the Scriptures. "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." We should prayerfully ask the Lord to teach us how to pray, and what to pray for. In 2 Cor. vi. 16-18, the apostle says, "What agreement hath the temple of God with idols? for 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. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." So we can see all through the word of God, a strong exhortation to the people of God, to be separate from the corruptions of this sinful world. While we know that we cannot reach unto perfection in this present life, yet we do desire to be free from sin, and the Lord has given us many trials which tend to bring us into a closer walk with God. O, my dear brethren, when we are tried by the wiles of Satan, then we need the guidance of God's holy Spirit to keep us from defiling this temple, or personal body of ours. For as God is holy, be ye therefore holy. I do not think this means that we are, or can be holy as God is, in this life, but when we are called forth from the grave, and made immortal and spiritual, and are fully adopted into the heavenly family above, then will we be pure and holy as God himself. I will call your attention to Eph. ii. 21, 22, which reads thus: "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." All the foregoing Scripture to which I have referred, applies to us as believers individually, except the last verses mentioned. Here the apostle, as I understand it, closes the subject, and brings it very plainly to view, that we are called together in a church capacity by the Holy Spirit of God, and by his almighty power. This church was set up by the Lord Jesus Christ, and to this church he gave all its ordinances. I believe that the church is sufficient for the people of God to belong to. Every duty to God and man is clearly shown to us in the Scriptures. O that we could at all times feel that we really belong to the church of God, but I am so vile that it often makes me tremble and fear lest I am not really a member of that church. Like Paul, I must say that when I would do good, evil is present with me. God hath said in his blessed word that he is a Spirit, and that he seeketh such to worship him as worship in spirit and in truth. The offerings which were under the law could not put away sin, but Christ hath by one offering, perfected forever them that are sanctified, and hath forever put away their sins. He gave his life for the church. Having life in himself, he gave his people eternal life. He came under the law which they had transgressed, and complied with all its demands, and suffered, and died the shameful death of the cross, and was buried, and arose on the third triumphant morning, and ascended up into glory, to intercede for us, according to the will of God."

I submit these thoughts for your disposal. May God bless you. Pray for me, that my love may abound.

Your brother in hope,

J. G. GRANT.

**"BLESS THE LORD, O MY SOUL!"**

UNTO thee, O God, I look; upon thee I call; thou art the refuge of my soul, and in thee alone my soul makes her boast and trusts. Thou art the strength of my life and my hope, from my youth till my old age; for thou didst have mercy upon me, and pardon all my sins, and reveal thy Son in me as thy salvation unto his people and my Redeemer, my life, my righteousness and my glory. Thou, O God, hast given me to rejoice in his name, and he is become my salvation. Yea, I am complete in him in whom all fullness dwells, and with him thou hast freely given me all things. O, my Father, I bless thy holy name for the unspeakable gift of thy beloved Son, whom saints and angels joyfully praise, and upon whom they ascend and descend. He is the brightness of thy glory, and the express image of thy person, and he is the glory of all thy saints. My rejoicing spirit boasts in Jesus, and glorifies thee, my Father, that thou hast given me to him, and him to me, and that thou art my God and Father in him, and hast made me thy son. O goodly heritage! How infinitely blessed and holy my relation to thee, and glorious my inheritance and estate! The heirs of earth and children of pride are poor and mean in comparison, O my blessed Father. For, "My Beloved is mine, and I am his." Thy holiness, thy heaven, thy eternity of perfect beauty, glory and bliss, are mine—mine in Jesus, who is thine and mine. Holy father, I come to thee in him, I plead his righteousness as mine; his suffering and death, his rejoicing and life, his love and obedience, are mine, mine in him and with him. All he is in thy holy sight, I am this in him. Thou, my Father, hast made thy blessed and holy Son unto me wisdom and righteousness, sanc-

tification and redemption; therefore I glory in the Lord Jesus, and glorify thee in him. I love thee with my whole heart in him, and loving thee, I serve thee in him. He is my well of living water, springing up in my heart and adoring spirit into everlasting life. O, I praise and bless thee for him. Because he lives, I shall live also. Yea, my Father, I now live and believe in Jesus, and I shall never die. Dead indeed I am unto sin, but alive unto righteousness through my Lord Jesus Christ, who is my life, and I now live in him. My life is hid with him in thee, O God. Yet a little while, and Christ shall appear unto me in glory, and then I shall appear with him in thy presence and glory, and being conformed to his image in my whole spirit and soul and body, when I shall awake with his likeness, I shall be satisfied. Unto this inheritance of life and immortality, holiness and glory in Christ, thy firstborn from the dead, my resurrection and my life, thou hast predestinated me, my Father and God, who worketh all things after the counsel of thine own will, and for the good of them that love thee; therefore my soul makes her boast in thee, and would joyfully triumph in Christ, saying, "Bless the Lord, O my soul; and all that is within me, bless his holy name."

Beloved brethren, children of the true and living God, I commit the above adoration of my soul to you as a tribute of praise to our God, so that, when I depart to be with Christ, you may be comforted in the divine assurance of faith and hope and love that through Jesus our God hath given me the victory over the last enemy and every foe, and that you may rejoice in hope and say, "Blessed are the dead, which die in the Lord." Clouds are over the sun this

morning, yet the Sun of righteousness shines in my soul, and is my life and light, and I am light in the Lord.

All who have written and spoken against me reproachfully, because of the doctrine of Christ, or for any cause, may God forgive them for Christ's sake, and bless them, as he has blessed me.

Farewell.

D. BARTLEY.

CRAWFORDSVILLE, Ind.

WARRENTON, N. C., Dec. 25, 1898.

MR. BENTON L. BEEBE—KIND FRIEND:—It is with the best of feelings I write you, although I do not feel worthy, as I am such a poor sinner. If I am ever saved, it will be by grace alone, and not of anything I can do to merit salvation. I want to tell you how much I enjoy reading in the SIGNS OF THE TIMES, the good experiences and communications written by those I love as christians. Elder Vaumeter's daughter tells my feelings better than I could myself. I have never felt a sudden change of my sins being pardoned, but have desired to be a christian ever since I was a child. I love to hear the truth preached, and hear their experiences with it, then I love them; it builds me up and fills my soul with joy, and I long so much to feel worthy to go with them, but feel they could not fellowship me. It has been over twelve months since I heard a gospel sermon preached. There is not a Primitive Baptist church in this County. My two brothers and their wives are all the Primitive Baptists in the County. When we hear preaching we have to go twenty-five or thirty miles, down in Nash County, and it is seldom we can get there, so you may know how much comfort the SIGNS is to us. We appreciate its coming as we would a relative from afar. I do love to read Miss

Bessie Durand's writings; she writes with so much feeling, also Miss Attie Curtis and Mr. Lively, they are so comforting to us, as we hear nothing preached but works and means religion here. Their soup is not good to me, so I quit going to hear them; it disturbs me so I cannot rest at night. If the Primitive Baptists are not right, they have the wrong Bible. I have always been a "Hardshell" in principle, and hope to die one, if I am ever saved. I love them above everything else I see or hear. I do miss Mary Parker's letters so much, for I did love her, though I never saw her. My father, mother and one sister, all died of dropsy. I know something of her sufferings here, but feel that all of them are now at rest with their blessed Lord, whom they all professed to love and serve.

Mr. Beebe, please excuse this scribble, and let the flames consume it soon as you read it. Remember me, a poor old sinner, in your prayers; I am almost sixty-four, and very blind and nervous, and a poor hand to write.

Yours respectfully,

MINERVA L. MARTIN.

[THE above, we are satisfied, will be received by all who have been taught in the school of Christ, as the language of one who has been with Jesus. It is not so essential that one should be able to relate a vivid account of a sudden and great change from darkness to light, but if that love is felt within the heart for the brethren, that is the infallible proof that "we have passed from death unto life." The very fact of one feeling so sensibly their unworthiness to be received in the church, only makes them the more suitable for such membership, and we feel to say to the writer of the above, "Come in, thou blessed of the Lord, why tarriest thou without?"—ED.]

MARSHALL, Minnesota, Jan. 6, 1899.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—It is with fear and hesitancy I attempt to write to you. I feel my weakness and inability to say anything which will interest you. But as to-day is my birthday, I feel like writing to you. I have now entered my seventy-ninth year. I feel that my life has been a very unprofitable one, but the all-wise God still sees fit to spare me, I know not why. I know that the God who created me, is too wise to err, and too good to be unkind. He has done all things well, Why should I complain? It seems to me that my life has been a failure, so far as walking in the strait and narrow way which was cast up for the ransomed of the Lord to walk in. I know I am in the hands of God, and that I can do nothing to merit salvation. God has declared his purpose to his people, and he knows the purpose of his own will. As a sovereign he cannot be disappointed. By the prophet he said, "As I have thought, so shall it come to pass; and as I have purposed, so shall it stand." And by the apostle he says, that he works all things after the counsel of his own will, Who shall be his counselor? When, in his own time and way, he manifests himself to his own elect, they are made to adopt the language of the apostle, "O the depth of the riches, both of the knowledge and wisdom of God, how unsearchable are his judgments, and his ways past finding out." When I think of the great I Am, and then of my poor, sinful self, I feel ready to give up, and cry with one of old, O, my leanness, my leanness; Lord save I perish, but notwithstanding all my doubts and fears, I cannot give up my little hope. I feel to say, "The Lord is my Shepherd, I shall not want." It is a comfort to read of those, so much my

superiors in spiritual things, who speak of their own strength as being weakness, and their righteousness as being filthy rags, because that is my case. The SIGNS are a great comfort to me. Two weeks seems a long time to wait for them. If one fails to reach me, which has been the case twice of late, I fear that something has happened to the editors or the press. It would go very hard for me to do without the SIGNS. It seems like an old friend, when it comes. I would live on one meal a day, rather than not pay for them. I hope that they may not fail to come to us in the future. I dislike to trouble you, for I am sure that ministers have more to contend with and more to try them, than any other class of people. Surely, if it were not for the grace of God, who has called them to stand upon the wall of Zion, they could not stand up and proclaim the unsearchable riches of Christ.

I will close my disconnected scribble. I hope that you will overlook all mistakes, and that you may live long to continue to write the editorials.

With much love from,

OLIVER PATTERSON.

INEZ, Texas, April 13, 1899.

DEAR EDITORS OF THE SIGNS:—Myself and wife have for some time been readers of the SIGNS, and prefer it to all other papers that are published among us, because the writers therein do contend for the faith which was once delivered to the saints, and there are no words of discord published, which is a beautiful thing to behold in this age of the world, for the world generally is in confusion in these last days. We feel blessed to have the privilege of reading the words of God's dear children, in books and papers, as we are in a desolate place, and do not get to



hear much gospel preaching. We do get to hear Elder Asa Howard sometimes, as he visits us in our loneliness, and his visits are the greatest pleasure and comfort we have. May God ever bless those who preach Christ, and him crucified, for the redemption of poor, fallen men. These preach Jesus the way, the truth and the life, and testify of a sovereign and foreknowing God, who rules the universe in righteousness, for heaven is his throne, and the earth his footstool, and he will do all his pleasure in the armies of heaven, and among the inhabitants of the earth. We are not members of the church, but feel to have a hope, that all the riches and enticing beauties of this world cannot buy. I hope that I have an experience that teaches me to look to the Lord for all things, and that he is an absolute sovereign, and has predestinated all things which come to pass, and unto him I hope to look for sustaining grace; not to our works even for a time salvation, but to God for the one eternal salvation in time and eternity. We feel to trust in God, with whom there is no variableness nor shadow of turning. I am a poor sinner, greater it seems than all others, but in him must I trust, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." O that I could only serve him faithfully, who left his Father's house in the heavens, and came to the earth, to save and call the lost lambs of Israel, and came to be crucified and hanged on a tree, suspended between earth and heaven, that they might be accepted of the Father, not by works, but by grace. He cried on the cross, "My God, my God, why hast thou forsaken me?" and, "It is finished." His people

seem to be forsaken many times, but then comes the precious promise, Fear not, I will be with you always, even unto the end of the world. Blessed thought. He will save without money and without price. Bless his holy name.

Brother Beebe, if I may call you thus, when I began I only intended to tell you how much we appreciate the SIGNS, but it seems that I have digressed. Please throw the mantle of charity over this, and remember me at the throne of grace. Do with this as you deem best, and all will be well with me.

I am a railroad man, and am closely confined to business all the time, and so do not get to meeting, as the nearest one is about thirty miles away. May God be with you, is the wish of an unworthy brother, if one at all,

J. F. STAGGS.

GREENSBURG, Mo., March 1, 1899.

G. BEEBE'S SON—DEAR BROTHER IN CHRIST:—I send you a letter from my brother-in-law, in Illinois, S. G. Frazee. It did me so much good that I want all to read it. It is just what I believe. I have always believed in the decrees of God. I am here alone, with the exception of my daughter, so far as my faith is concerned. I get all my preaching from the periodicals. I have not been able to take the SIGNS, though I would like to do so. My sister takes it, and my father always was a subscriber for it.

May the Father of all mercies direct and guide us into all truth, is the prayer of one who loves his holy name.

Unworthily,

ELIZA J. GROVE.

PLYMOUTH, Ill., Feb. 9, 1899.

MRS. ELIZA J. GROVE—MY DEAR SISTER:—I will write you a few lines, to

let you know that I am still alive, and about the good meeting which we had last first Sunday. Elder John Scott was here, and preached for us. If I am any judge, he is a powerful preacher. He believes in the predestination of all things. But there are some who claim to be Primitive Baptists who do not. They want to have it that the good acts of men are predestinated, and the rest must be by chance. But the word says, "There is none that doeth good, no, not one." They say they do not believe that God purposed any should do wrong. Now if all things are not predestinated, I confess that I cannot tell where to draw the line. I am persuaded that there is predestination all along the line. There is no man on earth who can preach a gospel sermon without the predestinating power of God. To this I pin my faith. There is nothing else that will satisfy me. I can find no comfort in anything else. When I meditate upon the goodness and wisdom of my Maker, I feel that I want to be still and know that he is God. Most of the religious world preaches that if the dead sinner will accept of the offered mercy, he will be saved, and if he does not, he will be lost, but that will never do, a dead man cannot act, yet they preach that he can; they give the creature power over the Creator; it is too absurd to think about.

Well, I am a poor writer, and so will close. I can talk better than I can write. Come over and make us a visit, and we can have a good talk. Write soon.

As ever, yours,

S. G. FRAZEE.

SODDY, Tenn., Feb. 6, 1899.

DEAR BROTHER BEEBE:—The sample copies of the SIGNS came to hand in due time, and after hesitating for some time, I have at last decided to subscribe for it.

I have been in the dark for some time, and after much complaining I seem to be more reconciled, and desire to say that having obtained help of God, I continue unto this day, desiring to testify in one voice, of the goodness and mercy of God. I said that I seemed to be more reconciled, because I trust I have learned to endure afflictions with more patience, though I am a poor judge. Satan sometimes torments me because I cannot judge between a temptation, and a fit of murmuring and complaining. Though I must say that I do not desire to be looked upon as a faultfinder and complainer, for such a temper continually manifested is very good proof, I think, of an unregenerate heart. Nicodemus came to Jesus by night. May I not hope that he will guide me over the rugged way until the day dawns? Or if he should teach me, even in my darkness of mind and blindness of heart, the necessity of reconciliation, will I not be satisfied? If he should be pleased to reveal himself to me again, even though I be in darkness, will I not rejoice in realizing for myself that in him is no darkness at all? While it is a fact, that in him is no darkness at all, if "Clouds and darkness are round about him," would I be led to him, without being led through clouds and darkness? I could not sing with any comfort, "He in the thickest darkness dwells," &c., until I found the above expression in the Psalms. Now, that hymn is sometimes my meat and my drink. But I will weary you no longer. May the God and Father of our Lord and Savior uphold you, and give you the comfort of the Holy Ghost, "For of him, and through him, and to him, are all things; to whom be glory for ever. Amen."

Yours, in hope,

T. D. WALKER.

**EDITORIAL.**

MIDDLETOWN, N. Y., JUNE 15, 1899.

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.*

McCOMB CITY, Miss., April 28, 1899.

ELDER F. A. CHICK—DEAR BROTHER:—As I have been thinking lately of writing to you, I will do so now. I have always looked to you to give me light upon any subject which I did not understand, so I will ask you another favor, as there seems to be some misunderstanding among the brethren everywhere. Now, brother Chick, do you not think there is some misunderstanding about "time salvation?" Please give your views upon the following Scriptures: Eph. iv. 1; Col. iii. 1; Romans viii. 13; Romans xii. 1; Deut. iv. 39, 40. Does this pertain to our "time salvation?" If so, is it on conditions? I think it is, though I may not understand what "time salvation" is. Please let me hear from you on the subject, when you have time.

As ever, yours in the love of the truth,  
J. E. WILKINSON.

**R E P L Y .**

In reply to the above request, we will first of all say, it is never easier to misunderstand each other, than when a difference of opinion arises concerning a matter. We have found it much harder to come to an understanding of each other, when writing about the difference, than when speaking face to face. It is often the case that we draw a conclusion from what one may say, that he would not acknowledge as a just conclusion. It is never right to ascribe our conclusion to another, as his own. It is right to try to show him that, as we think, such conclusions would follow from his premises,

but if he denies that they would, we do wrong to say that he holds our inferences as his own views. The expression, "time salvation," to which our brother refers, no doubt sounds differently to some minds from what it does to others. In our view it would involve conclusions which another might not see in it. The doctrine of unlimited predestination does not involve in the minds of those who hold to it, what it is charged with by others. Now we would not think it right to be charged with the conclusions which opponents of the doctrine think would follow from it, and neither would we ascribe to others what they deny holding, although to our mind it seems impossible to believe the one sentiment, without believing another which seems to us to necessarily follow. Opponents of predestination say it involves a denial of the accountability of man. We do not believe this, but do believe in the sinfulness of man, and his accountability. We would resent it, were we charged with denying man's accountability. Yet to him who opposes the doctrine, it seems that such conclusions must follow. So, it may be, that those brethren who use the term "time salvation," so much, and make such a broad distinction between it, and what they call "eternal salvation," may not hold some conclusions which we draw from the sentiment. Some things which have been said concerning it, have sounded to us like the Arminian idea of conditionalism, and also like claiming the possibility of perfect obedience, or sanctification in the flesh. Yet when those who use this expression deny that they mean, or that they believe any such thing, we have no right to charge this conclusion of ours, upon them, although we may with perfect propriety, charge this conclusion upon what they have said.

It should be our business, if we see such a conclusion as this from their sentiment, to strive to show them that they ought to give up the sentiment, since it does indeed involve such conclusions. If we can show them that the doctrine which they advocate is susceptible of such objections, perhaps they will then forsake the sentiment itself, in abhorrence of its proper conclusions.

Our brother has referred to several portions of the Scriptures as justifying the use of the term "conditional time salvation." We do not think it needful to take up each of these expressions, and comment upon them. There are thousands of such expressions in the word. Exhortations and commandments are scattered upon every page of the Scriptures. The real question seems to be this, Do not all such exhortations, and every commandment, involve the idea of conditions to be performed by us? There is no need to single out some one exhortation or commandment, because they all involve the same principles. Do any of them justify the use of the term "conditional time salvation?" The force of each of these exhortations and commandments, all must admit. The question is, Do they involve the idea of a salvation to be obtained through the performance of them, or conditioned upon them, here in time, or in eternity? If we should take up any one of them, and consider it, the conclusions arrived at would be applicable to all such exhortations. For this cause we will not particularly consider the special references, but try to say a few things in general upon the subject involved.

In the first place, the expression "conditional time salvation," is a modern one, and does not occur in the Scriptures.

The apostles apply the term "eternal salvation," to salvation, and to things connected with the word salvation, many times. While we would not condemn a term simply because the Scriptures have not used it, yet, on the other hand, we would not insist upon its use. We use many terms to express our meaning, which while scriptural, are not used in the Scriptures. As preaching is more than simply quoting portions of the word, so in preaching, many terms must be used which are not found in the written word. Yet such terms are not to be insisted upon, if they seem susceptible of another meaning, and in fact do seem to have an unscriptural meaning, to those who listen or read. We have not felt willing to use the term "conditional time salvation," because it has seemed to us to involve more than the word of God justifies. Conditions, just as far as they go, seem to exclude grace. Still further, it does not seem to us that the Scriptures make such a broad distinction between grace here below, and glory hereafter, as these words seem to imply. One has said, "Grace is glory begun, and glory is grace finished." "The Lord will give grace and glory." It does not seem to us that there is such a broad distinction between salvation here, and hereafter, as this expression "conditional time salvation," implies. Do not the Scriptures speak of our present salvation, as an eternal salvation? Do they not speak of it as salvation begun, but still the same as shall be bestowed, only in more abundant measure, beyond? Do not they speak of eternal life as a thing already given and possessed? See John vi. 54; x. 28; xvii. 3; 1 Tim. vi. 12, 19; 1 John v. 11, 13. Eternal life and eternal salvation then are the heritage of the saints here, and now. In that salvation we

find embraced first, the giving of life to the dead in sins, the entrance into communion with God, and fellowship with those who love and serve God; repentance, which Jesus has been exalted as a Prince and a Savior to give; faith, which is the present fruit of the Spirit, and hope, and love, and all the graces of the Spirit, with a love of righteousness, and an abhorrence of sin. All this belongs to what the Scriptures call eternal life, or eternal salvation, of which Jesus is declared to be the author. Now in all this, there are no conditions left to the performance of man. All the conditions of this salvation have been performed by the Captain of salvation, our Daysman and Mediator. Believers are saved now, in the Lord, with an everlasting salvation. This salvation is all of God, and he is the author of it. Now we should be slow to believe that any Old School Baptist would deny this. If any who bear the name, do deny it, they are not Bible Baptists, and they are not Old School Baptists. We trust that none who have been writing upon this theme, and who use the term "conditional time salvation," mean by it that the new birth which is here in time; the bestowment of eternal life, which is now; the entrance of light and life, and all the spiritual fruits of this life, which are felt from time to time in the heart of the believer, and which exercise him in all godliness and righteous living, are dependent upon conditions of our performance. Yet these things are parts of that salvation which is received in time, and which take hold upon eternity. In this sense, our time salvation is but eternal salvation begun. If there be any conditions connected with the entrance of this salvation here, then it must follow that those conditions affect our destiny to all eternity, and this is Arminianism, or legalism.

The phrase "conditional time salvation," then, is somewhat misleading. But this salvation is to bear fruit in the heart and life of those who have felt it. Obedience to all gospel ordinances is enjoined. Watchfulness over ourselves, and for the good of others, is again and again enjoined. Beyond all question, believers are often found going astray, and often forsake their own mercies, in denying the word of the Lord. They are taught by these things their own weakness and inability, and their utter dependence, every day, upon the present grace of God, for the power even to obey the least of all the commandments. Their sins are their own, their obedience is the Lord's. This is expressed in the words, "The wages of sin is death, but the gift of God is eternal life." The one is wages, a thing earned and deserved, the other is never earned or deserved, but is always a gift, and is always, when bestowed in any of its fruits or experiences, felt to be a gift, pure and simple. We recall that many years ago a sister in writing us by private letter, said something like this, "Why is it that when I am cast down, and have no peace, and the presence of the Lord seems far from me, I always feel that if I had not done so, I should not feel so, but when I am lifted up, and light and light and peace are given, and the presence of the Lord seems near to me, I never feel that it is because I have done so, that I feel so?" We remember the letter well, and the impression which these words had upon our mind, and that we at once thought of the text just quoted, "The wages of sin, the gift of God." "Conditional time salvation" seems to say, the wages of God are eternal life, as well as the wages of sin, and to infer that all the blessings which we receive here are, in a sense, earned, or

that we at least can say to another, who has not received so much of this life as we think we have, If you had lived as well as we, you would have fared as well. This is not the work of grace; it is not the fruit of eternal life to in any way exalt ourselves over any one. Eternal life says to the soul, and in the soul, All that I have is a mercy from God, bestowed upon a hell-deserving sinner. And it says, when it beholds the failures and transgressions of others, This would be my case, but for the reigning grace of God. Thus the true believer feels that he must always magnify grace, and grace alone, even in his obedience. If he is at any time obedient, he praises grace, and not himself, but when he realizes his often unbelief and disobedience, he lays this to his own charge, and does not say there is any failure in grace.

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

We have never been able to believe that the old Arminian contention was the truth, viz: "We may all have just as much religion as we live for." We have always understood them to mean that men could have all joy, peace and happiness, if they would only live with the proper amount of zeal in the service of the Lord. The hours when we have felt most earnestness, and most like being close to the way, have been the times of our greatest doubt, and depression of spirit. At such times, instead of feeling that we were really what we desired to be, we have felt that we were furthest from it. Those have often been the times when we have felt that we certainly could not be what we have professed to be. We are not able to believe that any true christian can ever feel so well satisfied with his attainments in this life, that

he can once think that any joy or comfort can ever be his, because of any right living of his own. Much that has been said concerning "conditional time salvation," has seemed to leave room for men to say, because I have lived right, I shall have a blessing, instead of putting all the blessings to the credit of the grace of God. In every way we have not liked the phrase referred to, for these reasons, and also for others which we will not now speak of.

The frequent conditional promises so often referred to, quoted from the Old Testament, only prove when read in the light of the history of Israel, that all conditional promises must fail. Israel was a failure. Our God did not try an experiment with them to see what men could do in the way of gaining blessings from his hand, by obedience. He knew what was in the heart of men from the beginning, and he would show men the truth concerning themselves. "If ye be willing and obedient, ye shall eat the good of the land," if ye be disobedient, ye shall be beaten with many stripes. Thus they were tried, and always were found wanting. Why then do we seek our present blessings upon the ground of our obedience? Why do we desire to be in bondage again? "O foolish Galatians, who hath bewitched you, that ye should not obey the truth? \* \* \* Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain?" It is sure that Christ is not the author of any peace or salvation which comes to us upon conditions of our performance. Christ and conditions cannot occupy the same ground. We desire to see Christ in all our obedience, and to say that it is from him that the fruit is borne, and not from us.

Exhortation is right; warning and counsel are right; they stir up the pure mind in the way, but they do not mean that our time salvation is conditional. The exhortations are themselves based upon the fact that grace reigns in us. It is true that those who can say that they love the law of God, have peace, and those who can say, It is my meat and my drink to do the will of God, as their Master did before them, do find in keeping his commandments, a great reward. Let us warn, reprove and exhort, but still reject conditions of salvation, and ascribe all salvation to grace. Let us say at all times, Grace all the work shall crown.

We leave these remarks with our brethren. They are imperfect, but yet we believe that they express the truth of salvation. We trust that we have not misrepresented any of our brethren in these remarks. C.

---

AN IMPARTIAL INVESTIGATION  
OF

FREE WILL AND FREE MORAL AGENCY,

A pamphlet by Elder W. N. Tharp, of Liberty, Ind., a copy of which we have had the privilege of reading, is certainly a most able and conclusive refutation of the doctrine of Free Will and Free Moral Agency, which of late has been advocated by some of the periodicals claiming to be published in the interest of the Primitive Baptists. We advise our readers to send for it.

Single copy, one cent; twelve copies, ten cents. Send one or two cent stamps.

Address,

ELDER W. N. THARP.

LIBERTY, Ind.

---

THE address of W. R. Humphreys, whose letter appears on page 193, is Tebo, Texas, not Lebo, Texas.

EDITORIALS OF THE LATE  
ELDER GILBERT BEEBE.

I SAMUEL VIII. 10.

SISTER Blake, of South Carolina, desires our views on the passage referred to, which reads thus: "And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house," &c.

It seems to be a hard matter with many to comprehend how God can govern, restrain and direct the evil spirits which are abroad in the earth, without being in some way, or to some extent, associated in his nature with them. How an evil spirit from God could operate on a wicked king, unless that wicked spirit had first existed in the being of God, and had emanated from him.

Whatever difficulty we may have in comprehending the Scriptures of truth, two things are certain. First, that no portion of the divine record is the less true because of our want of capacity to understand it; and second, that God is a Spirit of infinite and eternal purity, that nothing impure or unholy ever did belong to his nature. Yet, with these two points fully conceded, no one can reasonably doubt that the sovereign government of God extends to all beings, all worlds and all events. We are compelled to believe that God's providential government extends to the controlling of all things, or otherwise that his government is far more contracted than any of us are ready to admit. We ask, Upon what principle could he declare the end from the beginning, and from ancient times the things which are not yet developed, saying, My counsel shall stand, and I will do all my pleasure, if he did not hold in his hand the controlling power to govern and direct all things? We must confess that, to us,

there is great consolation in the contemplation of the universal providential dominion of the Lord God Almighty. Were we compelled to believe that wicked men, evil spirits or devils, could possibly thwart his purpose, or devise or execute any purpose or plan without his knowledge, permission or decree, we should be unable to defend the doctrine of his omniscience. If it be admitted that God has a perfect knowledge of all that transpires in heaven, earth and hell, it must also be admitted that he always had that knowledge, as well before he created the world as at the present moment, or otherwise we must deny his immutability. If he is in possession of knowledge now that he did not always possess, that would involve a change; it therefore cannot be. Knowing all things then, by his omniscience, from everlasting, can any doubt that he had power to determine whether they should or should not transpire? To deny that he had that power, is to deny his omnipotence, it is to deny that he is truly the Almighty God. Can we, without impeaching his eternal wisdom, believe there is a single wheel in all the vast and complicated machinery of this world, or any other world, that he did not supply, or that fails to operate as he designed that it should? If so, may we not fear that all his purposes in Christ Jesus, of grace and salvation, may also fail? We may look at any piece of machinery that we do not understand, and mark the numerous wheels revolving, to our limited judgment in direct opposition to each other, it may look to the novice as though it must be destroyed as soon as it is set in motion. This only proves that we do not understand the machine. Let us see it operate, and to our astonishment the design of the machinist is carried out perfectly, and we are instructed those

parts of the whole, which look to us as though they could not work in harmony with the other parts, are so essential to the whole, that the machine would be useless without them. What then? We marvel at the wisdom of the machinist. Even so we wonder, gaze and admire the supreme wisdom of God, who has displayed his handiwork in the creation of the world. But let us for a moment look at the complicated parts of this great and wonderful machinery of nature. Can any man comprehend it? Certainly not. What an endless variety of living creatures, from soaring angels near his throne, to groveling reptiles, crawling on the ground, and myriads of insects too minute in size for our perception. Which of them all could be withdrawn from the whole, without impairing the machine? The novice can perceive no use for all the little wheels and screws connected with the machine prepared by man, but let him remove any of them, and the whole is out of order. Which, then, permit us to inquire, of all the minute parts of the wonderful creation of God, has he supplied in vain? Two sparrows are sold for a farthing; can half a farthing's worth of God's creation be removed or withdrawn without impairing the whole? A lifetime of any one of us would scarcely afford opportunity to count the hairs upon our head; but can one of them fall to the ground, or change from the precise position which infinite wisdom has assigned them? This question is already settled by him who made the world, and by whom all things were made that was made. When we contemplate the wonderful works of God in the creation of the world; when we consider the heavens, the workmanship of his hands, are we not constrained to exclaim with the enraptured psalmist, "Lord, what is man, that thou art mindful of him?"



Having briefly glanced at the wonderful works of God in creation, let us now inquire, Is it rational for us to conclude that God is less wise or provident in governing than he was in creating? He has told us that for his pleasure all things were and are created. Is his pleasure then of so little consequence to him that he would allow causes uncontrolled by him to effect the end and design he had in its creation? Will any dare to say that men or devils have power to prevent ends which God designed, or cause that his pleasure shall not be done in heaven above and among the inhabitants of the earth? Shall we not rather say with the sublime poet,

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

His providence unfolds the book,  
And makes his counsel shine;  
Each opening leaf and every stroke,  
Fulfills some deep design.”

To return to the inquiry of sister Blake: Saul was a king, and God claims the power and the right to turn the hearts of kings as the rivers of water are turned, and thus he dealt with Saul, with Pharaoh, with Cyrus and Nebuchadnezzar, and thus he deals with all kings and with all the other powers of the earth. In the case of Saul, none can dispute that God's design was to supersede him in the government of Israel, and to raise up David to the throne in his stead; and as in all his providential dealings with the children of men, so in this case, his footsteps are in the great deep, and his ways are past finding out. He controlled the peace or the agitation of the mind of Saul, giving him at times peace and tranquillity, and then anon he sends an evil spirit to trouble him. God could not be baffled in any of his designs or acts; all that he

designed, and all that he did, had its effect just as he designed, and eventually the grand design was accomplished, and David was exalted, and Saul abased.

Whether by the evil spirit, we are to understand, a devil, or a spirit of depression, trouble, confusion or madness, we will not attempt to define; but to our mind it is clear that all spirits, good and bad, are under the control of God. He sends them where he pleases, and never fails to accomplish the very purpose for which he sends them. He commissioned a lying spirit to go and be a lying spirit in the mouths of all of Ahab's prophets. He sends strong delusions to them which perish, that they may believe a lie, that they all may be damned who receive not the love of the truth that they may be saved. His complete control over evil spirits was very clearly exemplified by our Lord when he commanded them to come out of the man that raved among the tombs, and sent them, at their request, into an herd of swine; and in many other instances which are recorded in the New Testament. But that they are subject to his government, and go where he sends them, no more proves that they have emanated from God, except as his creatures, or that they had their original existence in the purity of his divine nature, than the fiery serpents which he sent into the camp of Israel were partakers of the divine nature. David speaks of his enemies, as the Lord's hand, and his sword, and he makes use of them to chastise the wicked. So he made use of them to bring about his purpose in the case of Joseph, and so also in the crucifixion of our Lord Jesus Christ. They came together for to do whatsoever his hand and his counsel before determined to be done. And him being delivered up by the determined counsel and

foreknowledge of God, they crucified with wicked hands.

In conclusion, permit us to say, these views of the universal government of God, over all beings and all events, afford the greatest assurance of safety to the saints who put their trust alone in God. It is their unspeakable privilege to know that he has all power, that all principalities and powers, thrones and dominions, things visible and invisible, things present or to come, all are subject to his decrees, and are all bound by an irrevocable decree to work together for good to them that love God, to them who are the called according to his purpose. Let us then rejoice while we sing,

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

If any child of God feels alarmed at the doctrine of God's unlimited government and universal providence, let such ask themselves how much less power they would wish for him to possess, than we have attempted to ascribe to him. Would he appear any more glorious to any heaven-born child, were he less omniscient, omnipotent, or immutable? Would it contribute to their sense of his greatness, goodness or majesty, if it could be proved that devils and wicked men were beyond his controlling power, and able to thwart his purposes, or act independent of him? However this subject may appear to others, we confess that to us there is something inexpressibly consoling in the faith and assurance that

"Death and hell can do no more,  
Than what our Father please."

MIDDLETOWN, N. Y., October 15, 1856.

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

Previously acknowledged.....	\$260 55
Mrs. Flo Black Macfarlane, Mich., \$1.00;	
R. S. Scroggins, Ill., \$3.00.—Total.....	4 00
Total to date.....	\$264 55

### OBITUARY NOTICES.

OUR dear sister and niece, **Mattie Sykes**, was born Dec. 10th, 1864, in Smith Co., Texas; married to Eunice Sykes, Dec. 6th, 1881, and died Sept. 6th, 1898. She related her experience and humble hope in Christ as her Redeemer, to Big Spring church, Saturday before the first Sunday in July, 1895, and was warmly received by the church into our fellowship, yet she felt sensibly her unworthiness. We esteemed her a noble christian woman, charitable to a fault, (if possible) kind and considerate of the needy. She was the daughter of the late Elder F. Odom, whose obituary appeared in the SIGNS last year. Mattie died within less than a mile of where she was raised, on the farm her father gave her. A short time before she died she called her husband to her, and requested him to remain on the farm with the children. She wanted to talk more, but was too weak. She was fully conscious of approaching death, though she seemed to be perfectly reconciled to the will of the Lord. She was a firm believer in the sovereignty and predestination of God, a reader of the SIGNS for several years. Mattie was her father's pet, and he was never ashamed to acknowledge it; in fact she was universally loved by all who knew her. She was the mother of eight children, three boys and four girls living, and one little infant buried with her, in her arms. The cause of death was colic, of which she frequently had suffered for the last few years. She leaves seven children, a loving husband, an aged and afflicted mother, two brothers, two sisters, and quite a number of other relatives, and a host of friends, to mourn. All was done for her that could be, by two of the best doctors that could be had, and a kind and loving mother, relatives and friends.

She was buried at Lindale, after prayer and appropriate remarks by her pastor, Elder F. Loden.

May God grant reconciliation to his will, is our prayer.

D. ODOM.

GARDEN VALLEY, Texas, May 7, 1899.

### M E E T I N G S .

A yearly meeting will be held, the Lord willing, with the Clovesville Old School Baptist Church, of the Lexington Association, on the first Saturday and Sunday in July, (1st and 2d,) 1899.

A cordial invitation is extended to all lovers of the truth as it is in Jesus, to meet with us, especially brethren in the ministry.

Trains will be met at Fleischmanns station, on the Ulster & Delaware Railroad.

THE yearly meeting of the Beulah Old School Baptist Church, of Canada, will be held, the Lord willing, at the usual place, Aughrim schoolhouse, in the

township of Brooke, Lambton Co., Ontario, five miles from Alvinston Station, beginning on Saturday before the third Sunday in June, 1899, and continuing two days. All lovers of the truth are cordially invited.

ARCHIBALD McALPINE, Clerk.

WE, the Old School Baptist Church of Christ, known as Mill Creek, while in conference on Saturday before the third Sunday in April, 1899, agreed to the following, viz: We agree to hold a meeting on Friday, Saturday and Sunday (embracing the fifth Sunday) in July, 1899, said meeting to be composed of sound Old School Baptist ministers and messengers from different churches and associations, for the purpose of investigating our faith, doctrine and practice, and to see that we as a church or body of Old School Baptists were justifiable in what we did in protesting and withdrawing from certain doctrines and practices which were brought in among us which we thought to be heresies. We ask all sound Old School Baptists to come and take part in said meeting. Those coming by railroad come to Bells, Crockett Co., Tenn., on the L. N. R. R., on Thursday, and stop with the postmaster, brother John H. Smith, he will take care of you.

Signed by order of the church.

S. L. LOMAX, Moderator, *pro tem.*

J. B. ERZELL, Clerk, *pro tem.*

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OF

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THE

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY GILBERT BEEBE'S SON,  
MIDDLETOWN, ORANGE CO., NEW YORK,To Whom all letters should be addressed, and  
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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 67.

MIDDLETOWN, N. Y., JULY 1, 1899.

NO. 13.

## CORRESPONDENCE.

50 WASHINGTON AVE., NEWARK, N. J., May 20, 1899.

WITH my kindred in Christ, and friends of the Warwick Association in particular, and my brethren elsewhere in general, I will indulge in a little friendly correspondence, subject to the approbation of my dear brethren editors of the SIGNS, Elder F. A. Chick and brother B. L. Beebe, my dear and highly favored brethren and friends.

With good care, under the smiles of a kind Providence, I have been brought safely through a six months' siege of "la grippe," and am still permitted to have a dwelling-place upon God's footstool, with a comfortable hope that when the earthly house of this tabernacle shall be dissolved, I have a building of God, an house not made with hands, eternal, and in the heavens. That a poor, sinful, vile worm of the dust, as I am, should be so highly favored of the Lord, calls forth from my poor, trembling heart, an inward song of gratitude and thankfulness that words but feebly express. From an infant in my dear mother's arms, to my present years of manhood, I can but say the Lord has ever been merciful and kind

to me and mine, though it has been his sovereign pleasure, in days past, to bring me through very deep waters of affliction, and caused me to drink copious draughts from sorrow's grief-stricken cup. But he who gives "the oil of joy for mourning, and the garment of praise for the spirit of heaviness," has caused his all-supporting hand to be felt throughout life's journey thus far, and does now afford me the sweet assurance that as my days are, so will my strength be. In view of the unmeasured mercies bestowed upon me, I feel to inscribe the following beautiful and favorite lines that I so often feel to sing with comfort, as expressive of my present feelings, so far as words can express them.

“When all thy mercies, O my God,  
My rising soul surveys,  
Transported with the view, I'm lost  
In wonder, love and praise.

Unnumbered comforts to my soul,  
Thy tender care bestowed,  
Before my infant heart conceived  
From whom those blessings flowed.

When in the slippery paths of youth,  
With heedless steps I ran,  
Thine arm, unseen, conveyed me safe,  
And led me up to man.

When worn by sickness, oft hast thou  
With health renewed my face,

And when in sin and sorrow sunk,  
Revived my soul with grace.  
Ten thousand, thousand precious gifts,  
My daily thanks employ,  
Nor is the least a cheerful heart,  
That tastes those gifts with joy."

But I will not further indulge in personal allusions, but will come at once to what I had particularly in mind when sitting down to write, and which, I doubt not, will afford you more comfort in reading. And first, let me say that I feel it is a sweet privilege that is now afforded me, of welcoming within the bounds of the Warwick Association, my dearly beloved brother, Elder Ker, the loved pastor of Middletown & Walkill and New Vernon churches. And while I am giving expression to my own feelings, I sincerely believe I am but expressing the warm feelings of all my brethren of the Warwick Association. I trust my brother feels at home here, with his kindred in Christ, and his friends, and that he also feels that his coming to his present field of labor was, and is, of the Lord. While his heavenly Father has been pleased in days past to bring him through many dark and mysterious places, it has also been his infinite pleasure to afford our dear brother, for his comfort, and for his encouragement, too, some very joyful seasons, wherein the Sun of righteousness has been permitted to shine upon him in all his meridian splendor. And he who in times past has enabled our brother to feel that "the Lord has at times filled him with his mighty power, and enabled him to speak to his praise," will continue to be ever near him, in the dark as well as in the sunlight places, he can well rest assured; and he who is so highly favored as to be able to "trust in the Lord forever," will find that "in the Lord Jehovah is everlasting strength." We are informed that in olden times, "They that

feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

"That worms of earth should ever be  
One with incarnate Deity,"

is a glorious truth so profound, and involves thoughts so deep, that our finite minds in vain attempt to explore the mysterious and hidden purposes of infinite wisdom, to see how it is possible for a holy and righteous God to have mercy upon, and therefore remember poor, vile worms of the dust, and save them with an everlasting salvation. That the great God of heaven and earth, the Creator and mighty upholder of all beings and things, he who has "declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure;" who taketh up "the isles of the sea as a very little thing," and to whom this great world of humanity "are but as grasshoppers" in his sight, should in his glorious purpose of grace towards his people, make such an exhibition of his merciful goodness, in condescending to our capacity, in that we are able to read and know that in God's great book of remembrance, such poor worms of the dust as we are, should be remembered, is a comforting truth so transcendently great that our poor, sinful hearts are made to swell with emotions of joy that words would fail to express. Each one is ready to say,

"O why was I not left behind,  
With thousand others of mankind,  
Who run the dangerous, sinful race,  
And die, and never taste his grace?"

"Tis a wonder! wonder! wonder!  
No heart could think, no tongue can tell,  
Why God should save my soul from hell.

"Tis a wonder! wonder! wonder!"

And will there be any failure in the carrying out of the purposes of God in the

great plan of salvation? Will one of the redeemed ever be lost? No, never. Every poor, unworthy, sinful soul, who hardly dares to so much as lift up his eyes towards heaven, but smites upon his breast, and breaks out in mournful cries, "God be merciful to me a sinner," is one for whom Jesus has shed his precious blood. And for the comfort of these tempted, tempest-tossed children, who feel that they are too sinful, and too insignificant for heaven's notice, may you each rest assured that at the end of every toil-spent day, and when about to lay your weary, aching head upon your soft pillow for repose, you have "pitched your moving tent" one day's march nearer your heavenly, your eternal home; and just so sure as Jesus "sits at the right hand of the throne of God," and is the Intercessor of his people, just so sure will every one of you, for whom he certainly shed his blood, bloom in eternal day. For the challenge has gone forth from the eternal throne, "Who shall lay anything to the charge of God's elect? It is God that justifieth."

"Twixt Jesus and the chosen race,  
Subsists a bond of sovereign grace,  
That hell, with its infernal train,  
Shall ne'er dissolve, or rend in twain.

One in the tomb, one when he rose,  
One when he triumph'd o'er his foes,  
One when in heaven he took his seat,  
While seraphs sung all hell's defeat."

"Then who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" No, "for in all of these things" we are counted "more than conquerors through him that loved us." "For I am persuaded," says the inspired apostle, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any

other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Could there possibly be any more said for the comfort, safety and security of poor, sensible sinners, than this avalanche of plain, truthful words? We think not. And Jesus, the Mediator, was given "power over all flesh, that he should give eternal life to as many as the Father had given him." And now we will see how our heavenly Father has provided for us in his "will." "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." Then be of good cheer, ye children of the living God, you who for twenty, thirty, forty, and perhaps sixty or seventy years, have been treading the rugged paths of the christian life, and you, too, who have just begun the race, and who feel so unworthy, so sinful, so vile and so wicked, and perhaps at times feel that you have committed the "unpardonable sin." But remember, dear kindred, that it is an utter impossibility for you, or any other one of the dear children of God, to commit that sin, for the sins that are "unpardonable," are those that are "committed against the Holy Ghost," and those who commit them will receive no pardon either in this world, or the world to come. But the sins, past, present and future, of all God's people are pardonable, for they are all against the Son, and when he expired upon Calvary's cross, every sin of every one of his redeemed people was canceled; and when he went down into the grave, and rose again, you, dearly beloved, had a glorious part in that wonderful and mysterious transaction, and this very day you stand in his eyes, with all of your

feeling of sinfulness and unworthiness, as pure and free from sin as though you had never committed one sin in your life, because "he arose for your justification." You therefore stand in the presence of your King both pardoned and justified, and you are at this very moment of time just as safe as you will be when the garments of mortality shall have been taken off, and your immortal spirit has left its tenement of clay, and is safe in the eternal keeping of God, who first gave it to you. "O, for such love let rocks and hills their lasting silence break." Everything that was necessary, or did in any way contribute to the carrying into effect your salvation, both in time and in eternity, was naked and open to the all-seeing eye of Jehovah, before one of Adam's fallen sons or daughters ever had an existence upon the earth, consequently there is no circumstance, or combination of circumstances, that ever has or ever will intervene, that can or will thwart him in his purposes of love towards you, dear children of God, for he is an omnipotent, omniscient and an omnipresent God.

"There's not a tint that paints the rose,  
Or decks the lily fair,  
Or streaks the humblest flower that blows,  
But God has placed it there.

There's not of grass a single blade,  
Or leaf of loveliest green,  
Where heavenly skill is not displayed,  
And heavenly wisdom seen.

There's not a star whose twinkling light  
Shines on the distant earth,  
And cheers the silent gloom of night,  
But heaven gave it birth.

There's not a space in earth's vast round,  
In ocean's deep, or air,  
Where skill and wisdom are not found,  
For God is everywhere.

Around, beneath, below, above,  
Wherever space extends,  
There God displays his boundless love,  
And power with mercy blends."

To feel an abiding assurance that everything is under his wise and supreme control, that he has "power over all flesh," and that he causeth "all things to work together for good, to them that love God, to them who are the called according to his purpose," is a distinguished favor that this vain world can neither give, nor when given, possibly take away. This glorious doctrine is well calculated to revive our drooping spirits by the way, and is an "anchor of the soul, both sure and steadfast." Then, ye children of the living God," in view of the glorious things that await you,

"Your harps, ye trembling saints,  
Down from the willows take;  
Loud to the praise of Christ, our Lord,  
Bid every string awake.

Though in a foreign land,  
We are not far from home;  
And nearer to our house above  
We every moment come."

Affectionately your brother, in hope of eternal life,

GEORGE D. CONKLIN.

HICKORY GROVE, Va., May 25, 1899.

DEAR BROTHER BEEBE:—At the request of sister Utterback, I forward her subscription to the SIGNS. She wishes me to say that, although suffering greatly in body, the SIGNS have been peculiarly sweet and comforting to her, especially the past two or three months. She has been denied the privilege of getting to preaching and meeting with the brethren for several months past, and I have no doubt that her hungry soul has been ready to feed upon every morsel that has come within her reach. I also inclose a letter she received last winter from Elder L. H. Hardy, and which she, together with myself, would like to see published in the SIGNS. While she has not brother Hardy's consent to its publication, still I



do not think he can object, for it comes as one of the pleasant spices from the garden of the Lord, borne upon the refreshing breezes of the morning, to the sick, tempest-tossed and disquieted child of God, with that fragrance which nourishes and builds them up in the most holy faith, and strengthens them, as it were, for another day's journey in their weary pilgrimage. Hence it is the common property of the saints, and should not be hidden.

As ever, your brother, I hope,  
G. G. GALLEHER.

ROXBORO, N. C., Dec. 8, 1898.

MRS. L. S. UTTERBACK—MY DEAR SISTER:—On last Sunday evening I came in from a short trip, and read your good letter which came in my absence. It was unexpected, but that is the way that all the blessings of God come to me. It is said that misery loves company, and really it seems to be true, for when I have been so low down, barren, distressed, almost ready to give up every glimmer of hope, some dear brother or sister sends me an epistle from the Lord, either by letter or word, and it brings to me the news that when I was so low down, a brother, a sister, a dear one in the Lord, was down there with me, and I have been made to think that one may have more, and it may be better company, low down in the valley, than elsewhere in the christian pathway.

You ask me to write on Psalms iv. 22, "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." From the few hints in your letter, I feel that you could have written on this Scripture much more to my comfort than I shall be able to do for you. I have no doubt but that you have felt, as I have, to adopt

the language of our blessed Lord in John v. 30, "I can of mine own self do nothing." I have often heard the expression that, "Our salvation here depends on our own conduct," but as often I have felt that expression to have no place in my heart. Can you cast your burden upon the Lord? If so, why do you mourn and weep under its weight? Indeed, it would be no burden to you after you cast it upon the Lord. When I have been very heavily burdened, I would gladly have shaken it off, and let it go where it might, but it would not be shaken off. The only true example of this is given us in the life of Christ: "Though he were a Son, yet learned he obedience by the things which he suffered."—Heb. v. 8. In Gethsemane he prayed, "Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." The Father would take from him the burden, but it must be borne to the greatest depth of its suffering, even unto death and the pains of hell. To be delivered from it he must pass through it, for deliverance was on the other side. It was here he made the way sure that you should cast your burden on him, for he had taken it on himself, or the Father had laid it on him, and he bore it for you, and took it away. But you must learn the fellowship of his suffering by suffering with him. Thus the Holy Spirit teaches you to trust the Lord, brings you to his feet, and causes you to lay all you have and are at his feet, for there alone is salvation found with its joys and liberties. Thus Christ for you, is you, in this blessed work, so that his fulfilling the law for you, is your fulfilling the law, and every good work he did is your good work, and you did it in him. Therefore, when he cast the burden at

the Father's feet in holy resignation, "Thy will be done," your burden was laid on him, for he carried it and bare it all the days of old, and on the tree of the cross, where he finished the work, and laid all your sins in Moses' grave, where no man can nor ever will find them. The Spirit reveals this to you by showing you some little part of the weight of your burden, that you may realize, to some extent, what the blessed Lord suffered for you, and then he points you to Christ, who bare your sins, and in sweet resignation to suffer with him, he enables you to cast your burden upon him. At once you feel his gracious hand underneath you, bearing you up, sustaining you, so that no enemy, within or without, shall prevail against you. This brings us to the saying of Paul, "Who shall lay anything to the charge of God's elect? It is Christ that justifieth." Troubles may come, storm and tempest may howl around you, the desert may spread its broad face before you, or the wilderness threaten to swallow you up, yes, even the belly of hell may gnash upon you, but here in this sweet spirit of resignation the Lord will sustain you, and deliver you out of all your troubles. While you are a sinner, and in your nature unchanged, your mind carnal, worldly things, and seeking after the things of the world, yet there is in you a spirit that hates all this carnality, and everything that is evil, and hungers for righteousness. We cannot hunger for that of which we have never heard nor tasted, therefore hungering after righteousness is a sure sign that the Spirit of the Lord is moving and controlling us. This righteousness is given us in Christ, yes, it is Christ, for he is made unto us righteousness. Thus our hope is in him, and without him we are nothing. These are the righteous whom

he will not suffer to be moved. Their strength is in him, and in him they are as strong as he, though in themselves helpless. Sister, can we not rejoice in such a Savior, Husband, as this? What if we do have times of darkness, poverty, distress, barrenness of soul here in this world, are these things worthy to be compared with the joys which are given us in the precious word of the Lord? Peter says, "Casting all your care on him who careth for you." We cannot keep any of our Lord's commandments. He never gave man a command that he could obey, for man is earthy, and the commandments of the Lord are spiritual. Therefore Christ, their spiritual Head, kept all laws, all commandments, for them. Therefore all the glory, honor, praise, might and dominion, are his forever and forever.

Dear sister, I have just hinted at this subject, but have done the best I can, hoping the Lord may give you comfort in what is written, and open much more to your understanding. The Lord bless and comfort you.

Your brother in hope,

L. H. HARDY.

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SOUTHAMPTON, Pa., May 27, 1899.

DEAR BRETHREN:—I send you a poem written by Miss Lizzie Macallum, of Wallacetown, Ontario, Canada. She is blind physically, as will be understood upon reading the excellent lines she has written. She is, I have no doubt, also blind in the sense referred to in Isaiah xlii. 16, having been brought to Jesus by a way that she knew not, and now being led, as all the Lord's people are, in paths she has not known; also as in Isaiah xlii. 18, 19, and xliii. 8, as those who are called upon to look, and who are to be brought forth as witnesses to the truth of God's

salvation, and into the fullness of its joys; also as in John ix. 39-41, as unable to see how a sinner can be saved by any works of his own, but who shall be given eyes to see Jesus as the salvation of his people, and shall rejoice in that glorious sight with a joy that is unspeakable and full of glory. Those who are thus blind, as all of the Lord's people are blind from their spiritual birth, unable to see how a sinner can be made holy, are those for whom Jesus died, and who therefore have no sin; and to every one of them he will surely come in his own good time, and open their eyes to see him as their righteousness and salvation; while those who say they see how any one can do that which shall cause them to merit the favor of God, give no evidence that Jesus died for them. "Therefore their sin remaineth."

Your brother in hope,  
 SILAS H. DURAND.

Though my years are spent in darkness,  
 With my earthly vision veiled;  
 Though I have not seen at evening  
 Rosy hues by shadows paled;

There is one who guards my footsteps  
 In the darkest paths of night,  
 While within my heart are shining  
 Rays of never fading light.

For I know God's ways are perfect,  
 And his hand in love I see;  
 For in faithfulness my Father  
 In this world afflicteth me.

Though I cannot see the flowers,  
 Or the trees in verdure clad,  
 Cannot see the happy warblers,  
 Even yet my heart is glad.

For I hope than when my spirit  
 From this temple soars away,  
 I shall view eternal glories  
 In that never ending day.

Where no more shall be remembered  
 Pain or sorrow, tears or sin,  
 But the light of God's own presence  
 Peace and love create therein.

God forbid that I should murmur,  
 As upon the cross I gaze,

Where for me the Lamb was smitten,  
 If I know the gates of "praise."

What are then these light afflictions,  
 Which one moment here annoy?  
 They shall soon all fade and vanish,  
 And my soul be filled with joy.

While a pilgrim here I journey  
 To that city clothed in light;  
 Christ shall be my hope of glory  
 Till my faith is lost in sight.

LIZZIE MACALLUM.

STARHILL, Ala., May 16, 1899.

EDITORS OF THE SIGNS OF THE TIMES—  
 DEAR BRETHREN:—I send you a letter for publication, written by brother Curry, to sister Fannie Jenkins. I think it wholesome food for those that are spiritual, and worthy of all consideration of the saints of the most high God.

Yours in hope,  
 J. E. FINCHER.

PLEASANT PLAINS, Ill., July 16, 1898.

MRS. FANNIE JENKINS—MY DEAR SISTER:—Your very kind letter came to hand duly. Allow me to thank you most sincerely for affording me such pleasure. You and brother Jenkins, together with others in your country, have been on my mind so often. I have lived a good part of my time in the spirit with you all down there, both in your joys and sorrows, and still feel joined in soul to the faithful in Christ, in your community. Your report of the languishing condition of Zion, pains me, but when I remember that it was said of Jesus, "He shall see of the travel of his soul, and shall be satisfied," then I am satisfied. Christ is undoubtedly satisfied with the condition of things in his kingdom; if not, would he not make the necessary changes required to bring about the satisfactory condition of affairs? Has he not all power both in heaven and in earth? All things are yours, saith the holy word of God, and ye are Christ's, and Christ is God's.

"What more can he say  
Than to you he hath said,  
Ye who unto Jesus  
For refuge have fled?"

"All things work together for good to them that love God, to them who are the called according to his purpose." God has ordained that the faith of his people be tried; he has also ordained those very things that are to try it. In the days of Elijah, they digged down the altars and killed the prophets, and so they do now. This discouraged Elijah, and so it discourages us. But is God discouraged at it? Nay, verily. He has reared an altar that none can dig down. This altar is in the heart, an altar of his own raising, and at which he alone presides; an altar which is his own peculiar care, and which wicked hands can never touch. He has also anointed a prophet which none can kill. Jesus, the risen Savior, is that prophet. He is far above all principality and power, and every name that is named, and he has said, "As I live, ye shall live also." Elijah was discouraged, but what did God say to him? "I have reserved to myself seven thousand men, who have not bowed the knee to Baal. Even so then at this present time also there is a remnant according to the election of grace." O yes, the election of grace. It is the election of grace that saves the church, that saves the individual, that raises the despairing, and cheers the desolate. Elijah, although a prophet of God, was ignorant of God's way of doing things, ignorant of the true condition of things around him. He thought that he was left alone, but he was in the midst of God's reserve. So, my dear sister, you in your loneliness and deep concern for Zion, may be in the midst of God's reserve, a hidden number, whom God has reserved to himself. In the days of the apostles there were those who

said they were Jews, who were not, but did lie. So it is now, for there is nothing new; that which hath been is now, says the inspired record. Some among us of late, have set out to convert the New School Baptists, and think they are succeeding finely, but the truth is, the conversion goes the other way. They themselves are infatuated with the same craze of proselyting, that separated the Baptists in 1832, and some of them manifest a more intense hatred of the truth than many New School Baptists do. May God reconcile us to his will, and subdue us unto himself.

Give my love to brother Jenkins, and say to him that he has a half interest in this poor letter, and a warm place in the writer's heart. Remember me to all the faithful ones. Tell them I am still a stranger in this world, trying as God gives the ability to proclaim salvation by sovereign grace. Write again to me.

Yours to serve in the gospel of Christ,  
H. M. CURRY.

JEFFERSON, Texas, May 15, 1899.

BROTHER BEEBE'S SON:—I feel to have some apologies to make to you for not sending my dues before this time. I have been sick since last August, and am still sick. I am very nervous at this time, but a little better. You will please excuse me, and I will try to do better, if the Lord will permit. I have had the money all the time, but illness has kept me from trying to write. I can say that I am well pleased with the SIGNS. It seems as if I could not do without it, for it, and the *Messenger*, are about all the preaching I get. We have the so-called preaching, but there is no food in it for me. There is not a Primitive Baptist church in this County, yet I surely believe there are some of God's chosen

people here, and my heart's desire and prayer to God is, that if it is his will, he will send one of his preachers into this part of the country.

Brother Beebe, if you feel to do so, you can publish this scribble, with the necessary corrections.

I remain yours in affliction,

F. M. ALSOBROOK.

STARK, Fla., May 25, 1899.

BRETHREN EDITORS:—I will try to write a few lines to you, seeing my subscription has expired. I am an old man, and can write but little, as my eyesight fails me, and my health is poor, and I am enfeebled with old age, but I would like to write you, and tell you the story of my life. My days are most over, for eighty-eight years have passed away, and now I feel the grave is near by. It is not likely, yet may be, that another year will find me on earth. I have read the SIGNS from nearly my youth, and they have ever been much company for me. Most of the old writers are gone, that used to fill its columns, yet Zion lives, for the younger brethren seem to fill the place of the old, for me. I feel that the SIGNS' correspondents agree with the Scriptures, and I wish to continue them while life lasts. Forgive my ramblings.

From your unworthy brother, if one at all,

IRA PHELPS.

#### ILLUSTRATED CATALOGUE.

ALTHOUGH we have not published for some time our advertisements of large Family, and Pulpit Bibles, and a number of other books, formerly advertised, yet we have them for sale, and any one wishing to purchase, can obtain full information in regard to them, by sending for one of our handsome illustrated catalogues, which we mail free.

#### CIRCULAR LETTERS.

*The Baltimore Primitive Baptist Association, in session with our sister church, Ebenezer, in Baltimore city, Md., May 17th, 18th and 19th, 1899, to the churches composing this Association, sends greeting.*

DEARLY BELOVED BRETHREN:—It is with pleasure we are again in the purpose of God assembled together, and we address another epistle of love and fellowship to you, and while we feel it is written in love, we feel the burden of the flesh. The children of God are composed of two separate and distinct lives, one after the flesh, and the other after the Spirit, and to which ever we sow, we reap. One is carnal and selfish, and has no love for others but what are selfish, and are capable of acting out that which is most gratifying and pleasing to the flesh; not considering the interest of others, only so far as will benefit themselves. This is so with all of Adam's race naturally, be they ever so good in their own or others' estimation: there is not one so good or unselfish as to act toward others in real love and kindness, without some idea of a reward, either in this, or a world to come; there is always a reward in view. This is as Adam in the garden was; the reward with him was to be as God, knowing good and evil, and by his disobedience he proved his evil nature. This is the life of Adam, the head and progenitor of the whole human family, which is governed by the head. The same nature pervades all without exception, in fact are Adam multiplied.

But now we come to contemplate another and purer life, which the saints of God are possessed of. This life is the opposite of the other; it loves, honors and obeys God, and in every act and word is perfect. God is perfection and love, and

he sheds that love abroad in the hearts of his children, his chosen, and every act of these dear chosen ones is in love, perfect, pure and unselfish love, when led by this spiritual life. Their reward is not anticipated in any way, but they have their reward. This love of God is spoken of as charity, and Paul, in 1st Corinthians, expresses it in these beautiful words: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." This fully sets forth the love of God in his saints. How opposite from the love of nature, which is always selfish. It is learned by experience that we cannot live by the law written on tables of stone, which is easily broken, or as revealed to us as a burning mount, as Mount Sinai. But on the other hand is a living law, as on Mount Zion, revealed to us on living tables of the heart, by which we live the life of Christ. The children of God, or the christian, cannot claim exemption from the wiles of Satan, or from the continued warfare of the flesh against the Spirit, or the Spirit against the flesh, and we may think we are doing God service, when we are catering to the flesh, which we are apt to do when we are not of one mind.

The apostle Paul, in 1st Corinthians, says, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, \* \* \* that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same

mind, and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. \* \* \* For while one saith, I am of Paul; and another, I am of Apollos; Are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" So then this carnal nature of ours is always ready to declare for self. Brethren, are we not carnal? Who can say he has not a Paul or Apollos? One will say, I love this preacher, or another will say, I do not like this one; so every one has his favorite. This is preferring one above another, and is carnal, and not in the same mind and judgment, and also belittleing God's gifts. "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations; but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal." We are apt to speak of one as a big preacher, and another as a little one. We are not willing to admit there are any big or little preachers, or that education makes one better than another; and the Scriptures do not so say. Some of the apostles were educated, and some were not, but the gospel was preached alike by all. When God can take a poor, uneducated shoemaker, and confound the great and noble of the world, surely this is taking the foolish things of this world to confound the wise. God gives a gift to all, and to that poor, hobbling one, as good a gift as to the other. All of God's gifts are good gifts, and none to be de-

spised. We are so apt to be governed by outward appearances, which leads to carnality, but in all things we are admonished to be of one mind, and one judgment, and pray to the Lord of the harvest to send us a shepherd, to go in and out before us, and that our hearts may be opened to receive such in love and fellowship, in one mind and one judgment. The apostle admonishes his brethren in many things: "Now I beseech you, brethren." His interest in them was so strong that he exhorted them in love, knowing the tendency of their carnal minds. And do we not all need this exhortation? While we are God's dear children, and love to do his will, we have a carnal mind that is not subject to the law of God, neither indeed can be, and so the warfare goes on in the christian, so that we cannot do the things that we would. We hear some say they can do good or evil as they please, but the child of God cannot, and we think Paul has testified to the same when he said, the good he would, he did not, and the evil he would not, that he did. And this is the experience of every child of God, manifestly, and while the children of God desire above all things to be governed or led by the Spirit of Christ which is in them, their fleshly mind is always lurking slyly, with subtilty, to draw them away from that which they so much desire, and therefore cannot do the things they would, but does that which causes him many sorrowful days and nights, and these dear ones so often think they are doing God service, when the serpent, their natural reasoning, comes forward with a nice argument, and reasons as the serpent did in the garden, (a pleasant place) and tells them there is no reward in their way, and there is no honor in trusting in the Lord, you must do some-

thing, and your brethren will applaud and heap honors on you. The children of God are the only ones that are susceptible to this warfare, and for this reason we feel impressed to remind you of these things, that when you are divided on any subject, you are led by the flesh. This serpent, Satan, self, winds its coils around us while thinking and even desiring to be led by the Spirit. When led by the Spirit, it is without thought of self, only desiring to be at the feet of the brethren, esteeming others better than ourselves. Therefore try the spirits, whether they be of God, and be of one mind, and one judgment, and let no divisions be among us, and the sweetness of humility will be the reward.

WM. GRAFTON, Moderator.

MILTON DANCE, Clerk.

*To the churches represented in what is known as the Delaware Baptist Association, the following letter is addressed.*

BRETHREN:—As the representatives of the churches are assembled all with one accord, in one place, it is meet and fit that we should not only endeavor to profit from the privilege of mingling together in devotional exercises, and enjoying the ministry of the word, but that we should take some interest in the matter of the health and prosperity of the several churches at home. It was not all of the apostle's work to set in order things that were wanting; but he did not hesitate to commend them when good order was observed among them. The order of a gospel church is as much a matter of revelation as the faith, and the prosperity and welfare of the church depends much on its maintenance. The church was admonished away back by the old Jewish prophet, "Put on thy strength, O Zion; put on thy beautiful garments, O Jeru-



salem." If faith does not produce fruit that testifies of its vitality and excellency, it must be a kind of faith that is destitute of life. The original design in organizing churches was evidently that their faith might be exhibited publicly to view, as a city set upon a hill so that its light be not hidden, and that they are seen to be walking in that truth that they have professed to know and to love. The maintenance of order means discipline. It means that the body has an exalted character and calling to maintain, and a profession to adorn, the obligations of which are too sacred to be neglected or trifled with. The laws of Christ's house are laws of love, prompted by his wisdom and love to them, and designed for their profit and well being, and which they are supposed to love to obey. They always bring a reward with them. It is in the very nature of organizations that there is authority to enforce such order as was embraced in the original design. This authority is over all the membership, and equally binding upon all. In the exercise and maintenance of church discipline, difficult and perplexing cases are likely to be encountered. Delinquency on the part of members seems to be the besetting sin. They gradually become neglectful of the appointments, and ere long drift into an entire neglect of all church obligations. It is a duty that a church owes to herself, as she claims to be a church of Christ, and under law to him, to see that the obligations of her members are duly and faithfully fulfilled. Cases of negligence after long delay are more difficult to deal with, and much more likely to fail of producing any good effects. Uniformity and promptness in dealing with disorders and neglects are necessary if the discipline is to command respect. We would not suppose that

those who might properly be called "fellow citizens with the saints, and of the household of God," would, when located within the bounds of an orderly and sound gospel church, deliberately move away from the bounds of that church, or of any other with which they could unite. If such should sometimes be the case, it would seem that church privileges, and the companionship and fellowship of the saints, had never been appreciated. If it is not a matter calling for the exercise of church discipline, it certainly shows a need for exhortation and admonition on the part of the pastor and officers of the church. There has perhaps been a neglect to some extent at the time when new members are received into church fellowship, to solemnly admonish them with regard to the obligations they are taking upon themselves. As they are naming the name of Christ, and henceforth to be called by his name, that it is a sacred name, and that the Lord will not hold him guiltless who takes his name in vain. The church has difficulties and discouragements enough to encounter in her course in the world, without having dead weights to drag along. A name to live, or among the living, is no benefit to those who are destitute of that life. And it is a serious detriment and damage to the standing and character of a gospel church, to hold as members in fellowship those who do not scarcely ever attend her appointments, or pay any attention to sharing the burden of her expenses. If a church is a kingdom, or a branch of the kingdom, it has a King, and he has laws and ordinances to be regularly observed, so that her light may always shine. The obligations of church membership are usually enumerated in a church covenant, to which the constituent members sign their names. Members re-



ceived afterward will of course come under these obligations, and they ought to be made fully acquainted with them. There will then be no excuse for a total neglect of them afterward. If a church does not respect herself, and her sacred ordinances, and maintain her order, how can she command respect from others? What will her fellowship be worth when it is seen that persons continue to be held who are treating her, and their obligations to her, with utter neglect? Members sometimes live at considerable distance, but if they love the church, and appreciate their privileges, they always manage to satisfy the church, every one knowing that they are never absent willingly. He who sang the "Song of Songs," compared them to a company of horses in Pharaoh's chariots. We may presume that those horses all pulled together, and delighted in the service, and that not one balky one was tolerated among them. If the garden is to be admired for its beauty and fragrance and fruitfulness, it is needful that the plants be all living and blooming, and no withered or decayed plants to mar the picturesque scene. What was a desert before is declared to be made like Eden, and so as to show that it is the garden of the Lord. Among the characteristics are, "Thanksgiving and the voice of melody." Churches ought to have system about their business matters, and the regular and prompt fulfillment of the obligation of members; and their records should show what is being done, and the order in which it is done, as a testimonial in their behalf, to those who come after. In the keeping up and maintaining of public worship, there is necessarily some expense involved. It could hardly be supposed that anybody would make a profession without knowing this, and also

that the claim to meet these expenses falls equally upon every individual member. The apostle suggests a contribution every week for this purpose. But if that seems to come inconveniently frequent, let it be at such times as convenient, at least at some time during the year. If this is understood in the start, there need be no trouble in carrying it out, each member knowing that it is what every member is doing, and is expected to do. It is not the multitude of members that makes the fragrance, bloom and beauty of the garden. It is not the great numbers that would enkindle sentiments of love and fellowship. These blessed and heavenly things are fruits and effects that never come as a spontaneous growth. They are effects invariably traceable to causes that invariably produce such effects. There are many other things that it might be proper and profitable here to speak of, but this matter of bearing and sharing cheerfully every burden, and aiming always to be in their place as members, on the part of members, embraces an underlying principle that will tend to call forth many other good fruits. People are seen to love the cause, and to love each other. They are ever willing to make sacrifices to meet the requirements of church obligations. Men take knowledge of them that they have been with Jesus. Churches must respect themselves, and maintain their order and discipline, if they would command the respect of others. There are sometimes members who are unfortunate, or sick, or dying, and need assistance. The most reliable and effectual way to meet such claims is to have a fund for the purpose always on hand. Then let a trustworthy member have charge of attending to the distribution of it. The Master's yoke is

easy, and the burden laid upon his people is light.

E. RITTENHOUSE, Moderator.

B. C. CUBBAGE, Clerk.

*The Delaware River Old School Baptist Association, convened with the church at Kingwood, N. J., Wednesday, Thursday and Friday, May 31st, and June 1st and 2d, 1899, to the several churches of which she is composed, sends greeting.*

DEAR BRETHREN:—According to a long established custom, and also in agreement with our own desires, we again would seek to call your attention at this our annual session, to some of those things which are profitable for us to consider, and which we believe make for the comfort and peace of Zion. In these annual letters from us to you, we do not seek to write as though we had any authority over you, but as brethren met together to convey your messages each to the other, and to worship God. We are not masters, but brethren each of the other. We are together by your appointment, and for purposes which you have defined. It is not ours to act as though we were more than messengers to carry your messages each to the others. But while together, we have engaged in the worship of God, and that you may know something of how our minds and hearts have been occupied while together, we send you this letter.

Probably in past years all, or nearly all of the principles of truth, which are dear to you and to us, have been presented in this manner for your consideration at different times; yet we do not feel like ceasing to write for this reason. Should this be a reasonable excuse for ceasing to write Circular Letters, it would be an equally reasonable excuse for ceasing to preach the word, or to write it in

any other way. Of some things we cannot be reminded too often. The great principles of faith upon which the hope of the believer rests, the travel of the believer as he is led into the truth, and away from all else, and the admonitions concerning a becoming walk in the house of God, are at all times important to be considered; and these things we are persuaded are always of interest to those of like precious faith. In these things rests the ground of all christian fellowship. And to help this fellowship, and cause it to abound, is the object of declaring our faith each to the other. While it should always be understood that the Bible alone is to be accepted as the revealed standard of truth, and no one is to set up any other standard, yet it is needful that where men of diverse minds all claim that they receive the Scriptures as their rule of faith, there should be statements made of what we understand the Scriptures to teach. Therefore we present in preaching, and writing, and in what are called Articles of Faith, the understanding which we have of the Scriptures. This is needful, because none in these days can know what another believes if he simply says, I believe the teachings of the Bible. Nearly all men will say this, but yet how wide is the difference between men after all. To define their faith, we doubt not, was one of the objects of those who introduced the custom of writing Circular Letters from associations to the churches. And to define our faith is as needful for us to-day, as it was for them.

One of the subjects about which the Scriptures say much, is that of fellowship; that fellowship which is in Christ, and of God. We feel to call your attention to a few thoughts concerning this great matter now. The word is easily

defined. Its prime signification is that of equality. Therefore the prophet was inspired to declare these words, concerning the God of heaven, and the Redeemer of men, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones." This man, Christ Jesus, is here called the fellow of God, or the equal. To this agrees the words of the apostle, who says concerning him, "Who, being in the form of God, thought it not robbery to be equal with God." And if this could be said of the relation between the Son and the Father, in the great work of the redemption of the people of God, it surely must be true that believers are the equal of each other. All are redeemed in the same way, from equal sin and guilt, and are heirs to an equal inheritance. There can be no true fellowship between those who are not equals. Those who have true fellowship with each other are all brethren. But how wonderful it is that the apostle should declare that our fellowship is not only with each other, but also with the Father, and with the Lord Jesus Christ. He came into oneness with his people as a man, and they are now sons of God, through his sonship, and so have this glorious fellowship with God. While fellowship, in a certain and limited sense, belongs to men in their human relations to each other; in its supreme sense, it is found only in that relationship which exists in the kingdom of God. The contrast between that which is of the earth, even at its best, and that which is of heaven, is infinite. The one is but for time, the other is for eternity. The one is with men who die, the other is with God who hath immortality and eternal

life. The one is based upon selfish motives, the other is based upon that love which is pure and unselfish. The one is natural, the other is spiritual. The one is full of anxiety and carefulness, the other is free, and full of joy. The one would demand much from those who are embraced in our regard, the other bestows all, and asks no reward, save the joy of bestowal. The origin of the one is the earthly nature, which is fallen and sold under sin, the other is of God in Christ, and is full of all holiness and good fruits.

This fellowship is not a form, but a reality. The reality must of course make itself manifest by some form of speech or some habit of life, but still it is deeper than any form. It exists not so much in the outward appearance as in the life within, it is an emotion of the heart. It, however, when felt in the heart, will fill all the life with its force and meaning. It is of God, but it shows itself in the mortal body. By word and by deed it will be known, but yet there may be deeds and words which are but vain, and hollow mockery. Therefore we say that this fellowship is not so much outward form, as it is a real feeling in the heart. We do not thus seek to limit it to the feeling of the heart, but to contend that it must be in the heart first, and then flow out to all who are embraced in it, in a thousand streams of blessing. That religion which is of the world says and feels nothing of this fellowship. It is selfish, and is based upon selfish principles. When it boasts of its great interest in the salvation of souls, and of its efforts in that direction, its object in it all is to wear a crown with many stars, in the other world. Self-exaltation is the root and fruit of it all. There can be no knowledge of fellowship for others in all

this. In this religion, self is the sun of the universe, and all the universe must revolve around it. Believers are on the other hand given a principle of pure love to God, and to the blessed Savior, and to all who bear the image of the Redeemer, and while they, too, have a selfish nature, yet they hate it, and contend against it, and possess another nature which loves God and all that are his. In this is true fellowship, such as the world cannot conceive of, such as they who possess it, once did not know of. This fellowship has its existence among the people of God, out of a oneness of experience. They possess one life, and live in the same kingdom, and eat and grow upon the same things, and have the same hope, and rejoice in the same salvation. They all confess themselves sinners, and all feel to be justly condemned, and all unite in ascribing all praise, and honor, and glory, to God. That this fellowship is based upon a oneness of experience is shown by John, when he said to his brethren, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; \* \* \* declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." This all is but another way of saying that this fellowship is based upon a common experience. For what is experience in this life, but the tasting, seeing and handling of the things of this life? So the apostle would say to his brethren, that he had known the things of the Spirit, just as clearly, and by as intimate an acquaintance, as we know natural things; the one experience was as real as the other. And so he would write the things which he knew, that they who knew the

same things might have fellowship with him.

This fellowship does not arise out of a belief in a mere theory of doctrine. It is not based upon a mere sentiment. We have all known those who believed election, and predestination, and effectual calling, and in the perfect atonement of Christ, as a sentiment or theory, toward whom our hearts would not go out in fellowship, because we could not find the sweet savor of experience, and its consequent love and life in it. There will be a belief in and an understanding of doctrine when the young believer is weaned from the breast. But before this there is that which begets this true fellowship in the heart. But this fellowship does seek expression, and our God has directed the manner of its expression. The manner of its expression is found in the doctrine and order of the house of God. The mind and will and affection of a child exists before there can be any teaching of the child in expressing that mind, will and affection. But these things being in the heart, the child needs proper teaching, in order that what is in the heart may be properly expressed. Certain forms of words and action among men are agreed upon as a proper expression of certain emotions. The child is taught in these forms of expression that it may also make itself understood among men. So the Lord has given his children a proper mode of expressing the fellowship which is in their hearts, which has been begotten there by his own Spirit. And this appointed way is, as said before, in the doctrine and order of the house of God. In baptism, in the supper, in prayer, in preaching of the word, in all confession of him as the Savior, is found in this expression which God has appointed that his name may be honored, and

that they may have fellowship one with another. This lesson may be but partly learned, while yet the sum and substance of the whole truth is in the heart. We speak at best with a stammering tongue, and with faltering speech, and we live with footsteps equally halting and weak.

This fellowship is not brought about by any act of the human will. Those who know it by experience, have not deliberated concerning the matter, and said as a result, it is best that I have fellowship with believers, and therefore I will have fellowship with them. This fellowship can be felt only where God has wrought in the heart the same things, and made it to well up in streams of love, as a living fountain wells up by the very law of its being, from the heart of the earth. We cannot will ourselves into fellowship with another, and when it is once felt, we cannot will it away. It is also true as a matter of experience, that where it is not felt no one desires it, and where it is felt no one can desire to put it away. If then any man desires this fellowship to dwell in his heart as a thing that to him seems most precious, it is sure that he already feels it. How can any one desire that which he knows nothing about? And if he knows anything about this fellowship, it is by its indwelling in his own heart.

How shall this fellowship be maintained among believers? Rather how shall this fellowship be realized, instead of maintained? It, in common with all the graces of the Spirit, does not cease to dwell in the heart where it is once implanted, but sometimes it is hidden and obscured. The flesh gets in the way, and hinders the joy of it, as it does at times all our other joys. How shall we, who trust that we have this blessing, dwell continuously in the experience or enjoy-

ment of it? We see brethren fall out many times. They are really one in the spirit, but at times they do not realize it, and refuse to believe it. Strife arises out of the lusts which dwell in our members, and sorrow is felt instead of the peace once known. How is this to be avoided? How are we to walk together as the members of one body? These are important things. And we shall confess them to be so, when we are made to deplore confusion, and strife, and every evil work. We know that when ill will, envy, enmity and strife for the mastery dwell in the heart, the joy of this fellowship is sore broken. It cannot then be said, in our hearts, how good and pleasant is our dwelling together in unity. How shall we thus dwell together in the blessings of this fellowship? We know of but one way of securing these happy results: the peace and joy of this fellowship can be maintained only as we are found walking in all the order and ordinances of the house of God; there must be a confession of the truth with the mouth, one to another; there must be an abiding in the truth, as it has been revealed to us. How can two walk together except they be agreed? This does not mean that all shall understand all the doctrine of the Bible equally; some are weak, while some are strong, but there must be no opposition to the truth, though there may be a great failure to understand it. To this fellowship they who are weak in the faith must be received, as well as those who are strong in the faith, but not to doubtful disputations. There must also be an orderly life before men. No cheat, no liar, no drunkard, no gambler, no one who loves pleasure more than he loves God, no one who forsakes the assembling of himself together with his brethren, no profane person, no slanderer, no back-

biter, no one who loves and believes a lie, can ever enter into this fellowship, nor be retained in it, should he once have gained it. Such an one may have his name on the church book, but this does not matter. Even though it be so, he does not experience this fellowship of which we speak; he cannot experience it. It also helps maintain the joy of this fellowship, and calls it into lively exercise, when brethren meet often together, to speak of the glory of God, and of the peace of his children. Who of the brethren do not know that at these very assemblies, which are called associations, our faith, hope and love, have been strengthened, and that we have parted with a deeper assurance of this fellowship with God's children, than we had before? It is then good indeed to meet often together. A manifestation of love to God, and to his people also, is one of the things which helps much to maintain this fellowship unbroken among brethren. Loving not in word, neither in tongue, but in deed and in truth, is that which builds us up in this grace, more than all things else. We do hold, even now, in our minds and hearts, those brethren and sisters who have departed from us, who, while they lived were loving toward their brethren, and toward all that is of God. It is not the most eloquent preacher, nor the deepest reasoner, nor the one who may understand deep mysteries, nor him who has taken a forward part in the things which pertain to the kingdom of our Lord, that we love most, but him rather who himself loved much, though he may not have had a tongue to speak, nor a mind to reason, and the gift of eloquence may have been denied him, and he may have done no great work, and may not have been careful and troubled about the things of the church, as

much as some others. In his humbleness, meekness, quietness and steadfastness to the truth, we could see the marks of Christ, and our fellowship abounded toward him, and still abounds.

Brethren, we leave these things for your consideration; may God bless you in the reading of them.

F. A. CHICK, Moderator.

ELIJAH LEIGH, Clerk.

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### CORRESPONDING LETTERS.

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*The Baltimore Old School Baptist Association, now in session with the Ebenezer Church, of Baltimore city, Md., sendeth greeting to the churches and Associations with whom we correspond.*

DEARLY BELOVED:—We are blessed of our God to meet again to speak and hear of the good things of our heavenly Father, and we feel that his ministers have come laden with the rich dainties of his kingdom. They have all dwelt specially on those things which we feel in our every day life, which revives our hearts, and reassures us of his love to us poor, unworthy sinners, and makes us feel that it is not a vain thing to serve the Lord, but that it is good to be here, and sit under the droppings of his sanctuary. These meetings do very much encourage us, when we see the people who are scattered abroad, come together speaking the same things. May the Lord still bless us to meet in peace and love, your messengers, whose fellowship we highly esteem.

Our next session is appointed to be held at Black Rock., Md., in May, 1900, when and where we hope to again meet many of you.

Brethren, pray for us, and may the God of peace be with you. Amen.

WM. GRAFTON, Moderator.

MILTON DANCE, Clerk.

*The churches composing the Delaware Old School Baptist Association, in session with the church at Welsh Tract, Newcastle Co., Del., May 24th, 25th and 26th, 1899, to our sister Associations and meetings with whom we correspond, sends christian salutation.*

DEAR BRETHREN IN THE LORD:—By the goodness and mercy of God we have once more been gathered together in Jesus' name, to celebrate his praise in the assembly of his saints, as we humbly believe, and to worship him as the true and living God. Your messengers have come to us richly laden with the gospel of Christ, declaring unto us the riches of his grace in the salvation of his elect. We desire a continuance of your correspondence, and ask you to receive ours in the same love and fellowship that we extended toward yours.

Our next association is appointed to be held with our sister church at Rock Springs, Lancaster Co., Pa., to commence on Wednesday before the last Sunday in May, 1900, when and where we hope to meet your messengers again.

E. RITTENHOUSE, Moderator.

B. C. CUBBAGE, Clerk.

*The Delaware River Old School Baptist Association, in session with the Kingwood Church, at Locktown, Hunterdon Co., N. J., May 31st, and June 1st and 2d, 1899, to the Associations and meetings with whom we correspond.*

DEARLY BELOVED:—Through the abounding goodness of our God we have again met in an associate capacity. The churches composing this association have been well represented, and we have the assurance that they are all walking in peace, steadfast in the truth as it is in Jesus. Ministering brethren who have been with us, have come, as it seems to

us, in the fullness of the blessing of the gospel of Christ, knowing nothing among us but Jesus Christ, and him crucified. We have received your Minutes and messengers gladly, and hope for a continuance of our correspondence.

Our next meeting is appointed to be held with the Southampton Church, Southampton, Bucks Co., Pa., commencing before the first Sunday in June, 1900, when we hope to again be favored with your ministers and messengers.

F. A. CHICK, Moderator.

ELIJAH LEIGH, Clerk.

THE BOOKS OF EDITORIALS.

ON the last page of the cover of this number will be found an advertisement of the first and second volumes of the books of editorials. Our supply of these books is nearly exhausted, and when these are gone it will be impossible to procure the books, as we do not intend to print another edition.

To close out the stock on hand, we now offer the books at less than half the original price, as will be seen by advertisement on last page.

AN IMPARTIAL INVESTIGATION  
OF

FREE WILL AND FREE MORAL AGENCY,

A pamphlet by Elder W. N. Tharp, of Liberty, Ind., a copy of which we have had the privilege of reading, is certainly a most able and conclusive refutation of the doctrine of Free Will and Free Moral Agency, which of late has been advocated by some of the periodicals claiming to be published in the interest of the Primitive Baptists. We advise our readers to send for it.

Single copy, one cent; twelve copies, ten cents. Send one or two cent stamps.

Address,  
ELDER W. N. THARP.

LIBERTY, Ind.



**EDITORIAL.**

MIDDLETOWN, N. Y., JULY 1, 1899.

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.*

**PHILIPPIANS I. 27.**

"ONLY let your conversation be as it becometh the gospel of Christ."

How solemnly the apostles, guided by inspiration of God, admonished their brethren concerning the life they should lead as professed followers of the blessed Redeemer. All manner of admonitions are given them, and many motives are appealed to by which they might be stirred up to a remembrance of these important things. It is so clearly shown that the grace of God, when reigning in the heart, does not lead to carelessness in the outward life, but rather urges its possessor on to great carefulness in all that he says and does. Upon the foundation of salvation by grace the apostles build up the superstructure of faith, and all good works. Fully one-half of all the epistles is taken up with directions as to the manner of life which a believer ought to lead. Full directions are given as to how we ought to behave ourselves in the house of God. The obligations which rest upon us as members of the church and kingdom of Christ, as citizens of the various nationalities to which men may belong, as neighbors, as fathers, mothers, brothers, sisters, husbands and wives, and children, are all set forth, so that we are

not left in the dark concerning what is right and pleasing to God. It is right that these things should be set forth in our ministry, as they were set forth by inspired men. Concerning all these things the apostle Peter said, "I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance of these things." And he also said that he would endeavor that after his departure they should have these things in remembrance. These admonitions are all presented, not only as obligations resting upon believers, but as gracious privileges from God. They are not presented as conditions of life, but as the proper fruits of life. Believers are addressed not as dead men, who are bidden to arise and live, but as living men who must seek to work out the salvation wrought within them daily by the grace of God. Grace is not a thing which is once given to the believer, and then the fountains are sealed up, but to the contrary it is a thing which we need day by day, and which is given day by day. It is so at all times that the believer must say, "By the grace of God I am what I am;" and if obedient in anything, his experience is such that he will testify, It is no more I that labor, but the grace of God which is with me. Thus his song will be,

"Grace all the work shall crown  
To everlasting days."

Thus the more obedient the believer is enabled to be, the more humbled he must become, because his obedience is but the result of this God-given grace. The carnal mind of men who are unregenerate, and the carnal mind of the true believer also, would say that the more obedient a man is to the word of God, the more credit belongs to him, and the more reward he is entitled to receive. The son who stays at home and is faithful in all



his outward conduct, is prone to think himself deserving of more credit than the wanderer, even though he may return with bitter weeping and sorrow of heart, but the Scriptures present the matter in an altogether different light. By grace the obedient one has been obedient, and realizing this, he must feel that he has no room to boast over the wanderer. But how about the wanderer? When the other confesses, By grace I am kept, and by grace alone, will he have any right to plead, I did not receive sufficient grace to keep me from wandering? God forbid. If this can be his argument he is not yet penitent, and has no heart to return to the ways of the Lord. No, he will when he is brought back confess, I have sinned. And he will never praise himself for coming back; his necessities have driven him.

The admonitions of the word of God are then intended to mark out the right way. As the believer desires to serve God, his inquiry will be, "What wilt thou have me to do?" In these admonitions he finds the answer to his earnest prayer for guidance. A traveler who desires to reach the desired haven will eagerly scan the guidepost which points the way hitherward. So pilgrims Zionward will be anxious to know what is the true way, and will therefore hail all that is given in the way of direction and counsel. They will welcome the voice which speaks behind them, saying, This is the way, walk ye in it. But hearing the voice behind them, and realizing their own weakness, they will cry to God, "Turn us again and we shall be turned." They will confess that it was only when the Lord said to their heart, seek ye my face, that their heart replied, Thy face, Lord, will I seek. Now among the thousands of admonitions recorded for our

learning, is the one given in the text quoted at the head of this editorial. If the solemn inquiry be in the heart, as it will be when grace reigns, What is required of me as one who has received hope in the Lord? the answer is given, "Only let your conversation be as it becometh the gospel of Christ." We desire to consider for a moment this part of the word.

Let us consider the letter of the text in the first place. Only. Does he not mean among other things, by this word, that this is to be the one thing which we are to strive for? Does he not mean the same as when he says in another place, "This one thing I do?" This one thing; nothing else engages his attention and his efforts. So to these brethren at Philippi he says, "Only let your conversation be as it becometh the gospel." He urges by this word only, the truth that nothing else is to claim their attention, nothing else matters, nothing else is worth seeking for; freed from the law of a carnal commandment, they are not to seek such a walk as will become that covenant; freed from the bondage of sin, they are not any longer to live in sin or after the flesh. There remains but one thing for us who hope in grace, and believe in the gospel, and that is to walk according to the gospel. By the gospel we have been called out from the bondage of the law, we have been called unto liberty. By the same gospel we have also been delivered from sin, and all uncleanness, and from all condemnation, and therefore we are not to make provision to walk according to the flesh, but according to the gospel. How shall we that are dead to sin live any longer therein?

The word "let" in the text, has the force of "to hold," "to hold down." Its signification literally here is then, to hold

the conversation in such a way that it shall be in harmony with the gospel. Here it means more than to permit, or to suffer it to be so; it implies a struggle. It implies the same thing as when Paul says, "I keep my body under." This last text has the force of "one who beats down a foe, and so subdues it." So Paul says he beats down his body and subdues it, lest it should lead him astray from the gospel which he had preached to others, and so he should be a castaway. So the word "let," in the text, has the same force of holding down as one would use constraint to keep a thing in its place. This we are to do by the grace of God which is with us. When it is in any degree made manifest that the body is kept under, all praise must be rendered to daily grace.

The word "conversation" here does not mean what we now generally mean by conversation; that is, it does not mean interchange of ideas by means of words, but it means here the whole life which we lead, including both words and actions, and all that goes to make up our manner of life. The original word is *politeuo*, which has reference to citizenship primarily. And the apostle would here present to his brethren the truth that they are citizens of Zion shut up unto the gospel of Christ, and the exhortation is to behave as citizens of such a country should behave. The word gospel here simply means "good news," or "good tidings," which is its primary and common meaning in the Scriptures. The force of the exhortation then is that they to whom he speaks have delivered unto them the good news of complete and final salvation from all sin, sorrow and death, and that by grace they have been translated out of the kingdom of darkness into the kingdom of the Son of God, and that therefore they ought to live as

such a glorious hope calls for. Translated out of the world, they are not any longer citizens of the world. Translated into the kingdom of God, they are now fellow citizens with the saints, and of the household of faith. The life which becomes a worldling does not become a citizen of Zion. The Lord has translated his people into a higher life. They have to do with things which are most important of all. They are sharers of the divine nature. The life of the Lord is in them. The hope which has been given them far transcends all that the earth can afford. Instead of fleeting pleasures, everlasting joys are now set before them. As the beggar raised from the dunghill and placed among princes must not live any longer as a beggar, so the people of God raised from all that once constituted their life, must not live after the low and groveling things of earth, but ought to walk along the high plane of righteousness, and seek after all that is spiritual and heavenly. What would not be thought out of place in a beggar, would not become a prince. All the people of God are princes. They are made kings and priests unto God. They are not therefore to walk as other men walk, after the vanity of the natural mind, but in lowliness, and sobriety, and meekness, and fearfulness, and with all carefulness, all the days of their life. Some things are sure in the life of the believer. It is sure that he cannot live after the flesh, and live; it is sure that if he sows to the flesh he shall reap corruption; it is sure that the blessings of the gospel are scattered all along the narrow way. Abraham's servant, when he had found Rebecca, and saw that his journey was crowned with success, said, "I being in the way, the Lord led me to the house of my master's brethren." Is there not

much involved in being found in the way? Let it not be forgotten that it is in keeping the commandments that there is great reward. It is sure that the disobedient shall receive the rod of chastisement, and that all ungodliness of life shall be judged and condemned in the believer by him who sits upon the throne, and who says to his disciples that for every idle word God shall bring you into judgment.

Some other things are sure also. God has given to his people higher privileges than all that is worldly can afford. If a man finds that he loves mirth, and folly, and dancing, and card playing, and theatre going, more than he does the house of God, it would be well for him to question his profession. If we find our tongues more ready to engage in idle gossip, in talebearing, in backbiting, in slander, in faultfinding, in foolish talking and jesting, than in speaking of the things of God, we have reason to seriously question the profession which we have made. It is sure that such things as these do not become the gospel of Christ. Instead of worldly gain, the gospel sets before us heavenly riches, and this not only in the world to come, but riches bestowed here and now, and felt and realized now. Instead of mirth, dancing and card playing, and theatre going, the Lord has bestowed upon us joys and pleasures which are unspeakable and full of glory. He has given us solid joy in the hope of everlasting life. He has given us the house of God, which is of infinite worth, and unspeakably better than all places of worldly amusement. Instead of gossip, talebearing, slander, faultfinding, and foolish talking and jesting, he has given us themes which are full of all excellency, and which satisfy the believer's heart. These things are bestowed upon

us, and the gospel reveals them. Let us walk according to them.

One of the things which Paul declared distinguishes natural men, and shows the depravity of their hearts, is this, that they love pleasure more than they love God. Pleasure becomes the world; that is, it is as the world is, it is the natural tendency of the world, but it does not become those who profess to love better things. The Spirit of God dwelling in the heart forbids looking to worldly pleasure. It sets before us higher joys. The believer, when led by the Spirit of God, will find that these things pall upon his taste, he cannot enjoy them. There will be a warfare in his soul, because he is yet in the flesh, though not of the flesh. He will hate his own tastes, which are fleshly, and seek to be delivered from them, as did Paul when he cried, "O, wretched man that I am! who shall deliver me from the body of this death?" Carnal professors, and religionists, may go on in folly and pleasure, and be satisfied that all is well, but the true born child of gospel grace cannot rest in these things; the spirit of truth in his heart will not let him rest there.

Many times the question has been asked us by some who have professed better things, What is the harm in dancing, theatre going, card playing, and in any or all of the amusements which so many follow after? We have felt to generally reply, If you cannot feel that there is wrong in them, no one can show it to you. Believers know that when they engage in these things they cannot and do not expect to have any enjoyment of the things of God. No child of God can turn from a scene of worldly amusement, and at once enter into conversation upon the things of God, or read the Scriptures with any comfort, or en-

gage in the solemn worship of God, with a suitable frame of mind. At least this has been our own experience, and we believe it is true of all who love the Lord at all. A worldly professor finds no difficulty in going from the one to the other, because his religion is worldly, like his amusements. He sees and feels no incongruity between them. Does the child of God expect to meet his Lord at such places of amusement? If not, then he ought not to be there himself.

How solemn and far reaching the words of the text, "Only let your conversation be as it becometh the gospel of Christ." It enters into every path that we tread, into all the thoughts of the heart, and all the relations which we fill in the world, and into every word which we utter. But who is sufficient for these things? How deep the need of daily grace. As these things are felt, how much the believer will be put upon prayer to be kept by divine power, seeing that we cannot keep ourselves. May God fulfill this word, as well as all others which he has spoken in us, that we may be to the praise of the glory of his grace. Amen.

C.

### DO NOT SEND CHECKS OR BANK DRAFTS.

By a new agreement entered into by all the banks throughout the country, a charge will hereafter be made on exchange for checks or drafts. This will make a cost of from ten to twenty-five cents for us to pay on every check or draft received. So please send post-office money orders, or register your letter with the money in it, or if more convenient, express money orders may be sent, as there is no charge on them for collection.

G. BEEBE'S SON.

### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

LUKE XXI. 24; ROMANS XI. 25.

ALTHOUGH deeply conscious of our inability to give a full and satisfactory solution of the subject proposed, we will not withhold from our readers such views as we have. The passages proposed read thus, "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." "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."

The part of the subject more particularly to be considered is, "the fullness of the Gentiles," &c. We presume that the two passages relate to the same things. The first is in the words of our Lord Jesus Christ, and was spoken in connection with solemn predictions of the destruction of Jerusalem, and the dispersion of the Jews. The other is spoken by Paul in connection with his admonition to the Gentile church, in which he uses the figure of the true olive tree, as representing Abraham and his seed, and the wild olive as representing the Gentiles. The natural branches, which represent the natural or fleshly children of Abraham, were broken off, and Gentiles of the wild olive are grafted into the true olive tree. In Luke xxi. 24, our Lord predicted this breaking off of the natural branches, and intimates also the purpose of God in regard to the gathering in of the Gentiles. And in the same connection, verse 32, told them that that generation should not pass away until these things should be fulfilled. That is, as we understand, some that were then

living of that generation should live to witness the truth of his prediction, the destruction of the temple, and of Jerusalem, and the scattering of the Jews, and also the Son of man coming in a cloud, with power and great glory; and in verse 31, When ye shall see these things come to pass, know ye that the kingdom of God is at hand. All these signs, or many of them, had been developed when Paul wrote his epistle to the Romans. On the day of Pentecost, Christ appeared in a cloud, with power and great glory; and immediately thereafter the gospel was preached unto the Gentiles, and Paul was himself especially commissioned to preach among the Gentiles the unsearchable riches of Christ, and the church at Rome was among those Gentiles who should be taken from the wild olive, and grafted into the true olive. Hence Paul was a faithful witness of the fulfillment of the Savior's words.

As the natural branches of the true olive, or natural descendants of Abraham according to the flesh, the carnal Jews had been hitherto recognized under the old covenant dispensation, and were partakers of all the privileges of the family tree, which distinguished them nationally and ceremonially from the Gentiles, until the middle wall of partition was thrown down, their temple-worship and daily sacrifices abolished, and they, as a nation, scattered to the four winds of heaven, and intermingled with the Gentile nations of the earth. Then were they broken off from the true olive, and the Gentile converts to the christian faith were brought in. From that time, "he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise

is not of men, but of God."—Rom. ii. 28, 29. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 29. From what we have presented, it will be seen that Abraham, whom God has made the father of the faithful, in the figure, is brought to view by Paul, as the good olive tree, and the natural, fleshly children of Abraham are the natural branches of that tree, which were broken off. This is according to Rom. ix. 6-8, "Not as though the word of God hath taken none effect. 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." Thus we see that the children of the flesh, as natural branches of Abraham, are broken off, and the children of the promise are grafted in from among the Gentiles. As in the allegory, Abraham had two sons, the one by a bond maid, and the other by a free woman. He that was of the bond woman was born after the flesh, perfectly according to nature. But he that was born of the free woman, was by the special promise of God, and every way contrary to nature. But the son which was born after the flesh and according to the common laws of nature, was cast out, or broken off, because he could not be heir with the child of promise. Now, says Paul, the children of the promise are counted for the seed; consequently, they which are the children of the flesh, are not the children of God. The same apostle says to the Gentile saints in the churches of Galatia, "Now we, brethren, as Isaac was, are the children of promise." "So then brethren, we are not children of the bond woman, but of the free."—Gal. iv. 28, 31.

We will now pass to consider that part of our subject named in Luke, "Until the times of the Gentiles be fulfilled;" and in Romans, "Until the fullness of the Gentiles be come in."

As the first of these expressions relates to times, and the other to seed, we will consider them separately, and in their order. We have shown that God had a people among the Gentiles which were to be brought in; which must come from the east, and from the west, and from the north, and from the south, and set down in the kingdom of God, with Abraham, Isaac and Jacob, and the natural children cast out; so for every purpose of God there is an appointed time for its fulfillment. When Isaac, the promised seed and heir of Abraham, was to supersede Ishmael in Abraham's family, this is the word of promise: "At this time I will come, and Sarah shall have a son."—Rom. ix. 9. That promise could not be fulfilled before its time. The impatience of Sarah and Abraham, no more than their efforts, could hasten the fulfillment of the promise. Neither could the time of the bringing in of the Gentiles be anticipated. The law and the prophets must continue until John; and the sceptre must remain with Judah, and the law-giver between his feet, until Shiloh came. But when the fullness of the time was come, God sent forth his Son, made of a woman, &c. This gathering of the Gentiles must be preceded by the coming of Christ; for it was unto him the gathering of the people should be. He should gather them with his arm, and carry them in his bosom. He should say unto "the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory."

When Christ sent out the seventy, the time for bringing in the Gentiles was at hand, but was not yet fully come; for the natural branches were not yet broken off; the middle wall of partition was not yet thrown down; the handwriting of ordinances were not yet blotted out; the enmity, even the law of commandments, which were against the Gentiles, was not yet nailed to his cross; therefore, the seventy were forbidden to go in the way of the Gentiles, but to go rather to the lost sheep of the house of Israel. And when the commission was given to the apostles to go into all the world, and preach the gospel to every creature, they were instructed to tarry in Jerusalem until they were indued with power from on high. But when the day of Pentecost was fully come, that power for which they had been commanded to wait, came down from heaven upon them like a mighty rushing wind; and immediately they were heard in all the languages common on earth, preaching the gospel to every creature; and they of the nations of the earth did testify that they heard, in their mother tongue in which they were born, the wonderful works of God. Here commenced the times of the Gentiles; and these times must continue until all the children of promise among the Gentiles shall be gathered into the kingdom of God. "Having made known unto us the mystery of his will, according to his good pleasure which he had purposed in himself: that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."—Eph.

i. 9-11. The times then of the Gentiles to be fulfilled, extends to the end of the world, and to the accomplishment of his purpose and grace in their complete ingathering into the kingdom of our Lord.

The fullness in the other text has reference to the people—the children of God which are ordained unto salvation among the Gentiles. The children of promise of all nations and kindreds on the earth. “For [said Peter] the promise is unto you, and to your children, and to all that are afar off; even as many as the Lord our God shall call.” This fullness is past the power of human computation; a company which no man can number, redeemed out of every tribe and kindred under heaven, and sealed with the seal of God. The fullness of them cannot be diminished—they must all be brought in; and the text implies that they shall all be gathered, for if but one should be left out, the fullness would not be complete. It is the will of the Father, that of all that he has given to Christ he shall lose nothing. And it is the will of Christ, that all that the Father has given him shall be with him where he is, that they may behold his glory. No less than the fullness will satisfy the Father or the Son; the fullness of him that filleth all in all; the fullness of his body, over which he presides in all things, as their Head. The fullness of his body, of course, includes all the spiritual seed, both Jews and Gentiles. That portion of them which are called from the Gentiles, were referred to by our Lord when he said, “Other sheep I have, which are not of this fold: [the Jewish fold,] them also I must bring, \* \* \* and there shall be one fold, and one Shepherd.”

The apostle shows that in this display of the sovereign goodness of God, boasting is altogether excluded. Of this he

would not have the Gentile converts ignorant: that blindness, in part, has happened to Israel, till the fullness of the Gentiles be come in, lest we should be wise in our own conceits. The blindness of the Jews led them to reject the Messiah, and they could not enter into the gospel rest because of unbelief; for as none but those who are born of God can possess that faith which is the fruit of the Spirit and the gift of God, so neither can any enter into his rest without that faith. All unbelievers are in a state of blindness, and are cut off; for without faith it is impossible to please God. This blindness was manifested by the Jews when Paul addressed them in these words: “Beware, therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.” “Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.”—Acts xiii. 40, 41, 46, 47. And again, “Well spake the Holy Ghost by Elias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known there-



fore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."—Acts xxviii. 25-28. Thus we see that it was the purpose of God to withhold the light of the truth from the Jews, and execute on them the judgments long foretold, and in the meantime to send the gospel to the Gentiles. Therefore the Gentiles have not whereof to boast; but they have great cause to be humble. We do not stand by our wisdom, or on the ground of any creature excellency in which we excel the Jews. Only so far as we are subjects of God's distinguishing grace are we in possession of the faith of God's elect, and grafted in the true olive; and such of the Jews as continue not in unbelief shall also be grafted in, for God is able to graft them in again. And all his chosen and redeemed people, both Jews and Gentiles, shall be finally brought in; and so all Israel shall be saved, as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

Some have entertained the sentiment that after the Gentiles have been called by grace, and brought into the kingdom of Christ, the Jews are to be restored to their nationality, rebuild Jerusalem, re-establish the temple service, &c.; but we shall not attempt in this article to discuss the subject. We will only say, that we are unable to find anything in the Scriptures to sustain that opinion. As the old covenant dispensation has passed away and is forever abolished, all the Jews who are brought in must be brought in in the same way, under the same covenant, and with the same circumcision as the Gentiles. The gospel, and not the law, is the power of God unto salvation to every one that believeth; unto the Jew first, and also to the Gentile.

MIDDLETOWN, N. Y., November 1, 1856.

## MARRIAGES.

By Elder T. M. Poulson, March 29th, 1899, at the home of the bride's parents, in Pocomoke City, Md., Mr. John H. Truitt and Miss Iona C. Hancock, both of the same County.

## MEMORIAL.

"Whereas, it has pleased God to remove from his field of labor in the sheepfold of the saints, our highly esteemed and dearly beloved brother, Elder Balas Bundy, therefore

*Resolved*, that while we mourn our great loss in being no longer blessed with his services in the ministry, we desire to be enabled to acknowledge the goodness of our God in the bestowal of such wondrous grace upon our departed brother, whereby he was so eminently fitted to proclaim the unsearchable riches of Christ, to the comfort of the Lord's dear people.

*Resolved*, that we deeply sympathize with the churches of his immediate charge, praying that the Lord will keep them in his especial care, and in his own appointed time give them an earthly shepherd whose love for them shall equal that of the devoted servant whose loss they mourn.

*Resolved*, that these resolutions be spread upon the Minutes of this meeting, and a copy transmitted to our beloved sister Bundy."

A. W. RITTENHOUSE, Church Clerk.

WE, as an association, desire here to record an expression of our sorrow at the decease of our dear brother, Elder Balas Bundy, of Otego, N. Y., whose mortal remains were committed to the grave from his home on Wednesday, the first day of this session of this association. For about nineteen years he had been the faithful and beloved pastor of the church at Kingwood, in this association. We remember, with deep gratitude to God, how greatly the grace of God was magnified in him during all the years in which we knew him as a believer, and as a faithful minister of the gospel of our Lord. He was by disposition kind and gentle toward all men. He was of good report of them who are without, as becomes a servant of God. He loved the gospel of grace. He was a lover of good men. He was peculiarly an able minister of the New Testament. His memory will long be dear to those who knew and loved him. To the churches over which God had made him overseer, and to the bereaved family of our brother, we extend our heartfelt sympathy in this hour of trial. May they find rest in him, who in the days of his flesh, also knew what sore trials mean.

It is requested by the association that the above notice should also be published in the columns of the SIGNS.

F. A. CHICK, Moderator.

ELIJAH LEIGH, Clerk.



## OBITUARY NOTICES.

**A. L. Melton**, son of Moses and Dorothy Melton, was born in Newton Co., Ga., in 1815, died in Social Circle, Ga., April 19th, 1899, aged 83 years and 4 months. He spent about all his life near where he was raised, and was an honorable gentleman, peaceable and quiet. He never united with the church, but was firm and established in the faith that eternal salvation was by grace, through the meritorious atonement of Christ. He contended for that faith, it was the grounds of his hope of a better resurrection. In youth he obtained a hope, and desired much to unite with the church, especially of late years, but felt unworthy. He never had any family of his own, but yet he always lived with some family. He spent perhaps forty years with one or another of the family of James Williams, and when he died was at the hospitable home of Miss Letitia Williams, where no pains was spared by her and other kind friends, to render him comfortable to the last.

Funeral services conducted by Elder M. F. Hurst, who used the text, "Salvation is of the Lord," after which his body was consigned to the grave, surrounded by kind friends, there to wait till the last trump shall sound, when they that have fallen asleep in Jesus shall rise first, and meet Jesus and the heavenly host, and so ever be with the Lord. Glory to God for such a plan, and for such a blessed hope.

JOHN THORNE.

OUR dear mother, Mrs. Susan Byrd, the widow of Jacob K. Byrd, who preceded her to the grave seventeen years ago, died at her youngest daughter's, where she called her home since the death of her husband. She was born in Accomac Co., Va., Jan. 5th, 1819, and died Dec. 31st, 1898, aged 79 years, 11 months and 26 days. She died from a cancer in the face, which broke under the right eye. She suffered very much for about nine months, but bore her sufferings patiently. She would say sometimes, that death would be a relief to her. She united with the Old School Baptist Church at Messongoes, Accomac Co., Va., Dec. 29th, 1844, and lived a worthy member until the Lord took her to the church triumphant. It was her chief joy to go to meeting, and have the brethren and sisters visit her. Their house was always open for Old School Baptist friends. She leaves four children to mourn their loss, two sons and two daughters, and nine grandchildren, but as we mourn, we feel that our loss is her eternal gain, and we hope the church, together with us, may look back over her past life and take it as an example.

The funeral services were conducted by Elder T. M. Poulson, her pastor, from 1 Thessalonians iv. 18, after which her remains were laid to rest in the family burying-ground, to await the resurrection morn.

J. F. BYRD.

**Levi S. Elmendorf** was born in the town of Olive, Ulster Co., N. Y., Nov. 15th, 1827, was married Sept. 26th, 1850, to Miss Catharine Bogart, by whom he became the father of three sons and one daughter, all living and settled in the city of Morrison, Ill. Brother Elmendorf united with the Barren Grove Church of Old School Baptists, in October, 1873, and lived the life of a devoted christian to the day of his death, which occurred on Monday, May 8th, 1899, which was, and is, a sad reminder to his beloved companion, sister Elmendorf, and his dear family, relatives and friends, of the uncertainties of life. He had been feeling quite unwell Saturday night, and a doctor was called, and soon relieved him, and he seemed by Monday to be in his usual health, and buoyant spirits, and at about 4 p. m. or a little later went to the barn to attend to some small matters. Not returning in what sister Elmendorf thought a reasonable length of time, search was made for him, and he was found under the barn, dead. A physician decided the cause of death to be neuralgia of the heart.

The funeral occurred at the family home, in Morrison, at 2 p. m., Wednesday, May 13th, and was largely attended by relatives, neighbors and friends. The writer was in attendance, and officiated on the occasion.

May the Lord sustain our bereft sister and her family, in this sad bereavement, is the prayer of the unworthy servant of Jesus my Lord,

SMITH KETCHUM.

ELMWOOD, Ill., May 26, 1899.

**BROTHER L. D. Scarborough** was born Dec. 24th, 1837, and died Jan 22d, 1899, being 61 years and 28 days old. He was a consistent Predestinarian Baptist, sound in the faith of God's elect, and unyielding in his positions, and yet kind and generous toward those who differed with him. He received a hope, I think in 1866, and was baptized into the fellowship of Antioch church, Jasper Co., Texas, in 1874, by brother W. M. Perkins, in which connection he lived until 1883, at which time trouble arose on the question of discipline and order, and the church was divided. For several years he was not identified with any church, but lived a consistent life, contending earnestly for the faith. He was received into the fellowship of White Rock church, of The Primitive Baptist Association, several years ago, on confession of his faith. He, with the help of brethren and friends, built a commodious church building, in which a church was constituted, with but few members, but it has grown and prospered, and is in peace. His house was a home for his brethren, and many of them can testify of his generosity and kindness toward them. We greatly miss him. He was well posted in the Scriptures, and very interesting in conversation. He had accumulated a sufficiency of this world's goods to be above want. He was generous and kind to his

neighbors, a devoted husband and father. He leaves a wife, ten children, and many friends and brethren, to mourn his loss, but we mourn not as those who have no hope, believing that our loss is his eternal gain. As a business man he was highly appreciated for his honesty and integrity, as well as his business capacity; as evidence of the fact he worked for the following companies: Beaumont Lumber Co., ten years; Texas Lumber Co., fifteen years; Wm. Camren & Co., ten years, and East Texas Improvement Co., eight years, surveying and buying and selling lands for them. He was also school land classifier for a number of years, all of which is gratifying to his family and friends.

May we bow in humble submission to the mandates of our King.

J. S. MEADOWS.

LEES MILL, Texas, May 25, 1899.

DEPARTED this life, May 16th, 1899, my dear father, **Elder T. A. Thornbury**, in the 76th year of his age. Father was born May 18th, 1823, in Pike Co., Ky., and died at his home in Boyd Co., Ky. He had been in failing health for a number of years, with disease peculiar to old age, but he bore his affliction with christian fortitude, waiting till the summons came. On March 28th, 1851, he was married to America M. Hunter, who still survives him. To them were born eleven children, six of whom are still living; five preceded him to their eternal home. Father experienced a hope in Christ in 1854, and in December, 1855, he joined the Methodists, believing them to be right. He was a class leader in that denomination for awhile, but soon found out they did not believe in salvation by grace alone, which he said was all his hope. They could not agree, for he began to teach salvation by grace, which was contrary to their system. He soon discovered they were not his people. On the second Sunday in June, 1857, he joined the Middlefork church of Old School Baptists, and was baptized the first Saturday in July, 1857, by Elder Rufus Humphrey. In September, 1857, the church gave him license to preach, and in June, 1860, he was ordained by a presbytery composed of Elders Rufus Humphrey and Wm. Ferguson. He was a faithful minister as long as he was able to go to appointments. Father was a firm believer in the doctrine of predestination of all things, eternal, unconditional, personal election in Christ, special atonement, particular redemption, effectual calling, and the perseverance of all who were embraced in the covenant of redemption, and was an uncompromising defender of them, never shunning the enemy of grace to defend these truths. He greatly rejoiced in the principles of the London confession of faith, and indorsed all the proceedings of the Black Rock Convention, of 1832, when and where those humble and devoted servants of God so faithfully and fully defended the truth of Zion's God.

He was a kind husband and father, and always led a very exemplary christian life, being a member of the Old School Baptist Church something over forty-one years. He served several churches as pastor during his ministry, often riding from twenty to forty miles to meet with those dear saints he loved so well. It was my privilege to visit him the first of January last. He talked a great deal about his hope of salvation, and told me that the nearer the end came, the stronger his faith was, and the more confirmed he was in the doctrine he had preached so long, and said to me, "My son, contend for it as long as you live, for it is the glorious truth of Zion's God, and will stand when error and falsehood must go down." He told those of his family who were present when he died, "Not to weep for him, for he was ready to go." He was in his right mind till the last spark of life fled. When he could not speak above a whisper, the last he was heard to say was, "I am ready." O, what a glorious comfort this should be to his aged and bereaved companion, and his children. May the God of all grace, the only Savior of sinners, comfort them with his Spirit in their afflictions.

He was brought to Elliott Co., Ky., and buried May 17th, near Union church, of which he was a member at the time of his death. But we sorrow not as others having no hope. May the Lord prepare us to meet our dear father in the realms of eternal bliss. And may his blessing rest upon the family as they have need; and may they all with Job say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

JOHN E. THORNBURY.

SANDY HOOK, Ky., May 31, 1899.

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

Previously acknowledged.....	\$264 55
Isaac Squires, New York.....	3 00
Total to date.....	\$267 55

## CHURCH NOTICES.

HAVING sold and vacated the property once owned by us on West Thirty-sixth St., New York, we are now meeting in the Hall of 226 West Fifty-eighth St., New York, where we cordially invite our brethren and friends to meet with us.

Our plans for rebuilding, or establishing a permanent home, are as yet immature, but due notice will be given in this column when change of address occurs.

EBENEZER BAPTIST CHURCH.

226 WEST FIFTY-EIGHTH ST., New York.

**INQUIRIES AFTER TRUTH.**

WHEN I wrote you last I made a request of brother Wm. L. Beebe to give his views on a portion of Scripture found in Genesis ix. 25-27. Tell us how this servant becomes to be a servant of servants unto his brethren, and then take up Shem and place him where he belongs, and how Japheth comes to dwell in the tents of Shem, and Canaan shall be his servant.

D. KENNARD.

MAXWELL, Cal., May 22, 1899.

**ASSOCIATIONAL.**

THE Spoon River Association of Regular Predestinarian Baptists will convene, the Lord willing, with the Waterford church, three miles east of Lewiston, Fulton Co., Ill., on Friday, Sept. 1st, 1899, at 10 o'clock a m.

Those coming over the C., B. & Q. R. R., from the north, will be met on Thursday evening before, and from the south on Thursday evening, and Friday morning, at 7 a. m. Those coming from north and west of Galesburg, will take Narrow Gage Railroad, at 7:40 a. m., and 1:50 p. m., on Thursday before.

A cordial invitation is extended to all, especially ministering brethren.

S. H. HUMPHREY, Clerk.

**M E E T I N G S .**

WE, the Old School Baptist Church of Christ, known as Mill Creek, while in conference on Saturday before the third Sunday in April, 1899, agreed to the following, viz: We agree to hold a meeting on Friday, Saturday and Sunday (embracing the fifth Sunday) in July, 1899, said meeting to be composed of sound Old School Baptist ministers and messengers from different churches and associations, for the purpose of investigating our faith, doctrine and practice, and to see that we as a church or body of Old School Baptists were justifiable in what we did in protesting and withdrawing from certain doctrines and practices which were brought in among us which we thought to be heresies. We ask all sound Old School Baptists to come and take part in said meeting. Those coming by railroad come to Bells, Crockett Co., Tenn., on the L. N. R. R., on Thursday, and stop with the postmaster, brother John H. Smith, he will take care of you.

Signed by order of the church.

S. L. LOMAX, Moderator, *pro tem.*

J. B. ERZELL, Clerk, *pro tem.*

A yearly meeting will be held, the Lord willing, with the Clovesville Old School Baptist Church, of the Lexington Association, on the first Saturday and Sunday in July, (1st and 2d,) 1899.

A cordial invitation is extended to all lovers of the truth as it is in Jesus, to meet with us, especially brethren in the ministry.

Trains will be met at Fleischmanns station, on the Ulster & Delaware Railroad.

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- 1730. French Morocco, gilt edges, boards, round corners, side and back title, \$1.80.
- 1790. French Seal, red and gold edges, extended covers, round corners, \$2.75.
- 1713. Algerian Morocco, red and gold edges, limp, round corners, leather lined, \$3.50.
- 1791. French Morocco, red and gold edges, extended covers, round corners, leather lined to edge, \$3.75.
- 1734. Extra Morocco, red and gold edges, flexible boards, round corners, leather lined, \$4.00.
- 1714. Extra Morocco, red and gold edges, limp, round corners, leather lined, \$4.50.
- 1793. Algerian Morocco, red and gold edges, extended covers, round corners, silk sewed, leather lined to edge, \$5.00.

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  - 2791. French Seal, red and gold edges, extended covers, leather lined, round corners, \$6.00.
  - 2713. Algerian Morocco, red and gold edges, limp, round corners, leather lined, \$6.50.
  - 2714. Extra Morocco, red and gold edges, limp, round corners, leather lined, \$6.50.
  - 2793. Algerian Morocco, red and gold edges, extended covers, round corners, leather lined, silk sewed, \$7.50.

I HAVE some of the Mary Parker books yet on hand which I will send by mail for 55 cents each. I have about two hundred, and wish to save myself from much loss if I can. I also have some of my Meditations, which I will send for \$1.00.

Your brother in hope,

SILAS H. DURAND.

SOUTAMPTON, Pa.

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,

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 67.

MIDDLETOWN, N. Y., JULY 15, 1899.

NO. 14.

## CORRESPONDENCE.

NORTH BERWICK, Maine, Feb. 7, 1899.

MY DEAR SISTER IN THE HOPE OF ETERNAL LIFE IN CHRIST JESUS:—I received your kind letters, and my spirit was refreshed and comforted in reading them. Our God has designed that the communion of his children shall be to their mutual benefit. By the excellency of the power and blessing of the Holy Spirit one may edify another, and the body of Christ is unto the edifying of itself in love. The apostle Paul writing to the saints at Rome says, “I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me.”—Romans i. 11, 12. This mutual, like precious faith, (2 Peter i. 1,) God has given and wrought in us, and the fruit of this faith is that we have fellowship and spiritual companionship one with another in our pilgrimage. When I contemplate the glory and blessedness that this faith in us embraces, there is one thing that stands out very prominent to my view, and which I hope I shall never forget, that is, that it

is God who maketh us to differ from the world that lieth in wickedness; that it is of his everlasting love, and sovereign, electing grace, that we are made to taste that the Lord is gracious. We see continually that there is nothing meritorious in us. We are a mass of imperfections, and we need just such treatment at the hands of the Lord as the apostle Paul received. “The grace of the Lord was exceeding abundant with faith and love which is in Christ Jesus.”—1 Tim. i. 14. Exceeding, abundant grace! This is what I need, and hitherto, I must, I will tell it, God hath not forsaken me, but exceeding riches of grace, a never-failing stream, has flowed from the fountain, the throne of grace, and thus I continue to this day. I am a miracle of grace! My infirmities of soul are many, and left to myself they crush me down into a pit of horrors, and here I am buffeted, and held fast a prisoner. But the grace of God abounding toward me is my sufficiency, (2 Cor. ix. 8,) and the power of Christ resting upon me I can then glory in my infirmities, triumph over them, run through a troop of evil imaginations, unbelieving thoughts and hellish suggestions, lay them low, trample them under

my feet, and with eyes of faith, and my heart trusting alone in our dear Savior, I pursue my way again for a little while in the sweet hope that Jesus loved me, and gave himself for me.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." Sinner, that name seems to embrace, and to be related to everything that constitutes the tribulation of God's elect; that is their portion while in the world. If sin had not entered into the world there had been no pain, no grief, no sickness, no death. "Wherefore doth a living man complain, a man for the punishment of his sins?"—Lam. iii. 39. But our Redeemer hath redeemed us from all evil unto God, and when that which we have the blissful foretaste of by faith shall be consummated, and its fullness we shall prove, then shall we know indeed that there is no more curse, no night, no more death, neither sorrow no crying, neither shall there be any more pain, for the former things are passed away. Our hope extends beyond this mortal vale into that sacred and glorious eternity, where in holiness, conformed to the image of the Son of God, we shall be with our God and Redeemer who hath loved us, and we shall serve him forever and ever.

You have your own peculiar cares and perplexities, so, dear sister, in some measure all the dear family of God must have tribulation. It was only the other day I thought, Well, if it were not for this thing that is a trial to me, I should as far as outward things are concerned, be at ease. But I have seldom, since I was first exercised in heart toward God, been free from external as well as internal trouble. I judge it is best that it is so, and I know, as a chastening rod, the

Lord can make us smart under a very small thing, and he makes his gracious power so manifest when we are passing through the deeps of great and sore troubles; he in his great love and pity quickens us again, and brings us up from the depths of the earth, and his sweet comforts abound unto us on every side. I know I need something all the time as a chastening to humble me, and keep me low, and to remind me of my dependence for all comfort and strength, upon that sustenance which only our heavenly Father's hand can bestow. Vexations and trials when sanctified by the Lord are profitable to our souls; but without his grace under the pressure of the troubles of our sinful life we become fretful, rebellious, devilish; at least I do. Sometimes when I feel this horrible state of mind taking me captive, I cry out, O Lord have mercy upon me, and deliver me; give me not up as a prey to my own vile nature. Ah, my beloved sister, we need more and more grace, or else we are utterly worthless, ungrateful, forgetful, and only as our kind God pours down upon us his blessings, exercising our hearts in supplications to the throne of grace, and shedding abroad his love and mercy in our souls, and causing us by his sweet constraining tuition to worship and trust in him, are we in truth found walking in peace and reconciliation with the Lord.

Oft my way is so perplexing,  
 Sin and Satan sorely vexing,  
 Ah, Lord, have I lost thy esteem?  
 Speak, O Savior, to my heart,  
 One sweet smile of thine impart,  
 Then I'll bear all and say, Amen.

When assailed with sore temptations,  
 And through seas of deep affliction  
 My pathway doth lie, What then?  
 Grant me, Jesus, thine own presence,  
 Give to me sweet acquiescence,  
 Even then shall my heart say, Amen.

You mentioned some verses that were sent you by mail. I have no remembrance of having sent any such, so there is some other one beside myself that has kind thoughts toward you, and as the reading of those verses were some comfort to your heart, I am satisfied that the first sender of them was the Lord, whose thoughts are precious toward you, and he says, "I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an expected end."—Jer. xxix. 11. Our distrustful hearts sometimes surmise that he has evil thoughts concerning us, but he ever rests in his love, (Zeph. iii. 17,) and that dear love is like himself, immutable and eternal. "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee."

You mention our state as a church. We are in a languid condition, in a low place. Perhaps we shall have to smart under some severe discipline before we see prosperity again. I could desire that the Lord's hand might rest upon us, that we might be humble and contrite because of our condition; as it is written, "The city shall be low, in a low place."—Isaiah xxxi. 19. Then should we soon taste again the blessedness of dwelling in a peaceable habitation, in sure dwellings, and in quiet resting-places.

At times I am much tried because of the apparent unfruitfulness of my ministry. If at any time my ministry has been profitable to any, it has been in such a way that it has been clearly manifest that the excellency of the power was of the Lord alone, and my grateful soul has readily yielded all the praise to his precious name. Indeed, instead of self-glorification, when any dear child of God has been comforted and edified by my ministry, and it has come to my knowl-

edge, it has had an abasing effect upon me. I have been at times as one dazed, astonished. How can it be that God should employ one like me to speak a word that should be a blessing to any of his chosen ones? Yet amidst this humbled state of soul I have felt, O, this is what I desire, to have a ministry to the edification of the household of God, a faithful ministry. Often when I am so discouraged, (for I can tell you, dear sister, I do get disheartened,) there comes to me some assuring word, as there did a few days ago. "Be thou faithful unto death." I told our dear God that I would, if he would give me abundance of grace, without which he himself knew I should be faithless, and his word very blessedly speaks, "My grace is sufficient for thee." Christ's love to his people is an inexpressible comfort to them, and the love of the members of Christ's body one for another is a comfort also. (Phil. ii. 1, 2.) The apostle speaks of, "For love's sake I rather beseech thee."—Philemon vii. 9. When love rules our intercourse with each other, we shall not do one another any evil. While in my flesh I know there is all evil, yet in opposition to all this I trust I have felt, and still feel, that divine love in my soul to the Holy One of Israel, to the glorious gospel of Christ, and to his people.

I have you, dear sister, in remembrance in my heart in my prayers to the Lord. I know you need the continual gracious ministration of the Holy Spirit to instruct and support you, and to shew you the things of Christ, and there is no one needing to be upheld by divine sustenance more than one who is your brother in Christ Jesus,

FRED. W. KEENE.

OPELIKA, Ala., May 8, 1899.

DEAR BRETHREN:—Brother O. B. Hickerson, of Nashville, Tenn., desires my views, through the SIGNS, upon Romans viii. 28. Perhaps this passage has been as often a comfort to the true pilgrim as any passage in the writings of Paul. By experience we are made to feel the force and power of the truth contained therein, as well as to draw comfort from the same. There have been many constructions placed upon it, and it has been limited, as some are disposed to limit other portions of the word. I do not know that brother Hickerson is after what is theologically called an exegesis of the text, but he wants the views that I may have as to its significance or meaning. I have perhaps often preached the doctrine contained in it, in his hearing. Paul speaks of something that we know. I believe that the word we, embraces all the election of grace, of whom he so often writes, and with whom he was connected, and for whose sake he was willing and ready to suffer. He embraced the prophets, apostles, ministers and saints, and they surely must be taught this, or they would not know it. It is elsewhere stated, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." This corroborates the declaration that they know. For, says the apostle, "We know that all things work together for good to them who love God, to them who are the called according to his purpose." We believe that a knowledge by revelation is the highest and surest and purest knowledge which a man can have, and such knowledge is a gift from God, which is brought about by the operation of the Spirit, and none can have it but those who are born of God. The fact that a man loves God, is an evidence that he is born of God, "For he

that loveth not, knoweth not God, for God is love." The text declares that all things work together for good. The all things, as is agreed by scholars, and the ablest men, and perhaps the most devout, simply means "all things," without any exception whatever. Dr. Gill has been often referred to, and he is quoted often as authority, and he says it means all good things and all bad things. He says it means all the perfections of God, and all the imperfections of man and Satan. This is not the exact language, but the substance. Here is a part of his language: "Sin is the evil of evils. Original sin, or the fall of Adam, which contains all other sins in it, was attended with aggravating circumstances, and followed with dismal consequences, and yet has been overruled for good. Hereby a Savior became necessary, who was sent, who came, and wrought out a better righteousness than Adam lost." Here is enough to show where he stood, and this is what I believe the text really teaches. This is what I understand is meant by "all things." I do not claim, nor shall I argue that there was virtue in sin itself, for it is opposed to law and order, and therefore is said to be hated of God. It was not the cause of grace by any means, yet grace the more abounds because of it. The subject of sin, and its entrance into the world, and the creation of evil, has been a subject which I have not been able to fully understand. But I am bound to believe that it was in the deep and inscrutable purpose of God, or it never would have existed. But God's dealings, and his rulings in his people, have enabled them to see, and also to know, that God would never have permitted sin to exist, but for some deep and holy design known to himself, which seems to be one of the hidden things of



his counsel, and concerning it I have, like Paul, to 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." We may see a machine operate, and yet we may not be acquainted with all the principles connected with its operation; and yet it moves, and we know it moves, and we see its products, and so we know that all is working together for the good result. We know that light and darkness are opposite, yet we do not understand either the one or the other fully. Yet we know that they exist. We further know that they are both needful for the development of certain things. Were it all sunshine, plants would die, and so we see that darkness is needful as well as the light. Were it all darkness plants would die also. We read of "balancings," and such, in the great economy of wisdom, is the purpose of God in all things. If we wish to know how these things are wrought, we read in Ephesians that, "He works all things after the counsel of his own will." To work all things God must be boundless in power, and infinite in wisdom. No God but the God of Israel is charged with it, nor capable of accomplishing it. He is God, and beside him there is none else. "The thoughts of his heart stand to all generations." "He is in one mind, and none can turn him." "Whatsoever his soul desireth that he doeth." Adversity as well as prosperity, death as well as life, are embraced in his working. Elder Gold once said, After all that has been said and written, sin had to be. Some have said that sin was a necessity. It is sure that it is here, and being here, we rejoice that grace has more abounded. And while we strive against and grieve over it, and worry about it, and suffer on account of

it, we cannot get rid of it, but we hope to be delivered from the bondage of corruption, and then be free from sin. This is our hope, even the salvation of our souls, and it is of God, and we wait for it. Our God controls all things that are in heaven, and earth, and hell, and while many sit in judgment on the ways of the Almighty, his subjects are assured it shall be well with them. Jacob wept for Joseph, and also for Benjamin, but God ordained that he should go into Egypt, and he went. All these ills were working for good to Jacob, yet he could not see it at the time. But when he did see it he said, It is enough.

"God moves in a mysterious way,  
His wonders to perform;  
He plants his footsteps in the sea,  
And rides upon the storm.

His purposes shall ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet shall be the flower.

Blind unbelief is sure to err,  
And scan his work in vain;  
God is his own interpreter,  
And he will make it plain."

Those who love God, I have already mentioned as the special characters mentioned in the text. The called, of the text, are the same characters as those whom God has called according to his purpose. God is a God of purpose, and does nothing but by purpose. And as he has a purpose concerning his people, so he has a purpose in all things connected with his people. As a brother said to me once, "I believe that everything concerning the church, and the salvation of the church, was predestinated of God." I replied to him thus: Yes, and do you see how the church could be developed and manifested in the earth outside of the fall of Adam? Then he admitted that the fall of Adam was also purposed. It is then in this sense that I believe that

"all things work together for good to them that love God." Without sin, no death; without death, no life from the dead; without sin, no condemnation; without condemnation, no justification from sin; without the first Adam, no second Adam; without Eve, no temptation, and no bride, either for the first or second Adam. This is the sense in which I have understood this glorious declaration of Scripture. It is one of the breasts of consolation to me. We can say as we see the development or fulfillment of God's will, "Thy will, not mine, be done." The Lord lead us, and guide us, and help us to walk tremblingly before him, and to wait for his Son from heaven.

Yours in such a hope,

WM. LIVELY.

SOUTHAMPTON, Pa., June 16, 1899.

DEAR BRETHREN:—I have written for the obituary department of the SIGNS, a notice of the departure of our dear brother, Elder Balas Bundy, with some account of his life copied from a local paper. I will now write a little of what I know personally of his life and experience.

My personal acquaintance with him began Friday, January 27th, 1871, when I first visited the church at Otego, by his invitation. He had seen me and heard me speak a little at the Lexington Association, at Roxbury, N. Y., in September, 1864, but I had not met him. He told me afterward that he asked the church to invite me, with the hope that I would become pastor, which they had been without for seven years, and that then the trouble about preaching, which had been upon his own mind for nine years, would leave him, and he would have some rest. It was his last resort. I found the church in a very warm state. The meet-

ings showed great earnestness and deep interest, and the conversation was upon spiritual things, at the homes of the brethren, as well as in the meeting-house. All, or nearly all, took some part in the conference meetings. I could not but be touched by the speaking of brother Bundy, and by the attitude of the brethren towards him. He was very much broken down, and I could see a struggle on his part, pressed in his soul to speak of what he felt with power, and yet fearing lest he should say more than he had a right to, and lest he should give the idea to some that he was preaching. Also, I felt that the church were unconsciously looking to him as their under-shepherd.

Two were baptized during that visit. At the close of the last meeting, on Sunday night, which was at his house, about midnight, as he and I sat alone, I said, "Brother Bundy, did you ever have any thought that you would have to preach?" He started, and looked at me with that indescribable expression which those who knew him will remember, when his whole soul was wrought upon with heavenly power, and replied, "Preach! That is an awful word." Then he told me something of his nine years' struggle against that impression, and how it had persistently followed him during all those years, both at home and on his journeys. His only comfort was when he was with the church, and he loved to talk to them of this great salvation, but he knew he could not preach, and that it was wrong for such a poor creature as he to allow such thoughts to enter his mind. Once he took a journey west, hoping to run away from such thoughts; but they followed him, and the church kept with him night and day, and finally he was forced to return. A dear old brother

who knew what was in his mind went with him on this journey, well knowing that he would not be allowed to stay away from Otego.

But brother Bundy still insisted that he could not, and must not think of such a thing as preaching. Sister French, who was as a mother in the church, had told me that they felt that he must preach, and after hearing him speak of his exercises I felt assured of it. I accepted the unanimous call of the church to become the pastor, and for two years and six months I visited them each month, with few exceptions, during which time thirty-five were baptized in the fellowship of that church. I felt that brother Bundy was doing pastoral work there all of this time. They had frequent meetings for conference and singing, and spiritual interest and life were most wonderfully manifest.

I will here give a portion of the second letter I received from him before my first visit.

DECEMBER 2, 1870.

"WE were permitted to enjoy a heavenly place in Christ during our meeting. Elders Gass, Beebe and St. John were present, and seemed to be filled with the heavenly treasure, and were enabled with power from on high to declare unto Zion, 'Thy God reigneth,' to the comfort of the saints. We greatly wished for you to be there, although we had the evidence that a greater than Solomon was there. O that I may sink into the will of the Lord, and when his predestination is not as I would, may I be saved from asking, 'Are not Abana and Parpa, rivers of Damascus, better than all the waters of Israel?' I am aware that it is only by the power of faith that we acquiesce in the divine plan, and this is alone the gift of God. Yes, he giveth, and he taketh away, and

blessed be the name of the Lord. Dear brother, there is a little flock of the free woman's children here of about twenty, who have not bowed the knee to the image of the modern Baal, nor to any of the gods that the nations have set up. We think we have fellowship one with another, have peace within our borders, and are highly blessed of the God of Israel. We have had monthly preaching by Elder L. Gass until recently. Have just finished our house of worship in Otego village. Last Sunday we received a sister by baptism, and hope for better days in the future. Our church meetings are interesting and solemn, so as to cause us to say, 'How dreadful is this place!' I close, hoping ere long to see you face to face, and converse on this glorious theme."

After my first visit he wrote as follows:

FEBRUARY 8, 1871.

"WE feel sure that your coming among us was not in vain. I believe it was one of those seasons of refreshing which come from the presence of the Lord. I think sister Martha Bundy is one of the most happy, heavenly-minded, rejoicing christians that I ever saw. I much doubt if the eunuch was enabled to enjoy more perfect peace of mind. I saw Peter soon after your departure. He seems to be strongly inclined to obey his Lord. [He was baptized at the next meeting, after having had a hope thirty-nine years, and was at the funeral of brother Balas Bundy.] I know the Lord can make the wrath of man to praise him, and it may be so now. It is the lot of Old School Baptists to both labor and suffer reproach because they trust in the living God.

As to my own state of mind, I have to say that my way is hedged up, and I cannot, and dare not, go forward, lest I go wrong. Since you were here my mind

has been so pressed that I have tried again to tell Elder Staton some of my conflicts. But O, with all my trying I utterly fail to express the real, deep soul trouble that is mine to endure. When you spoke, in preaching, of the children of Israel coming to the Red Sea, and that they could go no farther until the rod of God in the hand of Moses was reached out over it, O, surely, thought I, that is just where I am. To go forward I cannot, and if this strange exercise of mind has been rightly interpreted by you and other good brethren, O tell me why I should not have better satisfaction of it myself. But the ways of the Lord are in the mighty deep; yes, they are past finding out. The forty-second Psalm expresses the state of my mind much of the time. I often find myself desiring wings like a dove; then would I fly away and be at rest. Sometimes I think I could give up my dearest earthly comforts, and part with all the world calls good and great; yes, I could be cast away on some far off island in the unknown sea, and suffer all the privations of such a life, if I could be allowed rest and deliverance from these harassing conflicts of mine. But this train of thought is always hushed in the following language: 'In sacrifices and offerings God has no pleasure.' There seems continually a secret something within that whispers to me, 'Up and away, for this is not your rest.' But where shall I go, and what shall I do? If I take the wings of the morning, and fly to the uttermost parts of the earth, even there the eternal God doth dwell, and there he would seek and search me out. I must close my complaints, as I see I shall never tell them all. We are much pleased that there is a prospect of your coming again to see us. Hope it is the Lord's appointment."

We had three days of very pleasant meetings early in April, but while he enjoyed them he spoke but little, and declined to go forward in prayer. A few days after that, as he was working in the field, a soft and tender feeling came over him, and he was made to feel a willingness to do whatever the Lord required of him. The letter in which he expressed that feeling is lost sight of, but I hope yet to find it. Another very rich and interesting letter, written near the same time, I will send for publication, and expect to follow that with extracts from many letters written during the last twenty-seven years. On Saturday, July 15th, 1871, I accepted the call to take the pastoral care of the church, and at the same time spoke to the church of the evident gift in brother Bundy, and suggested that the church request him to exercise that gift the following Sunday, which they did. Brother Bundy, after communicating to me the call of the church, in a letter dated July 1st, 1871, said, "One more item of news and I will close. Our brethren also made choice to-day of one man that is a sinner to fill the place of deacon. I have read of a building fitly framed, but this seems like a very loose joint in the frame. If it is of man it will surely come to naught." It was in this self-depreciating way that he always spoke of himself to the last, for so he felt. There was never any light or trifling tone in his conversation or his letters.

Some time in that summer I learned that he was not satisfied with his baptism. I said to him one day, "Have you been satisfied with your baptism?" "No," he replied with his peculiar emphasis, "but I never intended to say anything about it. I have been trouble enough to the church." I learned that the church

from which the little company had separated some fourteen years before, had been an orderly church, having a sound confession of faith, and a sound gospel preacher, up to about 1850. That then, a year or two before brother Bundy united with it, the Articles of Faith had been changed, and they had called an unsound minister. After he came to understand the condition of the church he found he had no fellowship for her, and could not feel satisfied with the ordinance administered by an unsound minister, in the fellowship of a church which had clearly departed from the faith. In October, 4th and 5th, Elders Gilbert Beebe, Jaries Smith, and Moore, with other brethren, met with the church at Otego, and agreed with her in granting the privilege asked for by brother Bundy, and three others in the same condition, to be baptized in order, which was done on Thursday, Oct. 5th, 1871. It was a very precious and solemn meeting.

Upon my return home from that meeting I received a letter from which I quote.

OCTOBER 8.

"YOU may think it silly for me to write so soon after seeing you, but I did want to say to you, 'Tidings!' We did not feel like stopping our protracted meeting too soon, so to-day we met at the schoolhouse, and if ever we witnessed the sensible presence of the Lord, it was there. The brethren and sisters all seemed to have a double portion of the Spirit. It was surprising to hear them. Sisters Amanda and Polly Ann are made to soar very high in view of their present standing in the church compared with their former position. O, it works like leaven. Brother Edgar was present, and came out with a clear confession as to the course he has taken, and asked the brethren to forgive him, which you know

we were glad to do. He thinks he will never let so trifling a matter keep him from the assembly of his brethren again. He told of many Scriptures that the Spirit of truth had conveyed to and applied to his mind. After meeting all met at brother French's, when E. and E. had an interview, and a final settlement. So 'in spite of foes the cause goes on.' We have great cause to bless the name of the Lord for his benefits to us as a church. I am heart sick of myself, and do feel as though it would be better for this church if I were not one of them. If they have not seen already, I am sure the time is not far off when they must see, that they are awfully mistaken in their decision in regard to my gift, for I never was more fearful of it than at the present time. The awfully solemn place to stand as a watchman in Zion is more than I feel can ever be filled by me. But I will say no more of this at present, as I do not wish to be tedious. I do hope the good Shepherd will be with you, and sustain you by his grace in all your labors, as he has heretofore, that your interview with the saints may be for your mutual good."

On Wednesday, May 7th and 8th, 1873, brother Bundy was ordained to the full work of the gospel ministry. For two years he had been having regular appointments at Otego, and at various other places, wherever he found lovers of the truth, and had clearly manifested a most wonderful gift as a hunter and fisher of men, and as a bountiful feeder of sheep. But he still kept very backward about preaching whenever there was any one else he could persuade to go forward. In November, 1873, I resigned the care of that church, and he was at once called to be their pastor. He protested earnestly, but could not deny the correctness of either step.

And now the events of his life as a preacher, the few of them that I know, crowd upon my mind, enough to fill a volume. I would love to write of them. It is a comfort and consolation for me to write of him, who was so dear to me in the gospel, and to copy from his letters. But I must not write much more now. In the future, as I send portions of his letters for publication, I may refer to some things of special interest. The prosperity of the church continued and increased after he became pastor. In June, 1874, I was present when he baptized four, one of whom was his cousin, James Bundy, who had been baptized by the same one who had immersed brother Balas the first time. He told the church he had become convinced that to make the ordinance valid the candidate should be in fellowship with the administrator. "I," he said, "was not in fellowship with Mr.——, when he baptized me, and I ask for the ordinance of baptism in the fellowship of this church." It was a time and occasion of great interest to me and to the church. I was also present some time after, when Mrs. McGregor was baptized, a woman eighty years old, who made the number of members one hundred. She was a relative of Elder Thomas McColl, of Canada, and the one through whom he first learned of the Old Baptist Church in the United States.

Of the sweetness and richness of his gift to instruct and comfort the poor of the flock, of his clearness in doctrine, of his faithfulness in declaring and acting according to his understanding of the truth, of his great regard for the order of the church, of his deep and constant exercise of soul upon spiritual things, of his wonderful gift in prayer, of his many and deep conflicts within and without, I cannot speak, for I do not know where to

begin or where to leave off. His life was in and with the church, and it was a life of faith.

He for some years could not be persuaded to go as a preacher to distant places, but visited only among the churches of the Chemung and Lexington associations. But after a long and very serious illness, his recovery from which the physicians regarded as a miracle, and during which he had great soul-conflicts, it was evident that he had been brought into greater liberty, and he became an occasional visitor to sister associations, and very welcome he was wherever he went among the living in Jerusalem. Speaking of that time of soul trouble on one occasion he said, "After that I was made willing to preach as with the ability that God gave me. Before that I wanted to preach as with the ability that God gave somebody else."

I was with him a great deal in the early years of his work in the service of churches, and for some time we served the same church, Utica, each visiting her once in two months. There was never a jar between us. For many years he and brother D. M. Vail have been much together, and have been true yokefellows. I know that brother Vail counts him to have been a great blessing and comfort to him, and I hope he will write concerning him as his mind may be led. It will be good for the saints to read.

I will close with some extracts from his last letters to me.

MAY 25, 1898.

"I WILL not enter into a minute detail of my long illness, but just say, I was taken in February with severe heart trouble, which has continued days and nights till now, so work I cannot. Have not been able to go abroad to any appointments. The first of March I spoke

here at Otego, which was my last public speaking. I have a good doctor, with the best of nursing by my wife, and other dear, good friends. Scarcely a day passes but I see the faces of some of God's dear ones. I do not feel as I would, but will say I am not left comfortless, but have now and then a taste of that great and pure river of the water of life. I cannot read, write, talk or hear talking, only a few minutes at a time. I am aware that my ailments are incurable, and that my stay here may be very brief; and while I say this, I will say that I am not terrified or horrified with tormenting doubts and fears, but have some evidence that 'born I am, and born of God.' If so, all is well. We all as one ask you to be with us on the first Saturday and Sunday in July. Brother Vail is to be here the second Sunday in June. If it was the will of God I should be much gratified to meet you at the Delaware Association, but as I cannot, please give my best wishes to them all. Also tell them, wretched and sinful as I am, that I have not forgotten to love and greatly esteem Old School Baptists."

AUGUST 9, 1898.

"My old title is the same as it ever has been, 'less than nothing, and vanity.' I am in better health than when you were here, but whether it will prove to be anything lasting or not remains to be told. My appetite is good, and I sleep well, but O, so very weak. I went to hear brother Vail, who was with us Saturday and Sunday, and as it pleased the Lord to fill the earthen vessel, it was a rich feast to my soul, so I could well afford to bear the much weariness to the flesh that I felt. I feel a great anxiety as to the churches I have been serving. Foolish thing that I am, to thus worry, just as though the great God who

rules all things would fail to see all their needs supplied without my help. I hope you can go to Kingwood soon, as they are very anxious to keep up their meetings. It was a blessed season with us all when you and sister Durand were with us the first Saturday and Sunday in July. I hope you can do so again."

NOVEMBER 25, 1898.

"My hand is so unsteady I can only write a few minutes, and then rest. I am a poor, useless thing, and wonder that I am spared till now, for 'with me 'tis little else but night,' and I spend my years as a tale that is told. But I am not left altogether desolate. I try to read a little, and a few days ago as I was reading the second chapter of Hosea, I could call each promise mine. Please read it and preach about it.

Brother Vail comes here first Sundays, and will do so till my health is better. I am glad you and brother Vail can go everywhere preaching the word."

The last time I saw brother Bundy in life was at the two days meeting the last of September. He was present all of the time, and took the lead in singing, and greatly enjoyed the occasion. My last letter from him is dated,

DECEMBER 24, 1898.

VERY DEAR BROTHER:—For a long time I have thought I would write you, but can only write a few lines, and then stop on account of the weakness of my nerves. I am dragging around about as usual, except that I cough and raise wonderfully, so that I can sleep but little. I have come to believe that the Lord has no more use for me as a preacher. I feel quite sure this is my last illness. How soon the scene will close the Lord only can tell. I do not talk much about my afflictions to any one, for I know they cannot bear them for me, nor die in my



stead. But to think my going around among the churches as formerly is done with, I do feel very sad. And as I hear of yourself and others going as I once did, I think surely you are favored of the Lord, and I hope you may by grace appreciate the blessing more than I did.

I have from my first meeting with you felt an unbroken fellowship with you, and many times I have wondered you ever could take me in your heart, as one born of God. But I will ask this favor, that I may love you still during the remnant of my days. Brother Vail has arranged to meet with us the first Sunday, so we have service as usual. When I go it is very little I say. My wife and sister Emily Brown are in good health, with plenty to do. How are all your family? Does sister Durand intend going south? How is sister Bessie and the dear girls? Give them a Christmas kiss for me. All send love in the Lord. Send me a line when you can.

Yours in steadfast fellowship,

BALAS.

Here I close these remiunscences for the present.

So softly and quietly his breathing failed that it could hardly be known when he passed away. As he lay ready for burial how like one asleep he appeared. "Blessed sleep, from which none ever wake to weep."

SILAS H. DURAND.

MARSHALL, Minn., May 11, 1899.

JAMES M. TRUE—DEAR BROTHER:—It is with fear and trembling I make the attempt to write you, but the love I have for the truth's sake gives me courage to make the attempt. I well know that I cannot say the least thing that will interest you, but I have had a desire to write to you ever since you spoke of

meeting us in Iowa, that I cannot get rid of. Why is it? One thing, I found you firm in Bible truth; you feared not man, but God. When you came into the house you took a back seat. I asked a lady who that was, and said, He looks like a minister. She said she did not know. Soon Mr. Patterson came in, and I asked him, and he said, "It is Elder True." Then I knew you could preach, for I had read your writings, and you did preach, and I felt with one of old, I could not say if I was in the body or out of the body, for I had left a land of famine; not of bread or of water, but of the preaching of the word of God, and I enjoyed the feast.

JUNE 5, 1899.

Dear brother, you will see by dates that it is a long time since I commenced this letter, but I feel very sad, and must speak to some one, and my heart seems to turn to you. The 28th of May a messenger from God came and called our dear little grandson, Charles H. Patterson, home. He would have been five years old the 21st of August, if he had lived, but he sleeps in Jesus, blessed sleep, from which none ever wake to weep. It is the first death that has been in the house where we lived since 1841. We lost a son, our first born, which left an aching void this world can never fill.

We have no preaching only the SIGNS, which is good, and we enjoy it very much. I think if we could hear such a sermon as was preached when our babe died, my heart would have been comforted. That was a gospel sermon, from a Baptist, and the text was, "Shall not the Judge of all the earth do right?" It was a powerful sermon. It come from the heart, and reached the heart, and made me feel to say, Keep still, and know that the Lord is God, and will do all things well. Dear



brother, I feel that if I am a child of God, I am the least of all, and as I grow old I get no better. Now I will ask a favor of you, Will you write your views on Isaiah xxxiii. 20, and send it by putting it in the SIGNS?

I will close my poor letter by asking you to remember us at the throne of grace when it is well with you. I have not written as I intended to.

From a poor sinner, saved by grace, if saved. Mr. Patterson joins me in sending love to you and yours.

PARTHENIA PATTERSON.

N. B.—I would not try to write, but I love a letter from others.

R E P L Y .

“Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.”—Isaiah xxxiii. 20.

Having had the privilege of meeting brother and sister Patterson, some years since, it seems that the sister still holds me in memory, and has now made a very reasonable request for some of the views entertained on the above language of the great prophet Isaiah. I can in truth say to our dear sister that I fully realize the fact that I “only see through a glass darkly,” but “such as I have give unto thee.”

This wonderful prophet has spoken, it seems to us, more clearly than most of the others, of coming events. Here it has seemed to my mind he is calling attention to what John saw coming down out of heaven, and styles it “The bride, the Lamb’s wife.” The first of this chapter is speaking of God’s judgments against the enemies of his church, then turning to the believers asks the question, “Who among us shall dwell with the devouring fire?” He then proceeds

to tell who shall: “He that walketh righteously, and speaketh uprightly,” &c. Coming on down a little further he says, “Thine eyes shall see the King in his beauty: \* \* \* Thou shalt not see a fierce people; a people of deeper speech than thou canst perceive.”

It seems to us that our sister has clearly set forth in her letter that she is one that has seen “the King in his beauty,” and that she can understand the speech of the ones that make up this city that the prophet says, “Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.” This comports with what Daniel said about this kingdom, that the God of heaven should set up, and that should stand forever, and is the same kingdom of which Jesus spake when he said to Nicodemus, “Verily, verily I say unto thee, Except a man be born again he cannot see the kingdom of God.” After the new birth, or when one has been born again, they can understand the words of Isaiah, and can thenceforth “Look upon Zion, the city of our solemnities,” and can rest in that city, and realize that “there the glorious Lord is unto us a place of broad rivers and streams.” They can also say, “The Lord is our Lawgiver, the Lord is our King, he will save us.” With the poet they can then sing,

“I love thy kingdom, Lord,  
The house of thine abode;  
The church our blest Redeemer saved  
With his own precious blood.”

David said, “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.”

Our sister has spoken of not hearing the truth proclaimed of late, yet she gives evidence of what Isaiah said in the the thirty-fifth chapter, "The wilderness, and the solitary place, shall be glad for them; and the desert shall rejoice, and blossom as the rose." She is enabled by her writing to "Strengthen ye the weak hands, and confirm the feeble knees." She is thus seeing "Jerusalem a quiet habitation."

These are some of my notions of this city. It is here we enjoy what the prophet spoke of about this city, but the fullness of all awaits the redeemed of the Lord when life's turmoils are over, and you, my sister, shall see the King in his beauty.

Kindly submitted by

JAMES M. TRUE.

KANSAS, ILL., June 13, 1899.

WOODSTOCK, Mich., January 9, 1899.

EDITORS OF THE SIGNS, AND TO THE SCATTERED OF THE FLOCK WHEREVER THEY MAY BE, BELOVED FOR THE TRUTH'S SAKE:—This afternoon I am reminded that one more year has passed into the great unknown since I last sent you my little list and remittance, together with a few lines to the kindred in a blessed hope. Dear brethren and sisters, I hope that God, who is great and terrible, will remember his dear ones in mercy, and shed abroad his love and boundless grace in our cold and lifeless hearts, and that I may for a short space of time forget the weakness of the flesh, and have a little talk with those who are dear in the kingdom and patience of the dear Savior, even Jesus, the sinner's friend. It seems to me a great thing for such an one as I, in my great weakness, to call such dear precious ones, brother or sister in Christ, and it is still greater to be called such by

them. But, dear ones, we read in the will and testament of the dear Savior, that "We know that we have passed from death unto life, because we love the brethren." It also says, "Beloved, let us love one another: for love is of God." So, dear, tried, poor, weak and halting ones, if we love it is of God. And because of this I do hope for life and salvation beyond this sorrowing vale of tears, hoping that Jesus, the Son of God, did love poor unworthy me everlastingly, or ever the earth was, even before the foundation of the world. We read that he should be called by the name Jesus, because he should save his people from their sins. Dearly beloved, my only hope is in this, that Jesus did bear the sins of his people, his bride, in his own body on the tree. And when he gave me the evidence that this was done for me, and that my sins were pardoned, he at the same time, as I do hope, implanted the love of the called of my heavenly Father in my heart, and caused me to desire like Ruth, to live and to die with them; and it is the same at this present time. It is now more than forty-two years since I followed my dear Savior in the ordinance of baptism, in the month of November. O, what love did then possess my very being. Truly, "Jesus all the day long was my joy and my song," and love seemed to take the uppermost seat in my heart for a time, but alas, it was not for me to dwell in that wonderful light a great while. But in all my wanderings, trials, afflictions, sorrows and the evils of my wretched, wandering heart, he as I hope, has been my support. Dear ones, I pray that I may love such a dear and abiding friend as Jesus has been to me. As dear Elder True says, May he cause that the dear brethren shall not fall out by the way.

It is a rugged way, and sin is in the world, and we have to do with the world, therefore let us be forbearing, let us not make a brother an offender for a word, but love one another as he has loved us, and live in hope of a better home beyond this vale of tears, where we shall unite in one grand and unbroken strain, saying, "Not unto us, not unto us, but unto thy name be all the glory forever." We shall there cast all our crowns at his feet, and be forever with the Lord. May this be my happy lot, and may I ever while I live contend earnestly for the faith, that he alone is the Savior, and that he alone gives the faith that saves in this sin-cursed world. May I ever look unto Jesus the great and eternal author of our faith.

"Keep me from a proud appearance  
In whate'er I say or do,  
Fill me with divine forbearance,  
Then how happy I shall be."

I am less than the least of all,

M. P. LEWIS.

OXFORD, N. Y., May 14, 1899.

ELDER F. A. CHICK—DEAR BROTHER:—I feel that I am hardly worthy to call you by that name, but O, how good that name, brother or sister, sounds to me. It means so much. How hard it has been in years past for me to keep from saying brother or sister to some dear old Baptists when I would meet them. I had such a feeling of love for them in years before it was my privilege to unite with the church. None but those who have felt the same can understand it.

I have felt so many times that I would like to write to you again, but when I would sit down to do so, it seemed that I could not think of what I wanted to say. I do so much enjoy reading in the SIGNS your writings, as well as all the rest. The communications in the SIGNS contain

all the preaching I have heard since I came from Hopewell, N. J., last September. There are times when I get very hungry, and it seems that I can hardly wait for a way to be opened for me to hear the gospel preached again, but the time will come when the Lord sees fit. Just as our heavenly Father has ordered it, so shall it be, and I must wait. How can any one say there is no God? But he has not yet shown them what vile, wicked sinners they are. No one could say there is no God, had they seen that, and felt the burden of sin. I would so much like to be with you all, this summer, but I do not expect to, but then I did not expect to go when I did last summer, and was baptized. I had hoped that when the time came, if it ever did, that I could unite with any church, it might be the church at Hopewell, where I first listened to the gospel, or that which I believed to be true preaching. I wish that I could write to you and express my feelings, but it seems when I get a letter finished, it is not at all as I wanted to write. I hope that you will pardon all mistakes. I write in my own feeble way. It seems that if I could see you, I should have so much to say to you. I think of so many of you who meet together on Sunday morning, and wonder why I am deprived of meeting with you so long. Then I think that I am too unworthy, too wicked and hardened a sinner to be among you, whom I esteem so highly. Then again, I feel that the Lord is good, and has bestowed so many good things upon me, and then I find myself singing, "Praise God from whom all blessings flow."

If you feel like writing to me some time, I would so much like to receive a letter. The one I received from you before, was such a comfort to me. I often read it again. I ought not to bur-

den you with my trials, as you have enough to do. I had hoped to have gotten to Otego ere this, to the meeting, but it is a long distance, and my health would not permit of my going this past winter, but I hope to get there this summer, if the Lord will. How much I turn to hymns numbers 691 and 692. Many times they are comforting to me. In this world we must have trials, temptations, doubts and fears, wants and losses, crosses, groans and tears, but these will, through the grace of God our friend, in everlasting triumphs end.

If I have written anything amiss please tell me. Please remember me to all the household of faith, they are with me in my thoughts, if not in person. This beautiful world has lost its charms for me long ago.

With love to all the brethren and sisters, I remain your unworthy sister,  
MRS. E. S. BREWSTER.

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### CORRESPONDING LETTERS.

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*The Warwick Old School Baptist Association, in session with the church at Middletown, Orange Co., N. Y., June 7th, 8th and 9th, 1899, to the associations and meetings with which we are in correspondence.*

According to the will and pleasure of God, it is our privilege to once more address you in annual greeting, with assurances of unabated love and fellowship. Our Association has been well attended. Not only has there been large representation by the churches composing the Association, but many of your ministers and messengers it has been our pleasure to meet again.

Peace and prosperity reigns in all our churches, to the praise of the glory of God's grace.

The preaching has been rich and profitable; your ministers proclaiming in certain sound the unsearchable riches of grace in Christ Jesus, our Lord.

We appreciate the coming of your messengers, and earnestly desire, and request, the continuance of your correspondence, both by letter and messengers.

The proceedings of this meeting are related in our Minutes, of which we send you copies.

Our next annual meeting is appointed with the church at Warwick, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June, 1900, when we hope to again receive your messages of love and fellowship.

WM. L. BEEBE, Moderator.  
JOHN MCCONNELL, Clerk.

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### EDITORIAL NOTICES.

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#### PRICE STILL FARTHER REDUCED.

ON last page of cover will be found the announcement of the closing out of the books of "Editorials" at less than cost. These books originally sold for \$2.30 a volume, and thousands of copies have been sold at that price, but to close them out we now offer them at the following prices: First volume, \$1.50; Second volume, \$1.00; Both volumes ordered at the same time, \$2.00. Each volume contains the same number of pages, and is bound in cloth, but as many have already purchased the first volume, we will supply them the second volume for \$1.00.

Our supply is limited, and we advise those wishing to procure the books, to send in their order early, before they are gone.

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#### HOW IS YOUR SUBSCRIPTION ?

WILL all who read this look at the date next to their name, on little pink slip, and if in arrears make us a remittance ?

## CIRCULAR LETTERS.

*The Warwick Old School Baptist Association, in session with the Middletown & Wallkill Church, June 7th, 8th and 9th, 1899, to the churches of which this meeting is composed, sends salutation with love in the Lord.*

DEARLY BELOVED FELLOW-PILGRIMS :

—Since the privilege of meeting together, according to our annual appointment, has been once more afforded us, we would express our appreciation of the great favor, by complying with the custom established by our fathers, of addressing you in an epistle of love and fellowship.

No more important subject can engage our attention than the consideration of the commandments of the Lord, as left on record for the guidance of his followers in their pilgrimage through this wilderness. While the law of his divine kingdom is not like that of Sinai, graven on tables of stone, but written in the fleshly tables of the heart, so deceitful are the devices of the adversary, that the followers of Jesus continually need the guidance of inspired testimony, to save them from mistaking the suggestions of their own carnal wisdom for the direction of their infallible Teacher, the Spirit of truth. For their benefit God has given the record of his revealed word. The saints can never find any other safe rule for their faith and practice. They are perfect, thoroughly furnished unto all good works in the Scriptures, which are given by inspiration of God; they are never safe in following any other guide. The commandments of their King are the perfect law of liberty to them, because God works in them both to will and to do of his good pleasure. This law can be appropriated by no other people; nor can its precepts be obeyed by any others except such as are led by the

love of holiness, which is wrought in the saints by the Spirit of truth. None can even desire to be guided by this divine rule unless they are led by the Spirit of God. All such are the sons of God. They are not of the world, even as their Lord and King is not of the world. Therefore, they have need of a law which is adapted to their peculiar character, and to the relation which they bear to their King and to each other. Such a law is given them; and it is not only recorded in the Scriptures of revealed truth, but it is indelibly written by the Spirit of God in the heart of every subject of electing love. They have no more delightful privilege than obedience to this divine law. This is the seal of the Spirit by which the children of this kingdom are identified. If any man have not this Spirit he is not one of the manifested children of God. If he hungers and thirsts after that perfect righteousness which is seen in Christ Jesus, then it is certain that he is led by the Spirit of God; and all such are already sons of God. But while they continue in this earthly state they can never attain strength to withstand the temptations with which their cunning adversary challenges the reality of the evidence which sustains their hope. No age and no amount of experience can develop such ability in those who must ever be "little children" until they are released from the body of this death. The grace of our Lord has provided for his little ones the record of inspiration, by which they are to try every suggestion of their own hearts; they are always safe in accepting anything which is in accordance with this test; and they are never at liberty to yield obedience to any other rule. However innocent may be the appearance of any departure from this guide, it is re-

bellion against their Lord when the saints forsake his law. Only in keeping his commandments can they manifest their love to him. Every departure from this law is a declaration that they will not have him to rule over them. When they keep his commandments they declare their love to him more emphatically than words can express it. This is not more manifest testimony to others than it is to themselves. No evidence can so effectually silence the accusations of the adversary as that perfect love which casts out fear, and which is the fulfilling of the law. This is the witness which abides in those who are sealed by the Spirit of truth as heirs of God and joint-heirs with Christ. It is therefore of the utmost importance to every one who hopes in the salvation of God to examine himself carefully for the assurance of this unmistakable evidence

It is common for the adversary to accuse those whom he would annoy, suggesting that it cannot be that the saints find anything in them to attract the holy love, which is the fruit of the Spirit in those who are born of God. They are ready to confess that this is true; and then they are easily persuaded that they have no right to hope in Christ. But the Spirit of truth delivers them from the power of their accuser, showing them that they are not manifested as children of God by the love which others may have for them, but by the love which flows out from their own hearts to those in whom they see the image of Christ. That divine fruit of the Spirit can never be produced by the carnal mind, which is enmity against God; neither can it spring from the natural heart, which is deceitful above all things, and desperately wicked. Hence, the Lord says, "A new commandment I give unto you, That ye love one

another; as I have loved you, that ye also love one another. By this shall all (men) know that ye are my disciples, if ye have love one to another."—John xiii. 34, 35. This truth is of infinite importance to the saints. Nothing can be compared to it. The supplied word (men) does not belong in the text; neither do all men know the saints as the disciples of Jesus; but the evidence is precious to the tried subjects of divine grace, because they are often brought so low that they can claim no other satisfactory ground of hope. Then it is certain that wherever this holy principle is found, it must be the fruit of the Spirit, by which every heir of salvation is sealed. None can counterfeit this divine seal; neither is it possible that there is any mistake in the application of it to those who are chosen of God unto eternal glory by the grace which is revealed through the redemption that is in Christ Jesus. Every one of them is called with a holy calling, which is always effectual; and that calling is definite and exclusive as that word which brought the dead Lazarus from the grave. The only voice which can speak that life-giving word, is the same omnipotent voice of Jesus, which commanded the light to shine out of darkness, and by which the universe is still sustained. This is indeed a holy calling.

The effect of this truth upon those who hear it makes manifest their true character and condition before God. While those who are destitute of the Spirit of holiness, and who love not the truth, profess to find in it encouragement to continue in sin, to those who have received the love of the truth it is the highest and strongest motive for endeavoring to attain unto righteousness. Instead of their seeking encouragement for continuing in sin, they long to be free

from its hated power, under which they constantly groan as unwilling captives. They have had more than their fill of sin, and need not the terror of a fiery law to constrain them to flee from its dreadful dominion. To those who love righteousness, the service of sin is itself torment and death. They know by experience the terrible power of the sorrows of death and the pains of hell, which they have endured from the oppression of sin dwelling in their members. Every sinner who has this knowledge, must long for deliverance from the bondage of corruption; and this is inseparable from the hunger and thirst after righteousness, which identifies those whom our Lord has pronounced already blessed. This is the mark which seals those who are called with a holy calling, and "kept by the power of God through faith unto salvation, ready to be revealed in the last time." Until that power shall fail not one of them can be destroyed. To them Jesus says, "Because I live, ye shall live also."

These chosen subjects of electing love are not immediately translated into the perfect glory of that inheritance which is reserved in heaven for them. As joint-heirs with Christ it is given them to know the fellowship of his sufferings in this present world. So he assures them, "In the world ye shall have tribulation." This is the earnest of their inheritance with him in that glory which he had with the Father before the world was. If they suffer with him they shall certainly also reign with him. Not only must they reign with him in eternal glory, but in every conflict during their sojourn in this world of sin and sorrow they must receive the victory from their victorious Leader. This is the present help which they find in every trouble. Their salvation in

eternal glory is secured in Christ Jesus without any aid from their own sufferings or works of righteousness. That salvation was complete when Jesus said, "It is finished; and he bowed his head, and gave up the ghost." Nothing can ever be added to that perfect work of the Redeemer. But it is given to the subjects of his grace to know by personal experience the fellowship of the sufferings of Christ through which he was made perfect as their Redeemer. In this experience they must feel the pain of the exceeding sinfulness of sin in themselves. This they could not feel while enjoying the light of the presence of their Lord. They must endure this dreadful agony while he hides his face from them. Yet the loving Jesus has provided comfort for the tried ones even in their darkness and desolation. He has prayed for them, and he never prayed in vain. In that wonderful prayer recorded in the seventeenth chapter of John, there is provision of strong consolation for them that are in any trouble. They have ample compensation for all their afflictions in this sweet assurance of the unfailing consolations of the gospel of peace. Their very sufferings are more precious than all the best joys the world can give. Even the pain of mourning the absence of the light of the countenance of their Lord must confirm their love to him. This can only originate in the eternal fountain of that great love with which he loved his people before the worlds were made. Hence the conclusion is unavoidable that this very mourning on account of the hiding of the face of the Redeemer gives the most perfect proof that the mourner is led by the Spirit of God, and is born of God. In this manner the afflicted and poor people of God are made to find comfort in their deepest trials. Their mourning is not



taken away to give place to joy, but their Lord has turned their mourning into joy. He comforts them, and makes them rejoice in the enduring of all their sorrow. Thus he gives the oil of joy for mourning, the garment of praise for the spirit of heaviness, and comforts all that mourn.

The most serious question for each of us to consider is, Am I a mourner in the sense of the inspired testimony? Certainly none can claim this character unless they have found themselves poor and needy. Those who have all the righteousness they desire are not interested in the assurance of comfort to the destitute. They are not mourners. They have no occasion to mourn, since they are not conscious of the need of more righteousness than they have power to render. But those who have found all their own righteousnesses to be but filthy rags, who have labored in vain to clothe themselves with a righteousness which will endure the searching scrutiny of divine justice, must recognize in the description given by inspiration that their own name is written in unmistakable and definite terms. Each of them knows himself to be the chief of sinners in the sight of the law of God, and this consciousness makes him most bitterly to mourn in utter hopelessness. This is the character to whom the gospel of the grace of God brings salvation.

Since it is manifest that to such helpless sinners there can be no salvation but in the sovereign grace of God, it becomes those who hope in that grace to remember that they are not their own, but are bought with the unspeakable price of the precious blood of the Son of God. This is the principle upon which they are exhorted to walk in newness of life. The Spirit of Christ dwells in them, and they can never be satisfied in any other walk

but that which is following Jesus. Their carnal mind often beguiles them into walking after the flesh, but they never fail to find in that path the thorns and thistles which are the fruit of the ground which was cursed for the sake of the man who had sinned. To them this is tribulation and sorrow, because they are sick of the working of that same principle of sin in their members. Only in denying the ungodliness which they find working in their members, can they have any hope of comfort. Hence, their peace results from constant wrestling against the evil of their own hearts; their joy is found in sorrow for sin; their victory in being completely overcome by the power of Christ reigning in them, and their only perfect rest in constant warfare against the combined powers of the world, and the flesh, and the devil. In this way only do they follow their Lord whithersoever he goes. It is not wonderful that carnal selfishness never can choose to follow Jesus in this cross bearing way. To the chosen disciples of our Lord it appears that there must be an easier way of following him. Yet when they have suffered according to the will of God, they are always made to acknowledge that the Lord has brought them by the right way.

Brethren, the time is short; the Lord is at hand; it is of little moment what may be our condition here in this transitory world. May we have grace that we may pass the time of our sojourning here in the fear of the Lord, which is the beginning of wisdom, and to hate evil; denying ungodliness and worldly lusts, let us live soberly, righteously and godly in this present evil world. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one an-



other with a pure heart fervently."  
 "Finally, brethren, farewell. Be perfect,  
 be of good comfort, be of one mind, live  
 in peace; and the God of love and peace  
 shall be with you."

WM. L. BEEBE, Moderator.  
 JOHN MCCONNELL, Clerk.

POETRY.

TEACH ME HOW TO LIVE.

TEACH me that difficult lesson, how to live,  
 To serve thee in the darkest paths of life;  
 Arm me for the conflict now, fresh vigor give,  
 And make me more than conqueror in the strife.

Teach me that I live thy purpose to fulfill,  
 Bright to thy glory let my taper shine.  
 Each day renew and remold this stubborn will,  
 And close around thee my heart's affections twine.

Teach me to live for self and sin no more,  
 But to redeem the time remaining to me yet,  
 And not my own pleasure seek as once before,  
 Wasting precious hours to my vain regret.

Teach me to live; no idler let me be,  
 But in thy service, my heart and hand employ,  
 Prepared to do thy bidding cheerfully,  
 Be this my highest and my holiest joy.

Teach me to live, my daily cross to bear;  
 Not murmuring, though I bend beneath the load;  
 Only be near me, let me feel thee near,  
 Thy smile sheds gladness on the darkest road.

Teach me to live and lose myself in thee,  
 Looking from earth and earthly things away;  
 Let me not falter, but untiringly  
 Press on, and find new strength each day.

Teach me to live with kindly words for all,  
 Wearing no cold repulsive brow of gloom;  
 Waiting with cheerful patience, till thy call  
 Summons my spirit to its heavenly home.

SODDY, Tenn., March 26, 1899.

DEAR BROTHER:—Recently I found the inclosed  
 lines, when I was disposed to murmur, they came as  
 a support to me. I do not know who wrote them,  
 but I will send them to the SIGNS, hoping that others  
 may find comfort in an experience of their desires put  
 in rhyme, as I did, under trying circumstances. I  
 leave these lines for you to make the disposition of  
 that you deem best.

I remain, as I trust, your brother,  
 T. D. WALKER.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1899.

Entered in the Middletown, N. Y., Post Office as  
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EDITORS:

F. A. Chick, Hopewell, N. J.  
 B. L. Beebe, Middletown, N. Y.

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 dressed, and money orders made payable, to  
 GILBERT BEEBE'S SON,  
 Middletown, Orange Co., N. Y.

I TIMOTHY IV. 12; TITUS II. 15.

"LET no man despise thy youth." "Let no man  
 despise thee."

These words, together with the charac-  
 ter and work of those who are called to  
 the ministry of the word, have been much  
 in our mind of late. Together with these  
 reflections we have also had our attention  
 called to the relation which in general  
 exists between the church, and those  
 whom she has called to fill any office of  
 usefulness and trust, in her borders.  
 These are certainly important things to  
 consider, and in suggesting some thoughts  
 for the readers of the SIGNS, concerning  
 them, we do not feel at all qualified to  
 thus speak, because we can do no more  
 than to put the brethren in remembrance  
 of the things which seem so important.  
 Not very much has been said of late in  
 our pages upon these important things,  
 and so it may be well to now call atten-  
 tion to them. While we desire to speak  
 especially of the ministry of the word,  
 yet we desire also to present some things  
 which are as applicable to deacons and  
 all other offices in the house of God, as to  
 the ministry.

First, it does not need any argument to  
 prove that the first and the great qualifi-  
 cation for any office in the church is, that

those who are called thereto shall be gracious men. They must be possessed of the Spirit, and show the work of the Spirit, to become members of the church at all. This they must possess in common with all who become members of the church. But while this is so, we are led to conclude from the narrative given in the Acts, when seven men were chosen to serve tables, or to look out for the temporal interests of the church, and from the description of bishops and deacons, given in the epistles of Timothy, and the epistle of Titus, that those who fill these offices must possess a special measure of devotedness to the cause, and must be in a special sense examples in all that pertains to the followers of the Lord. In a special sense they must be full of the Holy Ghost. Special interests are committed to them, and it is theirs to care for the well being of their brethren. To the Elders is committed the word of God for instruction and counsel, while to the deacons is committed the care of the temporal things, which must be attended to in all churches of the Lord. These things are all of great importance. They ought to be used wisely, to avoid scandal or reproach from any source.

While it is true of all who are members of the church, that they ought to be spiritually minded, having the welfare of the cause in general, and of their brethren in particular, at heart, and that they all "Must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word," which they have been taught, that thus gainsayers may be convinced, yet the apostle speaks of these things as being essential to those who

are to be Elders and deacons in the churches. We know of no Bible rule which will allow of any departure from any or all these things by any one, but yet departure from them in those who occupy public positions in the church, will be fraught with more evil, and will bring greater reproach upon the cause of God and truth. The Elders are exhorted to be ensamples to the flock. It is a solemn truth, that to preach or teach the word of truth will have but little weight if there be not a corresponding soberness and gravity of life in him who preaches the word. It is a shame, when it can be said of any man, as it has been said of some, "When he is in the pulpit he ought never to come out of it, and when he is out of the pulpit he ought never to go in." A man cannot become a good minister of Jesus Christ unless his manner of life be such as will show that he has been with the Lord, and has learned his meekness and lowliness of life in such a way as to show the fruit of it in his own daily conversation. Those who are chosen to the offices of the church are men of like passions with others, and all have their weaknesses and faults, and none are, or can be perfect, any more than can the rest of the church, yet if the word of God dwell in them richly, there will be a solemnity in their hearts, and the greatness of the work will have an effect upon them to cause sobriety of life, and manner, and speech, so that others seeing the fruit of their faith in them, will be glad to listen to them, and to commit to them the things which need attention in the kingdom of God. If any are made to feel their littleness, and insufficiency, and lack of all good, it will be those who are set apart to any office in the church, by the Spirit of God. If such are to serve the church, the Lord will first give them

the spirit of a servant, and that is most surely not a spirit of boasting, or self exaltation. No man can truly serve his brethren if in any way he thinks himself better than they. It is only as one gets down at the feet of his brethren in spirit, that he can wash their feet. A spirit of lordship, or of ruling, will cut one off always from rendering any true service. The spirit of service is the one thing needful. If this spirit be in the heart, it will show itself in some way. To be an Elder or a deacon, in any true sense of the words, means the putting away of all pride and vain glory, and the possession of a meek, quiet and humble spirit. No wonder the apostle asks, "And who is sufficient for these things?" The Spirit of God alone can bestow these essential qualifications, and cause them to appear in the words and deeds of any one. The true servant of God will have an anxiety concerning what manner of spirit he is of, that will be equal, at least, to the anxiety which he will feel concerning the truth which he shall preach, or the performance of any duty which may devolve upon him. Emphatically, we cannot agree with the assertion of one who was once with us, but who has long since gone out from us, that we are to be concerned only with the truth that we preach, and that we need not be primarily anxious about the spirit in which it is preached. It seems equally as important that there be no dead flies in the ointment of the apothecary, as that the ointment be properly compounded, since the dead flies will spoil the ointment, be it never so carefully compounded. In the word not only are the servants of God commanded to serve, but the spirit of the service is made equally prominent. The service may be arduous and long, and yet he who has thus served may be last in the judgment

of the spirit, because of his self-seeking, or pride, or desire for reward, or vain glory. The spirit of lordship, no matter how long or hard the service may have been, ruins it all, and makes the doer of small account in the kingdom, while some who have been in the vineyard but for a short time, and who have seemed to themselves to be of but little use, by their humility and lowliness of heart and mind, are counted first in the kingdom.

From these considerations it will be apparent that the apostle in thus addressing Timothy and Titus, "Let no man despise thy youth." "Let no man despise thee," does not mean it in any personal sense. That is, he does not mean anything contrary to the meekness and lowliness enjoined, as has been seen elsewhere. He is here, as it seems to us, not speaking of the personal esteem of men to these servants of God as men, but of the office to which God has called them, and which had been recognized by their brethren as belonging to them. There is a difference in the manner in which we should regard the aged and the young, considered as the members of the body, which is recognized elsewhere by the apostles. There is a difference in the treatment which we should show to those of different ages. While the young are to be rebuked as brethren, the aged are to be entreated as fathers. But here the apostle considers the office of a bishop or Elder, to which these young men had been called of God. The office is to be regarded for its own sake. The men who are called to it may possess weaknesses which all their brethren may be cognizant of, just as they are aware of the weaknesses of other brethren, but yet this does not detract from the obligation of the church to respect the dignity which God has placed upon the office itself.

It is in regard to the office of an Elder, and pastor, that the words are used, "Let no man despise thee," or thy youth. There were no doubt in the churches then, members who were aged, and who were deeply taught in the truth, and who were to be regarded with warm affection and reverence, as humble followers of the Lamb, yet these were not to be allowed to look down upon the office to which Timothy and Titus had been called. The word "despise" has the signification of "looking down upon." God had called these men to the ministry; he had conferred upon them the gifts needful to this work; they had made proof of their ministry. This had received the official approval and sanction of the apostles, and of the church itself. These men were not in the office because they had thrust themselves into it, and had urged themselves upon their brethren, as pastors or teachers. They were men like other men, and yet God had seen fit to commit the word of God to them, and to call them to be overseers of the flock. This must now be recognized by all. God had committed to them interests and responsibilities which no one must seek to belittle or despise, and which they themselves must not forsake or lay down. In their work as pastors, or teachers, or undershepherds, presenting the word of God, and calling attention to the order of the church, they must not yield one jot or tittle of the authority conferred upon them. They have no right to do so. To do so would be to sin against God; it would be to be traitor to their high calling, and to the kingdom of God. If any should say, O, these men are but young, and we who are older have the right to refuse to receive their teachings, and to rebel at their rule as overseers, and to not regard their presentation of the word

of God, then Paul says plainly that they are not to yield at all upon any such ground.

This does not mean that they are to be heady and high minded, or to seek to be lords over the flock; they are but helpers, and comforters, and ensamples, but it does mean that the church is to give them due reverence as the ministers of God, whom God has sealed as such. If the servant of God thus called to the work realizes its great responsibility, it will make him sober, and thoughtful, and will put away lightness from his heart and life. He will study to show himself approved unto God, a workman that needeth not to be ashamed. As he presents the doctrine and order of the house, as he uses the admonitions of the word, as he ministers the word of consolation to the afflicted and distressed, he speaks not as a young man, or an old man, but as the servant of God called to this work. He is the minister of God to such as need the word which he brings. As he contends for the faith, though it be in weakness, and with feebleness, in the eyes of men, yet he is strong in the Lord. He may be weak in many ways, but the word which is committed unto him is not weak.

The church should never call one to the work of the ministry in any direction whatever, unless she is prepared to honor the gift, and respect him who bears it, as one called of God, and set apart to serve in his house. She should stay up his hands, which often grow weak and hang down in discouragement. Each and every member of the church has a deep responsibility in this matter. Each and every member may hurt the cause to some extent by the neglect of their duty in this matter. All sympathy should be shown to him who labors among them in

word and doctrine. He should be made to feel that each and every member has the good of the cause at heart. If he be the right kind of a servant he will not regard this as a personal compliment to him, but rather be strengthened by being made to feel that the cause which is so dear to him, and which has been committed to him, is also dear to his brethren. He will feel that they are anxious as well as he to see the doctrine and order of the house maintained. What a help such a state of things is to any servant of God, who is given to the work. As he labors faithfully among them, often he will see but little if any fruit of his labors, and he will perhaps feel that he has not been faithful to the interests committed to him. This will be all the more the case should it be true that he sees indifference toward the word of truth, and carelessness in the walk of his brethren. He will be apt to blame himself with it all, and to have great searchings of heart as to whether he has himself been faithful. Much of this he will feel in any event, but when any walk not close to the church he will feel this all the more. It is needful then that pastor and church walk hand in hand. It is needful not only that he give himself to them as their servant, but that they give themselves to each other, and to him as well. It is his, if he be a faithful pastor, to visit the afflicted and the sick, because they will want him as the bearer of heavenly messages to be with them, and it is theirs to also be careful at all other times, to show him that they love the word which he brings.

We do not know of any relation quite so near and dear as that which exists between a faithful pastor, and a spiritual and faithful people. Brethren do not, and cannot know, how anxiously one

who loves his people to whom he ministers, watches for evidence that his ministry is of benefit to them. Those seeking the way are upon his heart and mind, and he desires with great desire to see evidences that they are being led into light. If any are unruly, such a pastor will watch earnestly to obtain some signs that they are returning to the right way. He will yearn over them as a mother over her wandering child. Paul expresses all this and more when he says, "My little children, of whom I travail in birth again until Christ be formed in you," the hope of glory. No church can possibly know how deep and earnest are the desires of a pastor for them in every way. It is as Paul has expressed it, a kind of travailing in birth, that they may be delivered from all evil, and every false way. This experience the Lord has given him as a part of the qualification needful for him as a pastor. Let all the brethren then respect the office to which the Lord has called him. They are not respecting the man, but the office, and the Lord, who has appointed the office for their benefit. C.

#### AN IMPARTIAL INVESTIGATION OF

#### FREE WILL AND FREE MORAL AGENCY,

A pamphlet by Elder W. N. Tharp, of Liberty, Ind., a copy of which we have had the privilege of reading, is certainly a most able and conclusive refutation of the doctrine of Free Will and Free Moral Agency, which of late has been advocated by some of the periodicals claiming to be published in the interest of the Primitive Baptists. We advise our readers to send for it.

Single copy, one cent; twelve copies, ten cents. Send one or two cent stamps.

Address,

ELDER W. N. THARP.

LIBERTY, Ind.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### GALATIANS VI. 16.

"AND as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

Christians are not to be indolent or inactive. God has called them by his grace, quickened them by his Spirit, written his law in their hearts, and translated them from the power of darkness into the kingdom of his dear Son; and all this is done for them, not only to secure their ultimate happiness in the world of glory to which they are destined, but also that they should shew forth the praises of him who has loved them and given himself for them. To this end God has blessed them with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen them in him before the foundation of the world, that they should be holy and without blame before him in love. The apostolic benediction in our text is not pronounced on as many as stand still, but as many as walk according to a certain rule, to which we propose to call the attention of our readers presently.

The frequent admonitions addressed to the saints, in the New Testament, to be vigilant and active, plainly show that the saints of our God have a race set before them, which they are called upon to run, a warfare in which they are to fight, hardness which they are to endure as good soldiers, burdens to bear, and offices of love and kindness to perform in the house of God, all of which demand constant diligence and activity. It is certainly to be lamented that at this day many who seem to entertain a hope in Christ, who love God and who delight in the society of his people, relish the doctrine of salvation by grace alone, who

mourn when Zion mourns, and rejoice in her prosperity, and yet seem to feel but little if any conviction of the importance of the Savior's command, to take up their cross and follow him. It is true they are ready, in theory, to admit that it is both the duty and privilege of all heaven-born children, to walk in all the ordinances of the house of God, blamelessly, and to follow the footsteps of their Lord and Master in all his ordinances, but still indulge the idea that it is proper for them to remain inactive, because they feel impressed with a sense of their unworthiness, and because they are sometimes oppressed with gloomy doubts and dismal fears, in relation to their hope. Should all of the redeemed family of our God, who are subject to the like doubts and fears in relation to their personal interest in the blood and righteousness of our Lord Jesus Christ, take the same position, there would be very few, if any, left to walk according to the rule of our apostle. Those timid, tried, tempted children of God, who are thus excusing themselves from taking an active part with the saints, because of their sense of unworthiness, would not hesitate a moment to recognize all others who relate to them the same exercises, as the children of God. Indeed nothing short of these very exercises would be by them received in evidence. Should any, for instance, relate to them the very experience which they are so anxious to obtain for themselves, they could not fellowship it. Suppose one should come forward and say, "I have no doubts, no fears, I have no sense of unworthiness, I feel perfectly satisfied that I am worthy, and that all is right on my part;" the poor, self-abased, trembling lamb of the flock of Christ would reject such an experience as delusive and vain. And yet many of

them will excuse themselves from bearing the yoke of their dear Lord, because they have not the same exercises. It is certainly the case that many if not all of God's children will recognize in others, evidences which they condemn in themselves, and ask for themselves such evidences as they would at once condemn in others.

But, to return to the consideration of our text, "As many as walk." Although many may seem to stand still, our text implies that there are some that walk, and on them the peace and mercy of God is pronounced. But it is not only necessary that God's living children should walk, but it is still more important that they should walk correctly, uprightly, or according to the apostolic rule. Many may have a zeal which is not according to godliness. And the saints are commanded to withdraw themselves or turn away from every brother that walks disorderly. Not because they do not walk at all, but because they do not walk orderly. The feet of the ungodly are swift to shed blood, and many walk in forbidden paths, in a way that seems right unto a man, but the end of which are the ways of death. Some, in walking as described in the Scriptures, walk as those who go to the correction of the stocks, or as the young man of whom we read in the seventh chapter of Proverbs, who walked after the strange woman, not knowing that her house is the way to hell, leading down to the chambers of death. Some walk in the light of their own eyes, and of the sparks which they have themselves kindled, but from the hand of the Lord they shall lie down in sorrow.

As the apostle speaks of a rule by which the saints are to walk, how important it is that we search diligently for that rule. Where shall we find it?

Whatever may be said in favor or against the rules of morality or religion, which have been adopted by good men or bad men, we certainly have a right to consider all rules unsafe for us, which are not clearly laid down in the Scriptures of truth by divine authority. The Old School Baptists profess to take the New Testament as our only infallible rule of faith and practice in all matters relating to the kingdom of Christ. Of the correctness and infallibility of this rule there can be no doubt. "To the word and to the testimony: if they speak not according to this word, [which is our rule] it is because there is no light in them." "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." And as the Scriptures thoroughly furnish the man of God with a rule for every good work, no other rule can be required, as he has no other than good works to be engaged in, and it follows also that all works performed by any other rule, or not by the Scriptures, must be evil, as they cannot be good works. Many works of a religious pretension are reputed good by men of the present degenerate age, for which the Scriptures furnish neither rule nor authority. But the Scriptures reject all such as the works of darkness, the hidden things of dishonesty. How important it is that we work, as well as walk, according to the divine rule, since every man's work shall be tried so as by fire, and our God is a consuming fire. Nothing unauthorized by him will be accepted as obedience, or regarded as works of righteousness.

*(Concluded next number.)*



## ORDINATION.

## MINUTES

Of the council called by the Ebenezer Baptist church, of New York city, for the purpose of examining Deacon John McConnell, with a view to ordaining him to the full work of the gospel ministry.

The council convened Tuesday morning, 10 o'clock, June 6th, 1899, at the meeting place of the church, No. 226 West Fifty-eighth St., New York city.

Singing, hymn 855, (Beebe's Collection.)

Prayer by Elder Wm. Grafton, of Maryland.

Preaching by Elder E. Rittenhouse, of Delaware, from Acts xx. 28.

Elder Wm. L. Beebe was chosen Moderator, A. W. Rittenhouse, Clerk.

Churches and ministers invited to meet with the church in council responded as follows:

Middletown & Walkill—Elder H. C. Ker, pastor, brother Alfred Horton.

New Vernon—Elder H. C. Ker, pastor.

Warwick—Elder Wm. L. Beebe, pastor.

Salem (Philadelphia)—Elder Jos. N. Badger, pastor, deacons B. F. Coulter and Franklin Terry.

Southampton—Elder S. H. Durand, pastor, deacons Geo. W. Lefferts and C. B. Reeves, brethren Wm. Hobensack and Casper G. Fetter.

Kingwood—Brother O. R. Kugler.

Hopewell—Elder F. A. Chick, pastor, deacons Elijah Leigh and J. Blackwell, brethren A. S. Cook and Eugene Drake.

Elder D. M. Vail, Waverly, Pa.

Elder A. B. Francis, Delmar, Del.

Elder E. Rittenhouse, State Road, Del.

The Moderator extended a cordial invitation to the following ministers and brethren to seats with the council, which was accepted:

Elder Wm. Grafton, of Maryland.

Elder T. M. Poulson, of Virginia.

Elder L. H. Hardy, of North Carolina.

Elder John Clark and brother D. M. Leonard, of Gilboa church.

Brother P. M. Sherwood, of Welsh Tract church.

The Minutes of the regular church meeting, held May 7th, 1899, calling for the assembly of this council, were called for and read.

Moved and seconded, that the council proceed to examine the candidate. (Before putting the question the Moderator invited all brethren present, members of sister churches of our faith and order, to act with the council.) Question put, and carried affirmatively, without a dissenting vote.

Brother McConnell then related his experience as a subject of grace, and his exercises respecting the work of the ministry.

The examination proving satisfactory, it was moved and seconded that the council proceed with the ordination. Carried unanimously.

After an intermission of one hour the council reassembled, and a hymn was sung. The candidate was then presented, and ordination was imposed by the laying on of hands by the ministers present, Elder H. C. Ker speaking in prayer.

A solemn and impressive charge was delivered by Elder S. H. Durand, and the Moderator on behalf of the churches gave the right hand of fellowship to brother McConnell.

Hymn 613, (Beebe's Collection,) was sung, after which Elder S. H. Durand made some appropriate remarks, and the meeting closed with benediction by brother McConnell.

WM. L. BEEBE, Moderator.

A. W. RITTENHOUSE, Clerk.

## MEMORIAL.

(Warwick Association.)

We, as an Association, desire to record upon our Minutes this expression of esteem for our departed brother, Elder Balas Bundy, of Otego, N. Y., and of our sorrow at our great loss. He has for many years been well known in all the churches of this Association, having often visited them all as churches, and also having attended several sessions of this Association. No one has ever been held in higher esteem by us as a loving, tender brother, and as a faithful minister of the gospel of Jesus Christ. He was a lover of good men, and a humble follower of his Master. His ministry was clear and experimental, and for the comfort and upbuilding of the churches in their most holy faith. The grace of God was magnified in him in his daily life, and in all his ministry. We sorrow that we shall see his face no more among us. To the churches of his care, and to his bereaved family, we desire to extend our deepest sympathy, praying that the God of peace and grace may be their help and strength in this hour of sorrow.

WM. L. BEEBE, Moderator.

JOHN MCCONNELL, Clerk.

As it has been the will of God to remove from us the two deacons of our church, Hiram Horton, and Wm. Inman, and call them home to that eternal rest, it becomes us to bow in humble submission to his will, and may we acknowledge his right in all things.

Hiram Horton was appointed deacon Nov. 3d, 1845, and up to the time of his failing strength, which was due to his age, his desire was to always be present when the church met at her regular appointments, consequently he served them for nearly fifty-four years. And Wm. Inman, in the year of 1858, was also appointed deacon, and for forty years he served us as a faithful brother, and highly esteemed officer, desiring to perform that which the church seemed to require of him, with all patience and fidelity. And while it has been our privilege to meet with them so



many years, and enjoy their company and accept of their services, which we believe the Lord required of them, it becomes us now to be still and know that he is God. And may the peace of God, which passeth all understanding, richly abide in our hearts.

Done in behalf of the Middletown & Wallkill church, and of the Warwick Association, June 8th, 1899, at Middletown, N. Y.

WM. L. BEEBE, Moderator.

JOHN MCCONNELL, Clerk.

### OBITUARY NOTICES.

**Elder Balas Bundy** departed this life at his home in Otego, N. Y., at 4:30 a. m., May 29th, 1899, aged 71 years.

It was his request that I should prepare an obituary notice, but that I should not eulogize him. It is a sad task for me to undertake, but a work I could not do without speaking of him personally in the highest terms as a man in all the relations of this life, and as a brother in the church and a minister of the gospel, whose life from the time he received a hope was a life of deep and earnest devotion to the cause of truth. He was widely known by the brethren generally in the east, and in some parts of the west, where he went two or three times. There was but one opinion and one voice among all lovers of the truth who knew him, concerning the gift that was in him, that it was most rich and precious and valuable, and that it was constantly stirred up and in exercise for the comfort of the Lord's poor and afflicted people. He seldom wrote for publication, and but little privately, but most precious fruit was constantly falling from his lips, not alone when in the pulpit, but wherever and whenever he spoke, and it was evident to spiritual hearers that it was that fruit "of the lips" which the Lord creates. (Isa. lvii. 19.) Very many will read with deep interest what may be said concerning his life and experience. I will inclose a notice which appeared in the local paper of his town, in connection with what I have here written, in the obituary columns of the SIGNS, and I will write some by way of reminiscence for the other department as soon as I can.

The funeral was on Wednesday, May 31st, at 2 p. m. It was our dear brother's request that brother D. M. Vail, who has been serving the Otego church during his illness, should conduct the exercises, and preach, and that brother Wm. L. Beebe and myself should also be sent for to take part. The congregation was large and solemn. Brother Vail read the tenth chapter of 2d Corinthians, and spoke very feelingly, and with marked discrimination, rightly dividing between the measure of the world, and the measure of the rule which God hath given, which was so manifest in brother Bundy, reaching to every poor, hungry soul in his preaching of the gospel of Christ.

Brother Beebe and I also spoke some, and we all were present in the Bundy Cemetery, with our dear, bereaved sister, the daughter-in-law and granddaughter, the one remaining brother, and the dear little band of brethren and sisters with whom he had always lived, and who have loved him so well, while his body was laid in the grave. We felt that death had no sting for him, and the grave had won no victory, for Jesus destroyed them when he died and rose again.

SILAS H. DURAND.

SOUTHAMPTON, Pa., June 13, 1899.

"THE subject of this notice was born in this town April 15th, 1828, and was one of the family of nine children of Moses and Prudence Gager Bundy, and is survived by one only of the family, Jerome Bundy, of Bainbridge, N. Y.

Early in life he had many serious thoughts and impressions of divine and spiritual things, and showed by the choice of those he esteemed as christian men and women for companions that his tastes were for something better than the light, frivolous things of life, and realized that this life was only the door to another.

During the early part of 1852, Elder Bundy was made a clear believer in the mighty power of God, in the salvation of sinners, of whom he ever felt that he was one of the greatest, and it never ceased to be a matter of gratitude and rejoicing with him, that Christ did come into the world to save sinners. Soon after his time of joy in the full pardon of his sins, he felt a desire to publicly acknowledge his faith and belief by baptism, and with others he was received by the Baptist church of Otego, and baptized in May, 1852, and is survived by only one person, Miss P. A. French, who was a member of the church at that time. He was married in December, 1857, to Eliza A. St. John, and one son, the late Clifford Bundy, was born to them. Mr. Bundy followed farming for many years as his business.

In May, 1873, he was ordained to the gospel ministry, at the Old School Baptist Church in this place, (Otego, N. Y.,) and in November of that year was called to be the pastor of the church. He has faithfully performed his duties in the church and out. Many years ago the church at Locktown, N. J., called him to be their pastor, which office he held till his death. The last twenty-five years he has traveled and preached at many different churches. He was well known in Maryland, Delaware, Pennsylvania, New Jersey, New York and Ontario, Canada, having preached at many different times and places in these States: also he has taken two long tours through the western States, preaching at places of meetings, and at associations of Old School Baptist churches, always with hearty invitations to come again. His was no ordinary gift, and was recognized and appreciated greatly by those of his faith and order.

For more than twenty years Elder Bundy has had many sick times, and several severe and seemingly fatal illnesses, yet he never felt that his work was done, till in February, 1898, Bright's disease in acute form came, and before he knew the nature of his disease he said, 'I have never felt like this before; there is no future work for me, and I am sure my work is done, that I shall not stay here long.' During the sixteen months of his last illness he never was fretful or irritable, but bore the suffering and weariness with marked patience, and always showed and often spoke of where his trust rested, how safe and secure all things were in the hands of the great Jehovah, whom to know was life eternal."—*The Rural Times*.

**Mrs. Mary E. Thompson** was born Jan. 30th, 1833, and died May 17th, 1899, at the home of her son, brother W. A. Thompson, near Kerneysville, W. Va. She was complaining for several weeks, but not thought seriously ill but a few days. She was the widow of David Thompson, who died June 11th, 1880. Mrs. Thompson never united with the church by baptism, but for thirty-five years was as constant an attendant as any member of the Mill Creek church, and that is saying a good deal, for they all attend, unless providentially hindered, every meeting. Her deep sense of unworthiness, which she seemed never able to overcome, kept her from the church. Her love for the church, and her deep interest in its welfare, was always manifest. Her hospitality and delight in serving the Baptists always abounded. She was a Martha in serving, and a Mary in loving, yet never united with the church. It is hard to tell why she did not, for none seemed more worthy. We miss her in many ways. She leaves five children and many friends to mourn their loss, a loss indeed it is.

The writer tried to preach on the occasion.

ALSO,

**Sister Sarah Ann Turner** was born August 27th, 1833, and died May 26th, 1899. She was baptized by Elder Correll, in Pennsylvania, I think during the war, about the close of which she with her husband, Thomas Turner, moved to West Virginia. She united with the Mill Creek church, and was a consistent member until her death. Her husband died May 18th, 1894. Sister Turner was a woman of more than common natural ability, and of wonderful Bible knowledge. She was in instruction, a mother and teacher in Israel, of very retentive memory and profound understanding. She was very faithful in all church matters. In her I have lost a wise counselor, and the church a great strength. Her house has been my home for the last thirty years. The blow falls heavily on us all, and we sincerely mourn our loss. She leaves nine children, one died several years ago. They all have our sympathy and our prayers. Three of these are members of the Mill Creek church.

The writer tried to preach on the occasion of her death.

ALSO,

**Brother Tunis Titus** departed this life June 12th, 1899, at his home near Hughesville, Va., and not many miles from where he was born, Oct. 25th, 1816. Sept. 17th, 1840, he married Mary Ann Hunter, to whom were born eight children, six of whom survive him. He leaves a widow, his senior by two years. Brother Titus was a man of indomitable will and perseverance, of great force of character. Beginning life a poor man, he accumulated a sufficiency. He was baptized by the writer, about, I think, seven years ago, into the fellowship of the New Valley church. His sterling qualities were known and felt in the church, hospitable, kind, with an open hand always ready to do and serve. It can be said, I think, truly of him, "An Israelite indeed in whom is no guile." Prominently frank and sincerely generous, possessing the confidence of all men, having a good reputation of them that are without, as well as those within. His widow, our dear sister, has not only our love and sympathy, but our desire to render any assistance in our power. We pray our dear Savior to enable us to be a comfort and blessing unto her during her few remaining days.

The writer tried to speak words of comfort on the occasion of his death.

E. V. WHITE.

LEESBURG, Va., June 26, 1899.

**DIED**—Nov. 8th, 1898, sister **Deborah Johnston**, aged 72 years, 11 months and 4 days. Deceased was a daughter of William Meeks and Sabrina Jaycox, of Peekskill, N. Y. Nov. 5th, 1845, she was married to J. D. Johnston, M. D., who departed this life in September, 1886. Surviving her are the following children: Jelina M., wife of Geo. E. Brahams; Annie R., wife of J. W. Conkling; James D. and Chas. A., all of the city of Middletown, N. Y., where our sister lived and died. She had for many years been a sufferer of heart trouble, which at last took her away very suddenly. She had been a member of the Old School Baptist church thirty-eight years.

The funeral was held at her late residence, where the writer tried to speak words of comfort to the troubled hearts.

May God bless and sustain them in their sore affliction, is the prayer of one who wishes them well.

H. C. KER.

**DIED**—In Brunswick, Maine, Dec. 4th, 1898, **Mrs. Hannah Curtis**, aged 86 years and 5 months.

May 28, 1899, **Mr. Isaac Curtis**, aged 85 years and 5 months.

My dear parents experienced religion in early life, and were established in the truth. Jesus was their hope of salvation, and in their walk and conversation they exalted that name. They have had a name and place in the church at Bowdoinham, Maine, for over

fifty years, and we mourn because we shall see their faces no more.

Elder F. W. Keene was present with us on both occasions, and spoke words of comfort to us. They were loving parents, and leave three sons and two daughters to mourn their loss. The same God they trusted in has been my support, and I have found him a present help in time of trouble.

ATTIE A. CURTIS.

### CHANGE OF RESIDENCE.

Attie A. Curtis having changed her residence from Brunswick, Maine, to 271 Andover St., Lawrence, Mass., desires her correspondents to address her at the latter place.

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

Previously acknowledged.....	\$267 55
Ralph D. Christie, Illinois.....	5 00
Total to date.....	\$272 55

### MEETINGS.

We, the Old School Baptist Church of Christ, known as Mill Creek, while in conference on Saturday before the third Sunday in April, 1899, agreed to the following, viz: We agree to hold a meeting on Friday, Saturday and Sunday (embracing the fifth Sunday) in July, 1899, said meeting to be composed of sound Old School Baptist ministers and messengers from different churches and associations, for the purpose of investigating our faith, doctrine and practice, and to see that we as a church or body of Old School Baptists were justifiable in what we did in protesting and withdrawing from certain doctrines and practices which were brought in among us which we thought to be heresies. We ask all sound Old School Baptists to come and take part in said meeting. Those coming by railroad come to Bells, Crockett Co., Tenn., on the L. N. E. R., on Thursday, and stop with the postmaster, brother John H. Smith, he will take care of you.

Signed by order of the church.

S. L. LOMAX, Moderator, *pro tem.*

J. B. ERZELL, Clerk, *pro tem.*

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

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AT TWO DOLLARS A YEAR.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 67. MIDDLETOWN, N. Y., AUGUST 1, 1899. NO. 15.

## CORRESPONDENCE.

CHAMPAIGN, Ill., Jan. 10, 1899.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I trust you will bear with me if I write you again, touching some of the great and glorious treasures of eternal truth contained in the subject of one of your editorials. I would not for a moment presume to correct, nor in the least criticise, alter or amend what you have written; but I have greatly enjoyed some meditation upon this subject, and have been deeply impressed to submit some of my reflections for your consideration and disposal. The subject referred to above is contained in the Acts, iv.<sup>32</sup>, upon the subject of “All things common.”

It must be remembered that all that was said and done by the Savior and apostles was for a pattern, and while this narrative is a record of a real transaction just as narrated, it cannot be accepted as applying to the church of Christ to-day, as you have fully explained, but in a figure is still to be observed by the church; that is, they are to have all things common in doctrine, practice and experience. Neither must say that aught of all that he possesses is his own; that

is, all these things are merged into one central fund for the good of the whole body. Everything was laid at the apostles' feet. Everything is to be subject to their final decision. They are the princes referred to by Isaiah xxxii. 1. These judges are, I think, the twelve apostles of the Lamb. Now, my dear brethren, Are we all ready to lay everything at the apostles' feet, who are the infallible judges? Or do we hold some views that are our own personal belongings? I have heard brethren remark in preaching, “This is my own individual notion, I represent nobody but myself,” &c. Is this the pattern? Is there any Scripture that is of any private interpretation? I think that one of the most fruitful sources of coldness and strife among the churches is hobby riding. Nobody ever derives any real satisfaction from this diversion but the rider. Most likely this may be, and often is, some favorite subject which if taken in its proper place and connection, is all well and good, but singled out and harped upon, becomes irksome. Then again it may be some one of the “isms” or schisms that are disturbing the peace of Zion, and causing divisions and discords, which are a source of shame and

confusion. And sometimes all of the discord comes about because of a failure to fully and properly understand one another. Often no doubt if brethren could get together and talk over their differences in a spirit of meekness and forbearance, many of the apparent differences would vanish.

Recently I was shown some articles written upon a controverted subject, and published in a Primitive Baptist paper, in which both contestants seemed to be actuated by a spirit of bitterness and acrimony which would be a disgrace to rivals for the mastery in a political controversy. If these two brethren will sacrifice their own personal possessions and belongings, and bring the price thereof, a broken heart and a contrite spirit, and lay it at the apostles' feet, they may escape the fate of Ananias and Sapphira. Surely this will be the fate of all who keep back a part of the price, and lie to the Holy Ghost. They must die to the love and fellowship of the churches, and must and should lose their influence.

Once, when visiting at what was to me a strange church, some of the brethren remarked, "So and so were at meeting to-day, and they seemed to indorse and enjoy the preaching." This was as much as to say that this was an unusual thing. So the question came up, Who are these people? Are they not Primitive Baptists? "Well, yes, but they belong to the other side." What do you mean by the other side? "Well, you see Elder 'Blank' got to preaching on the doctrine of the——, and kept it up until Elder 'Space' took the opposite side, and then they had it up and down, each one riding his hobby, and that was all that we heard for years, until the church was split wide open, so now there is no fellowship between us, but still I love them as brethren

and sisters." Brethren, we often wonder why some great prevaricator, or defaulter, or swindler, is not struck down as was Ananias and Sapphira? But just so sure as God lives and reigns in Zion, so sure will separation or death come upon us if we do not come to the feet of the Savior and the apostles with every carnal prejudice, and preconceived opinion, and everything that exalteth itself against God. Just at this time there are sharp controversies between precious brethren over the question, "Is man a free moral agent?" It seems to me that there need be no controversy among Primitive Baptists about this question. If we will bring everything to the bar appointed for the settlement of all questions, none of us will lack anything, but distribution will be made to every one as they have need. Meanwhile I would suggest a few thoughts for use in settling this difficult matter. What man is it that we are considering, the living or the dead? If the quickened or living sinner, or man, is meant, of course he can come, will come, and does come; and the reason of his coming is because the Father draws him, and because "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." This was not because we chose him, but because we were chosen in him. But is all this trouble over the man that is dead? Then there should be no difficulty at all. He has no will to come, and he cannot come. He will not come while in his dead condition. We may assign a number of reasons why he will not come, but there is but one potent reason. A number of men had been summoned to court, either to serve as jurors or to answer to charges. One of them failed to respond. His neighbor

stood up to give the reasons for his failure to answer, and he did so by assigning a whole string of reasons about as follows: His children are sick, his wife is not well, he had no wood cut, the stock broke into his crops, and he had to dig his potatoes, and he is dead and——

Hold on, said the court, Why did you not tell us that he was dead in the first place? "Well," he said, "I did not just happen to speak of it." So with all these excuses and reasons for not coming to Christ. **MEN ARE DEAD.** No Primitive Baptist will contend for a moment that the dead sinner is in possession of any agency, free moral or otherwise, except as specified by Paul in Ephesians ii. 2, 3; iv 22; Colossians i. 21; iii. 7. Now if these two points are settled we should not quarrel and make our brother an offender for a word.

We are taught by our blessed Master to pray on this wise, Forgive us our trespasses as we forgive those who trespass against us. Now, if we forgive our erring brother as God for Christ's sake has forgiven us, we shall have but few divisions among us. Again, there is another thought connected with this idea of having all things common. When a brother has received a message from the Lord, it is not given for his own benefit alone, and therefore it should be added to the common fund. But vain speculations, together with the doctrines of men and devils, have no place here, and neither should those who would bring them have any place in the church. I am quite sure also if any have received the power of pardoning grace in their heart, this, too, is given not to be hidden under a bushel, but to be put on a candlestick, that all that are in the house, the church, may see it. So this also may be added to the store. In fact, every-

thing pertaining to the cause should be brought into the great storehouse. See Malachi iii. 10; 2 Chronicles xxxi. 10. Our manner of life, too, should comport with our profession; that is, we should work out our salvation which God works in us. I have concluded that the life of a christian is a life of crucifixion. If he is not crucifying the lusts of the flesh which war against the soul, his sins are crucifying the Lord afresh, and putting him to an open shame. Which is the better, For the Lord to suffer unjustly, or we justly? I once heard a professed christian say, The Lord has given us our sinful desires, and he expects us to gratify them. If so, why all the solemn admonitions to keep the body in subjection? To use not our liberty as an occasion to the flesh? To watch that we enter not into temptation, and many other warnings of like nature?

May the Lord preserve us, and present us blameless before his throne.

Your unworthy brother in tribulation,  
SMITH KETCHUM.

[SOME of the things to which brother Ketchum has called attention we think are all important to be heeded by us all. We are in full agreement with him that the dead in sin will not come to Christ, and that the living cannot do the good that they would. In any event free will has no place in the universe, except in Deity. Men do what they will, but this does not argue that the will is free. It does not in fact touch the question of free will at all. It is sure that the will or choice is always controlled by the strongest motive, and if controlled at all, it is not free. He who can justify his sinful actions by saying that the Lord has given us our sinful desires, does not know what true sorrow for sin means. Brother Ketchum has done well in call-

ing attention to the solemn admonitions of the word against these things. How solemn is the word of the Lord when applied to the heart and conscience by the Spirit's power, that while God means good to come out of our very wickedness, yet this does not destroy the additional fact that we meant it for evil, and so we must confess the sentence of condemnation a just one.—ED.]

**“THEY WERE STRANGERS AND PILGRIMS ON THE EARTH.”**

BELOVED BRETHREN:—These expressive words are said of the people of God, to whom he gave the blessing of faith, as written in Heb. xi,<sup>13</sup> “These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.” The promises to which their faith pointed, embraced the Messiah, “the end of the law for righteousness to every one that believeth,” the gospel of salvation and the gift of eternal life. In faith and hope they waited for these better things to come. In these things was their life and their inheritance; therefore they were not at home nor satisfied with their present environments, but were pilgrims. It is much this way now with the inheritors of the faith of God's elect, for as the called and chosen and faithful of God then waited for the Beloved to come into his vineyard and garden and gather his pleasant fruits, and say to them, “Eat, O friends; drink, yea, drink abundantly, O beloved;” so we now to whom Jesus has come in the grace of the gospel, who yet walk by faith and are saved by hope, confess with them that we are not at home in the body, but are strangers and pilgrims on the earth, waiting for the

glorious coming of our Lord to bring us home. The fact that I have been a sojourner among my Master's brethren in Indiana, Illinois, Tennessee and Kentucky, the present spring and summer, through weariness and sickness of the body, has led my mind to these reflections. Added to this is the repeated requests to write of my travels for the SIGNS, which I now do.

My first visit this spring was at the yearly meeting of the Bethlehem church, with Elder Tharp, the beloved pastor, not far from Oxford, Ohio, but in Indiana, which was a pleasant meeting. Next, I went to Nashville, Tenn., at the request of the University Street church, where the pastor, Elder J. K. Womack, was with me. There was much comfort in this meeting, as made manifest by those present. Brother Womack “speaks the word of the Lord faithfully.” By request of the pastor of the College Street church, in Nashville, Elder J. B. Stephens, and other members, I held service there several times, and he warmly approved the gospel as the Lord enabled me to preach it.

In the country south of Nashville, it was my privilege to visit and speak for four other churches: Beasleys, Providence, Big Harpeth and Wilson's Creek, and then again at Big Harpeth, where I met and heard with comfort Elder Phillips; and at all the gospel of Christ was heartily received and rejoiced in.

By request of our dear brother, Elder P. W. Sawin, pastor of the Bethel church, Shelby Co., Ky., I was with him and dear brother D. G. Johnson at the very pleasant yearly meeting there, the first Sunday in June and two preceding days. The following Saturday and Sunday, after visiting my only daughter, in Olney, Ill., and her family, including my grand-



son and great-grandson, it was my privilege to speak for the Hickory Creek church, of Illinois, where I was ordained to the work of the gospel ministry Jan. 2d, 1857, and to visit my brother Joseph. On my return home on Tuesday after, a letter awaited me from Elder Sawin, asking me to return to Kentucky, and be with him the last of that week, at the Beech Creek yearly meeting in Shelby County. So I again bade farewell to my wife, and was with him and brother Ritter and the church on Saturday and Sunday, and the presence of the Lord and comfort of the Spirit was with us, and we rejoiced in Christ Jesus. The kindness and liberality of the dear kindred in Christ at this little flock, both to their pastor and myself, was fruit that abounded to their account, and it filled our hearts with thanksgiving and with the comfort of love.

Until the next Saturday I rested in the pleasant homes of sister and Mr. George Wright, and brethren Heddin and Herndon, and on the last Saturday and Sunday in June the Lord permitted me to be with Little Flock, and in great weakness I tried to minister to this church each day, for the intense heat had seriously affected me, my appetite had failed, and I was suffering from vital prostration. This church deeply feels its loss in the departure of dear brother B. Farmer, and our patient and submissive sister Farmer has the tender sympathy of all in her deep bereavement and loneliness. This church is without a pastor, but it has two worthy gifts, the young brethren Bond and Johnson, who are characterized by commendable humility and meekness.

On Monday afternoon I arrived home, finding my wife well, but greatly prostrated myself, so that I can be up but little, and can write but little at a time.

My departure may be at hand. The will of the Lord in this is mine. Jesus, the risen Christ, is the resurrection and the life, my only salvation. "He will swallow up death in victory." His victory is ours.

The churches that I visited abide in the truth that "salvation is of the Lord," and by the grace of God alone, that bringeth salvation and leads to obedience. Therefore, they do not want to encourage the disturbing and confusing legal teaching of "conditionalism," so contradictory to the grace that reigns through righteousness by our Lord Jesus Christ, whose blood alone cleanseth us from all sin, and of whose "fullness have all we received, and grace for grace." Not grace or blessing for works. They believe in gospel exhortation unto obedience, which is hindered only by the sinful weakness of the flesh, and that all true obedience and every good work are the fruit of the Spirit and the result of grace, which much more abounds than sin. They understand that all good works in the sight of God are wrought in faith, which is not our act or work, and does not depend upon ourselves, but it is the gift of God, and without faith it is impossible to please him. They have witnessed with sorrow the confusion, discord and divisions which have been made by the ambitious contention for a principle of doctrine different from and antagonistic to this "obedience of faith." I was impressed with the fact that, in every church where the membership and ministry read the SIGNS OF THE TIMES, there is no controversy or speculation nor any "hobby" in doctrine, but unity, peace and love, and the simple, solemn preaching of the cross of Christ, and rejoicing in him.

To all the churches of the saints among

whom I have gone preaching the kingdom of God and the name of Jesus Christ, and who so kindly received me as his servant and bade me Godspeed, I would express heartfelt thanks and fellowship in the truth of Christ, and to the bereaved and sorrowing, who asked to be remembered at the throne of grace, my assurance of brotherly sympathy and prayer for the comfort of the Spirit is given. The thought is with me that I may see you all no more in the flesh, but in the image of the heavenly Man, the firstborn from the dead among the many brethren, when we shall be like him and see him as he is, we shall then see one another and know even as also we are known. This likeness and knowledge is not after the flesh, for it is heavenly and spiritual, as the One altogether holy and lovely, in whose likeness we shall be satisfied and perfect.

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

With love to all, an affectionate farewell.

D. BARTLEY.

CRAWFORDSVILLE, Ind., June 30, 1899.

ROXBORO, N. C., June 21, 1899.

DEAR BROTHER CHICK:—Sister Bishop, of Dover, Del., requested, and received a promise from me, to write an account of my early experience, and my reason for entering the ministry, and to-day I will undertake the task, and do the best I can. I would send this directly to sister Bishop, but others have requested me to send it to the SIGNS.

I was born on March 17th, 1853. My parents were Old Baptists, as were my grandparents. My grandfather, on my

mother's side, was a minister before the division, from 1827 to 1833, but I have never felt that this gave me any title to an inheritance with the church, nor made me sound in the faith. My mother had five children. I was the middle one, and by far the worst of the five. I do not know when the Old Baptists did not in their talk and preaching tell some of my feelings, but I remember very well that baptism was the first thing that ever indelibly impressed my mind. I wore little short dresses, as did my older brother, when I saw my grandfather baptize a person in the same place where I was afterwards baptized. At the age of seven years I was made to feel that I was a sinner in the sight of God, and it came in this way: In a dream I saw Christ and his apostles, and that he had come to separate his people from the wicked world; and my oldest brother and I stood and cried to be taken with him. When I awoke I saw that I was a wretched sinner before God, and I cried at times for three days because I was such a sinner. When eleven years of age this feeling got to be heavier, and became a burden to me, and caused me often to beg the Lord for mercy. In all the times of my pleading to the Lord, I do not remember that I got on my knees but twice. It appeared to me that Jesus kneeled and fell down, and I was too great a sinner to do as he did. My distress was not because I feared hell, for until this moment, if I ever had a fear of hell, I have no recollection of it, neither before nor since my deliverance. My trouble then and now was and is because of my sins. At sixteen years of age the second burden came upon me. It came in this way: In a dream, I suppose, I saw two armies drawn up in battle array, one was dressed in jet black, and they were themselves as black as their

clothes, the other was all beautifully white, and clothed in beautiful bright gray uniforms. I had on a uniform just like theirs, only I had on a belt with a socket in front, in which I held a flag-staff, at the top of which was the flag of that army in beautiful gray. One came and said to me, They are all ready for action, but can do nothing until you get there. As soon as I awoke I felt that this was the work of the ministry, and it opened up to me in this way: A minister is not the commander, but as he hears the commands and gives them out, the church knows how to act just as an army knows how to move when the flag-bearer acts faithfully as he is commanded. I believe to-day that this is the relationship of a minister in the church. This greatly increased my troubles, and I knew not what to do. At seventeen years old I determined to shake off both of these burdens, and in order to do so I commenced dancing and playing cards, two things that I had always been taught were very wrong to do, and I still am of the same opinion. I followed these two amusements for three years, and while engaged in the very acts, I enjoyed them as much as any one well could, but as soon as my amusements were over the joy was gone, and fuel had only been thrown on the fire, which burned higher and hotter in my very soul, and caused me to weep tears of bitterness, and to cry for relief. On Friday night before the third Sunday in March, 1873, I attended the last amusement of that kind that I ever did, and I do not suppose that a more wretched sinner than I ever fought against the conviction of sin, nor that any ever did it with more determination to conquer. From that time my burdens were so great that I could not pray, and felt to be tied hand and foot, so far as being

able to do anything of myself to bring relief to my poor heart, which felt at times as if it would burst.

On the morning of the ninth of June, 1873, I felt that if I would cry I would find relief, but I was as dry as a bone bleached in the sun, and could not shed a tear. This continued until about half past eleven, when I loosed my horse from the plow and started for dinner. I crossed a little bridge, and came under three cherry trees, when for some cause unknown to me, I wanted to sing, "Amazing grace," &c., and I began to sing. I cannot describe the music nor its sweetness. As I sang, it appeared to me that the whole air from the heavens down, and all around me, and all within me, was one perfect charm of music. As I sang I cried freely, until my whole face was washed with tears. When this was over I was at rest. But I had no thought about my sins, nor of being delivered from them, for eight days. On that morning, as I went to plowing, this question came, "Where is your burden?" This brought me trouble, and I began to search for my burden, but could neither find nor feel it. Here I became greatly burdened because I was not as I had been. About ten o'clock I tried to ask the Lord that if he had forgiven my sins he would give me an evidence of it, for I did not feel to have any evidence that I was anything more than a dumb beast. I remember turning at the end of the row next to the house, but anything else as pertaining to this world I do not remember for a time. I had a view that I was condemned to die, and was standing on an elevated place, talking to the people who had gathered to see me executed. I remember saying to them, I am not guilty. I do not know what my accusation was, but as I spoke these words,

Christ and the two thieves on the three crosses were in full view, not more than twenty steps away. I looked on them and saw the angry, railing countenance of the one thief, and the humble, pleading countenance of the other, and the streams of love and mercy flowed from the Jesus to that one, as freely as ever water went down the fall of a river. As I saw this I stretched out my right hand to Jesus, and said, "While in the hour of his death he had power to forgive that thief all his sins, and while I have never stolen nor committed murder, yet I am just as guilty as he; and to-day Jesus is at the right hand of God, and has the same power to forgive my sins that he had to forgive those of the thief." I do not know how long I was in that condition, but when I came to know anything, I was standing at the ditch at the further end of the row, and my heart was full of joy and praise. I went to the house to tell my mother of all my joy, but just before I got there, there was a whisper in me that said, Your mother will not believe this, for she knows how bad a boy you have ever been. I went in to where she was, and I never saw her look so beautiful before, but I could not tell her anything of what I had passed through, for fear of deceiving her. On Saturday before the second Sunday in July, 1873, I went before the church at Mewborns meeting-house, in Greene County, N. C., and they received me. I do not know why, for I had not told them anything that I know of. I have never been able to remember anything that I said, but they opened their hearts, and gave me a home there, and on the fourth Sunday I was baptized, together with a cousin of mine, by Elder S. Pate, who has long since gone home.

For a few days I had rest. Then the

word of the Lord was impressed upon me with the feeling that I must go forth and speak in his name. This so burdened me that I had no rest, but I did not feel that I would ever do such a thing, for I knew that I could not preach, and therefore resolved that I would die rather than try. At our March meeting, in 1874, I felt heavily burdened, and much distressed with this burden, but felt the same determination never to undertake such an impossible thing. When I left that meeting I had no thought that I would be spared to attend another, because of my sinful rebellion, but all the month that followed, my health was better than usual. At the time of our April meeting, on Saturday morning, we all got ready to go, and my wife, brother, sister and step-brother had gone out of the house, and my mother was going out, when these thoughts came, Now this is evidence that these impressions are not of the Lord, for if they were he would not let me go. Now I am well and going to our meeting, therefore this is evidence that I shall not have to preach. Just then I felt a chilly feeling run down my back, and go all over me. I turned and laid down on the bed. Mother said, Son, what is the matter? I told her that I had a chill, but that she and all the rest must go on, and let my wife remain with me. I felt that I wanted to talk to her, so that she might be prepared to receive the word of my death, for I felt sure that the Lord would not let me live. After they were gone, I talked to her freely, but she seemed unmoved and just nursed me. Monday I had a second chill, and on Wednesday a slight congestive chill, which was the second, as I had one the preceding August. On Friday I had a third one, which was very bad. My wife, mother, eldest brother and two

sisters were all rubbing me. This lasted me for more than two hours. I had no use of any part of my body but my head and neck. All at once the glory of the Lord appeared to me, with just this little thread of life separating me from it. I began to beg them to quit rubbing me, and to let me go, for then I would at once enter into the glory of God. After a little they stopped and kissed me, and, quick as thought, I was in a world of light. I saw nothing but light, with a light as a candle in a solid flame of fire, in my own heart, and in the midst of this, these words, "Now you will go and preach the gospel." I turned my head over and I was free from pain, and, except my weakness, was well. I said, "Mother, what have I been doing?" She said, "Lie in peace, my son, mother will not bother you." I shouted aloud, and then began to sing, when they all joined in the song.

At the May meeting I was present, and then in my little, weak way, tried to open the meeting. In June I tried to talk some, but was so shut up, and ashamed or myself, I had to just sit down. This was the case with me for eighteen months, and one time I got very mad with the Lord because he had required me to do a thing which he had not enabled me to do. On Saturday, before the third Sunday in January, 1876, the Lord opened to me the door of utterance, and I spoke sweetly for forty-five minutes. Since then, I have spoken many times in thick darkness, but the door of liberty has not been closed. My labors have been very burdensome, and I have labored in deep poverty, but have tried to be faithful. I have a good conscience before God, that in my pastoral service I have been faithful to the churches, and want to be, let the end be what it may. For twenty years I have

spent most of my time in the ministry, and now I average nearly fifteen sermons a month. I cannot tell you in this letter, of my ups and downs in the ministry. The Lord comfort all who may read this.

From your unworthy brother in hope,  
L. H. HARDY.

FORT BRANCH, Ind., June 6, 1899.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—Your letter to brother Thompson was received by me this morning. I like the good spirit in which you write. I feel very sure that the seeming difference that now exists among the brethren is not real, except in a few cases. As a rule there is no difference, or at least not enough that we should not go hand in hand. I think that those who believe in "time salvation," and that that salvation is conditional, mean what you do when you say in your reply to brother Wilkinson, viz: "It is true that those who can say that they love the law of God have peace, and those who can say, It is my meat and my drink to do the will of God, as their Master did before them, do find in keeping his commandments a great reward." Now, brother Chick, our Baptists here do not think they would get the reward that you speak of unless they do keep the commandments, yet they do not believe they should keep them on purpose to get it. Neither do they believe any person can keep the commandments really and truly, unless they have had the grace of God shed abroad in their hearts by the Holy Ghost. Yet after all of this our people here think that the Lord's dear children do many things that they should not do, and as they are chastised for those things, they think they are in some way to blame for them. Brother Durand, in the *Monitor* for June, 1899, page 257, teaches just

what our people would call "time salvation." He says, "When I have tried to debate a question in the pulpit, and give 'my views' on some point of difference, and argue the subject, as I have a few times in my life thought I must do, I felt as though I were handling dried leaves, and could almost feel them rattle in my hands and crumble to powder as I handed them out. But when I have turned resolutely away from that temptation, or, as oftener the case, I have been forced away from the subject by the Lord closing of my mind in that direction, I have found myself led into green pastures with the flock in the enjoyment of gospel fullness and rest; have felt that in preaching I was handling green leaves, fragrant flowers and luscious fruit." The punishment that brother Durand received for trying to do what he should not have done was that his preaching was to him as dry leaves. But when he turned resolutely away from that temptation, or as oftener the case, the Lord turned him, he was led into green pastures, &c. Our people here would call this "time salvation." While he turned resolutely away I do not think any of our people here would claim that he could have done that without the Lord. In the SIGNS for April 15th, 1899, brother Durand again teaches what we in this country believe. He says, "But the living soul who is moved in his conduct by the consideration of the results to himself, instead of the character of the thing to be done or avoided, will realize no spiritual commendation and comfort in his conscience as resulting from the correct course he has pursued, but will either be lifted up with pride and vanity in the flesh, or will find himself in a desert place, with terrible leanness in his soul." I feel sure our people all believe this. None of our

people in this country believe we should obey in order to get the reward. That should not be the motive. The children of God should do the right things from a pure motive, and then they would not have the leanness of soul: Would they? I do not claim that they can do this without the Lord. "Without him we can do nothing." I have thought many times that one reason why so many of our people believe in "time salvation" is because of such texts as this: "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; \* \* \* For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."—2 Peter i. 5-10. The adding, it seems, is what makes them not barren. It does seem, brother Chick, that they were to make their calling and election sure in some sense, "For if ye do these things, ye shall never fall." It sounds like their being saved from falling in some sense depended on their being diligent. Of course none of us believe it possible that any could make their calling or election any more sure to God than it has always been ever since he chose them to salvation; neither do any, so far as I know, think there is any danger of any of the elect of God falling eternally. Then what does it mean? It makes no difference how diligent they may be, that will not keep them from eternal ruin; Jesus Christ is the Savior of his people. So

far as I am concerned, I never want to be any other way only to have love and fellowship for all who really and truly believe in eternal salvation by grace. From first to finish Jesus Christ is the Savior of his people.

Brother Chick, I may never see you, yet I love you, and am sure we believe the same things, yet we might not use the same words to express some things.

Your brother, I hope,

ARCHIE BROWN.

[WE are greatly pleased with the whole spirit and tone of the above letter. So long as a brother speaks or writes in the manner of brother Brown, we shall have no thought of breaking fellowship with him, and we have no quarrel, so far as we can see, with the real sentiments of the above letter. We have never desired to make any brother an offender for a word. We do not like the word "conditional," as applied to salvation of any kind, because it seems to mean more than brother Brown expresses as his understanding of its meaning, and to imply a contradiction of the language of the apostle, that all the promises of God are in Christ yea and amen to the glory of God by us, and not yea and nay. And the word "conditional" seems to deny the words to which brother Brown has referred, "It is my meat and drink to do the will of my Father in heaven." We still think that it would be far better to use some other word by which to express the truth, that the people of God find peace and the answer of a good conscience in keeping the commandments of the Lord. Having read the above letter several times carefully, we have not felt that in real sentiment we differ from the writer, except that the word "conditional" itself seems to us to be unwise. We are persuaded that much difficulty and

sore feeling might have been avoided if all had written and spoken in the same considerate manner, and in the same kindly language as has brother Brown. So long as any brother so carefully guards his use of the language "conditional time salvation," as it is guarded in the above letter, we shall have no dispute with him. We are persuaded that all our brethren in the east are in cordial agreement with the sentiments quoted from brother Durand, yet we understand that brother Durand objects to the word "conditional," as applied to our present salvation, just as we have done, and upon the same grounds. It is our desire that the publication of the above letter may do good, and we believe it will.—  
ED.]

DELMAR, Del., June 22, 1899.

BENTON BEEBE—DEAR BROTHER:—I am impressed with a desire to express my appreciation of your position, and responsibility, as editor of the SIGN S OF THE TIMES. It may be that we who enjoy the benefits of your labor are not always aware and thoughtful of the toil and anxiety to which you are subjected. I think sadly of the tedious perusal of manuscript, some of which no doubt is as badly composed and written as my own. Then the critical decision as to the fitness and prudence of its publication, when it may be the sensitive nature of some dear brother might be irritated. Again, I am reminded of a delinquent list of subscribers which hangs so heavily upon the shoulders of a faithful editor and proprietor, especially of a religious publication with no other source of revenue beside the subscriptions. Its cumbersome weight is a constant reminder of unrequited labor and toil. There is the consoling thought that those in arrears hon-



estly intend to pay up at some time, but good intentions deferred, are only equivalent to bad promises, where there is no unavoidable cause or just excuse for delay. But above all the temporalities of your position arises the relation you bear to the children of our heavenly King, and your responsibility to him as the Head of all principalities and powers. Considering your labor, toil, self-denial and faithfulness to your brethren in conducting the SIGNS OF THE TIMES, I want to commend you, not with fulsome flattery, but with a plain, honest approval. If I was endowed with the gift to write to the edification of the brethren, and credit to your paper, I would gladly contribute to its columns. But I feel to know so little of the infinity of the kingdom of heaven, and am so little myself, as compared with my brethren, that I hesitate to contribute my childlike prattle. The spirit of wisdom tells me to go learn of the ant, the conies and other little folk, as they are called in the Scriptures, and I hope the admonition has not been in vain. I have seen the busy bee gathering honey promiscuously from flowers, bitter and sweet, wholesome and poisonous, but withal could only obtain and deposit wholesome food. I have also seen the spider crawling upon the same flowers, and could obtain only poison. The only reason I can render for the contrast between the two is, because God hath made them so. Charity, sweet charity, (the love of God shed abroad in our hearts) never faileth." "Beareth all things, believeth all things, hopeth all things, endureth all things." Surely the word of the apostle is true, "To the pure all things are pure," enabling us to suck honey out of the rock, and oil out of the flinty rock, and realize the truth of Scripture testimony, "And we know that all

things work together for good to them that love God, to them who are the called according to his purpose."

I might allude to the uncharitable who are constantly murmuring and faultfinding, but I find no pleasure in perusing the disagreeable subject. The spider is revolting to me. "But unto them that are defiled and unbelieving is nothing pure." This turns my thoughts within, to see my own faults and failings, and I find reason to cry with the psalmist, "Search me, O God, and try me, and see if there be any wicked way in me, and lead me in the way everlasting."

Brother Beebe, the above scribble, hastily written, is yours to dispose of as your better judgment may dictate. I felt that you deserve, even if you do not need, commendation.

Accept my desire to manifest love and fellowship.

W. W. MEREDITH.

[It is indeed encouraging and strengthening to us to receive such letters as the above. We need all the words of encouragement our brethren may have it in their hearts to speak to us. While we fully realize how responsible is the position we hold, and our own weakness to discharge the duties incumbent upon us, yet there seems to be no alternative but for us to continue on with such ability as it may be the pleasure of the Lord to give us. If our feeble efforts have ever been blessed to the comfort of any of God's little ones, the praise is due the Lord.

No one, who has not had the experience, can form any idea of the embarrassing questions that are to be decided in selecting the matter for publication in the SIGNS. It is one thing to read the paper after it is printed, and quite another to select and prepare the matter to



be published. It is always our prayer that we may be given wisdom from on high to enable us to select such matter for publication as will be to the edification of the saints, and to the glory of God. Here is where we greatest feel the responsibility of our duties, and in trying to discharge them faithfully we are often obliged, from what seems to us good and sufficient reasons, to reject articles, the writers of which are very desirous to have published, and thereby wound their feelings, which makes the duty very grievous and embarrassing to us.

It is impossible for us to know how our conducting the SIGNS may appear to our brethren and friends, only as they express themselves concerning the matter. Therefore such letters as brother Meredith's are very highly appreciated, and revive our drooping spirits, for our own efforts do seem to us to be so feeble that they must appeal to the charity of the readers of the paper.

You say, brother Meredith, If you were endued with the gift to write to edification, &c., you would gladly contribute to the columns of the paper. Write on, dear brother, if we were as well gifted and qualified to write for publication as you are, we would feel less apprehensions about the office we hold on the staff of the SIGNS.—ED.]

SPENCERVILLE, Ohio, March 7, 1899.

ELDER F. A. CHICK—DEAR BROTHER:—It has been some time since my name has appeared in the SIGNS, not through lack of interest or desire for the welfare of the brotherhood, but on account of poverty of both soul and body. Poverty has made it very needful for me to be very careful, and with that care I hope that I have not ceased to be prayerful, and honest toward the publishers. I have

still an humble hope in Christ, who suffered for sinners, of whom I still feel to be chief, because the most with self, and the most acquainted there. Indeed so great appear my misdemeanors that I often long for better company, and so great has been that desire that for many years I neglected home affairs, and sought society occasionally among the professed followers of Christ. I never had reason to regret the sacrifice except when brethren would sometimes seem to forget the sacredness of their holy profession, and engage in some unprofitable jesting, which would sometimes make me feel so poor and unprofitable that my occasional visits would be more of sorrow than of joy to me. I never felt to regret the loss of earthly gain, nor the loss of misspent time in any worldly sense, but I have felt such great poverty of spirit that even earthly pleasures lost their power to charm. I have no apology nor excuse for my own wayward thoughts, and sometimes lightness of manner, but the accumulated weight of my surroundings made my soul exceeding sorrowful. To-day I feel that if I cannot to some degree honor the holy profession of faith, which I have made, when in the society of saints, I have no right to their toleration. So weighty grows this feeling upon me that in the midst of glaring giddiness I feel doubly alone. It may seem to you that I am self-righteous, or vain glorious, but I have not the least reason for losing sight of my inbred corruption and deceit. I cannot but give thanks to grace alone for the internal rebukes and self-aborrence which I sometimes feel, and I do not think I have failed to realize also a spirit of long-suffering toward some who have seemed to show but little respect for the solemnity of their profession, and this, too, in the presence of

children who should have had better examples of conversation set before them. This has sometimes been apologized for upon the ground of "predestination" and "can't help it," but as firm a believer as I am in that blessed truth, I must say that if this doctrine with all its comforts is to be made a cover for corruption and disgrace of the christian profession, I cannot help the deep disgust which fills me, nor an expression of reproof. When faithfulness fails to discover some tokens of sincere repentance in such transgressors, I cannot feel to seek their society for christian comfort. I believe firmly in the doctrine of predestination of all things, but I rejoice only in the fruits of it as shown in the life. The fruits distinguish the trees upon which they grow, whether of obedience unto life, or of disobedience unto condemnation; or the vessels of mercy afore prepared unto glory, or the vessels of wrath fitted unto destruction. I must not enter into judgment (as regards eternal things) of the workers of iniquity, but it is sure that I am not to know a vessel of mercy except by the fruits of the Spirit. And these will include love, joy, peace, long-suffering, meekness, temperance, faith, honesty and virtue. Those who bear these fruits are called to glory and virtue. It is in vain that men speak of peace, when their own words and works engender strife, or reproach the lovers of disorder, when their solicitude for the disorderly and disobedient leads them to apologize for every transgressor. I cannot see any ground for a claim to fellowship where the fundamental principles of faith are discarded. A man may hold the truth in unrighteousness. He may preach predestination as strongly as I would do, but yet fail to show his calling unto glory, honor and virtue. He may show great

zeal in discussion and yet be a lover of pleasure more than of God. From such let me retire, and rather seek a lodge in a desert, with a few wayfaring men.

Yours in feeble hope,

A. B. BREES.

[How important that the faith of our Lord be manifested by good works. Like all other truths recorded in the word, Satan seeks to pervert the doctrine of predestination. He would make all the doctrine of God our Savior look so hideous to each and all of us as to obscure all its blessed and happy comfort in our soul's experience. He hurls no heavier charges against the blessed doctrine of the predestination of all things, than he does against election, or salvation by grace. How sad if any of the people of God have been so carried away by his cunning craftiness as to say, "If my sins are predestinated, then I am not guilty and ought not to be blamed." Such as these are guilty of replying against God, as recorded in the ninth chapter of Romans. They do not discredit the doctrine by such assertions, but they do prove that they ought not to bear the name of a believer in God, or in Christ. Those who have really believed in this doctrine, as a thing precious to their own souls, in time of need, will never be led to pervert this truth so as to shield themselves from blame for their sins.—  
ED.]

SODDY, Tenn., June, 1899.

DEAR BROTHER BEEBE:—In my letter published in the SIGNS for the 15th inst., I am made to say that "Satan buffets me because I cannot always distinguish between a *temptation* and a fit of murmuring and complaining." I mean to say, if I did not, in my letter, that "Satan sometimes buffets me because I cannot

distinguish between a *lamentation* and a fit of murmuring and complaining." When we murmur against the dealings of the Lord with us, I think it can be safely asserted that we are then rebellious, and sooner or later we are sure to feel the rod; whereas, if we lament the lukewarm condition of the inmates of Zion, and the indifference shown by her watchmen, and most of all, our own leanness, Does it not show that we are given an interest in the city of our God? We trust such is the case with us, and while we are sometimes given over to temptations, we are made to lament because we cannot endure patiently, and show that resignation and trust in God, which we feel sure he perfects in the objects of his love. Do you not lament because you cannot endure, when left to yourself? And is it not written, "We count them happy which endure"? O may the Lord be pleased to bestow upon us that measure of grace that will enable us to endure temptations, and hardness, and the contradiction of sinners, as faithful ministers of Jesus Christ; showing ourselves approved unto him in all things, for he doeth all things well, and works all things together for good to them that love him, to them who are called according to his purpose. Even though men be given over to vain boasting, teaching those things which they ought not, for their own advantage, he still reigns, and takes them in their craftiness, bringing to nothing their understanding, and turning their councils up-side down. And even though much importance be attached to complying with conditions and terms, by them, his purpose toward his people remains the same, and he declares concerning them, "This people have I formed for myself; they shall show forth my praise."—Isaiah xliii. 21. I know the

thoughts that I think concerning them; thoughts of peace and not of evil, to give them an expected end. "For surely there is an end; and thine expectation shall not be cut off."—Prov. xxiii. 18. Is that not enough for you? We feel sure, if we are not mistaken in ourselves, that it is enough for you and for poor me, who am not fit to be called a saint.

If not asking too much, make the correction suggested, in the SIGNS OF THE TIMES in some future issue, and let this bear to you the assurance that I am still going on at my halting gait as before, feeling that his will must be accomplished concerning me before I go hence, and be no more.

In conclusion, may the Lord uphold you, and all who love our Lord Jesus in sincerity.

Respectfully,

T. D. WALKER.

ARTHUR, Ill., June 9, 1899.

DEAR BRETHREN BEEBE AND CHICK:—  
Inclosed you will find an epistle which you can publish or not as you see fit. About seven years ago I wrote you a short account of my experience, which you saw fit to publish, but I have not written you since then. I was then a young convert, and read the SIGNS some. My membership is at Arcola, Ill., and has been ever since I joined the "Hardshells." I first joined the Missionaries, but one time their preacher said he could not worship a God of foreordination, so I left them. In the last six years I have lost a small child, and suffered a sunstroke, but I feel the Lord has been very good to me, though at times I am chastened. I am a teacher, and I can see in matters of education, the tendency of the world. My health is not good at the present time, but I feel it is for the best.

God has chosen his people in the furnace of affliction, and he is far better to me than I deserve. I agree with you that our children should not be allowed to attend Sunday School. I believe children should be taught at least the moral truths of the Bible, but I believe the place for that is at home. God help us who believe in Christ to be examples to our children, and instruct them properly. I notice there seems to be considerable discussion of late as to our salvation in our time state, as to whether it is conditional or of grace. If I may be allowed to express my views, I believe it is of grace. It is true that we are told to maintain good works, and that we shall be punished for transgression, and that by fear of God men depart from evil, yet if we maintain good works where do we get the power to do so if not from God, who works in us to will and to do of his own good pleasure? We might say that one's eternal salvation is conditioned upon faith in Jesus Christ, yet the Bible distinctly says faith is not of ourselves, but it is the gift of God. So after all I cannot see where we escape eternal damnation or present tribulation, except by the grace and mercy of God. Personally, I have no hope in anything else. I come so far short of what I should be, if God is not merciful I cannot endure. I know by sad experience, in my flesh there is no good thing, and like Paul, I am made to cry, "O wretched man that I am!" yet what he was, he was by the grace of God. I have seen other papers of our faith, but somehow the SIGNS seems to do me more good than any other. I read it from cover to cover, and reread it. Sometimes there is something in it I do not quite understand or approve of, yet it may be my ignorance, or a misunderstanding of the writer's meaning.

I believe we should be very careful not to wound the feelings of those who differ from us in certain views. There are some points which seem to me so clear as to leave no room for argument, but I consider the vital fact of our unity is that we are born again of a common Father. So if we have reason to believe one of us is unsound in doctrine, or in daily life, we should pray that such a one may be established in the truth and in godliness, considering lest we ourselves be led astray. You know if one member suffers we all suffer with it. Our hopes, our joys, are all one, and we should only sorrow if a brother or sister goes astray.

I am twelve miles from church or brethren, and would love to be where I could see and talk to them daily, and I hope soon to be so. If there is aught in this worthy, ascribe it to my Maker, and not to me.

With love to all brethren everywhere,  
I am yours in tribulation,

W. C. COX.

ASHLEY, Ohio, June 12, 1899.

ELDER F. A. CHICK—DEAR BROTHER:—I hesitate to say my brother, for I feel so unworthy to address some of the servants of the Lord in that way. But I do love the Lord's people. I surely cannot be mistaken in this. How beautiful are the feet upon the mountains, who publish the gospel of peace. When we are permitted to rise to the top of the mountain of the Lord, and view the beauties of the New Jerusalem, then the gospel is a joyful sound to us, and sweet peace like a river flows into our hearts as we listen to the glad tidings of great joy. O, how beautiful in our sight are the feet of the messengers of God. Language fails us here. We lay our hand upon our mouth, and are filled with solemn

awe and divine reverence. Surely this is holy ground, and a heavenly place in Christ Jesus; yes, in Christ Jesus. How sweet those words. He is the fullness that filleth all in all.

I was moved to tears this morning, as I read the editorial in the SIGNS addressed to Minerva Martin. Come in, thou blessed of the Lord, Why tarriest thou without? The thought came to me that perhaps I, too, was among those blessed of the Lord, although I felt so little, and weak, and unworthy. O, do the dear ones love me? Am I welcome to a place in their solemn feasts? Blessed thought! sacred privilege! I have been a member nearly fourteen years, but I feel more and more that I am unworthy. But how sweet to know that our Lord does not despise the broken-hearted sinner. If I may but sit at the feet of Jesus, and at the feet of my brethren, how happy am I. Yesterday, as we commemorated the death of our lovely Savior, some who were not members left the house. O, I thought, Is it my privilege to sit down to partake of these tokens in remembrance of Jesus, our dear Savior? Why did he cause me, who am no more worthy than these who are left out, to come? How I was humbled in the dust. How his loving kindness filled my heart with homage to him. How can we render praise to him for all his mercies? How great is his goodness in all things. He is good in the beauties of nature, in the temporal blessings which he gives us, and in the greater gifts in Christ Jesus. He gives us comfort by the way, and an earnest of eternal joys at God's right hand. O, that I could live to the praise of him who, as I hope, has called me out of darkness, and done all this for me.

Now I come to the object or the reason which I had in addressing you. If it

meets with your approbation, I would love to read something in the SIGNS from your pen concerning this text, "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Romans viii. 13. Please notice the last clause of the text in particular. If you do not wish to reply through the SIGNS, I would be glad of a private letter, if it should be convenient and pleasant to you. If not, all will be well. I wish to know particularly what it is to mortify the deeds of the body through the Spirit? Yet I feel unworthy of this favor; I feel that if I am a child at all, I am but a poor, unworthy one.

As ever, your sister,  
JOIE ECKELBERRY WICKHAM.

(See editorial reply on page 468.)

ELGIN, Oregon, April 19, 1899.

DEAR BROTHER BEEBE:—I was with sister Edith Eckles and her husband last Sunday, and she read the following letter which she had received from her sister, Mrs. M. E. Carter. I thought it would be interesting to the brethren, and especially her many brethren in the east, so I asked her to let me have it, that I might copy what was not personal, and send it to the SIGNS. So I send the following extracts of her letter. We have not asked the privilege, but feel sure that it will be all right with sister Carter, if you see fit to publish it.

Yours in gospel bonds,

G. E. MAYFIELD.

STUCK, Oregon, April 5, 1899.

DEAR SISTER EDITH:—Your truly welcome letter was received yesterday. All things are possible with God, and we surely believe in him. He says, "Who by him do believe in God, that raised him

from the dead." Our faith and hope is in God. You quote, "As much as in you lieth, live peaceably with all men." It therefore doth not all lie in you, for the Adamic man in us, as well as in our fellow creatures, is not for peace. "I am for peace, but when I speak they are for war." Therefore the psalmist prayed, "Set a watch, O Lord, before my mouth, keep the door of my lips." His strength is your strength, and the strength of every worm, Jacob. "In the Lord have I righteousness and strength." "In the Lord shall all the seed of Israel be justified, and shall glory." How hard it is to answer never a word. The tried know, but he is the way, and he did so. And in partaking of the same flesh of his people, he suffered all their trials, all that they are subject to, besides the weight of their sins. He was reproached more than any of them. Bitterly the psalmist laments, in personating him concerning the reproach which fell upon him; and he cried unto God, and spent whole nights in prayer. Only in this way do his members know the fellowship of his sufferings; only thus are they made conformable to his death. They die to every hope of life or good, except what they receive from him only. Yes, it is a blessed hope that we shall awake in his likeness, and those who shall thus awake look forward to it and long for it as for hidden treasure, and mourn sore like doves, because they can see no likeness to him in all their walk and conversation; nothing but sin and pollution. Who showed them this, but the light that shined in darkness? How much of our time is spent lamenting because the darkness comprehends it not. The Lord has need of what we call evil. In fact we do not know anything. Brother William says we are far on our heavenly journey when

we realize that. The Lord only knows what is best for us all, and he is faithful, and will not suffer us to be tried above what we are able to bear, but will with the temptation make a way of escape, that we may be able to bear it. No affliction has overtaken us but such as is common to men. It was a chosen disciple that betrayed his Master. And Paul, in enumerating his trials, includes among them, "in perils among false brethren." So there can be no trial or temptation come to us, but what was first borne by him who hid not his face from shame and spitting, and prayed with all the weight of all the sins of all the body upon him, including the forsaking by his Father, "Father forgive them, they know not what they do." Thus it is written for us to consider him who endured such contradiction of sinners against himself, lest we be wearied and faint in our minds. And so the prayer of the psalmist is ours also, "Set a watch, O Lord, before my mouth, keep the door of my lips." In many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. But in the Lord have we righteousness and strength. In the Lord all the seed of Israel shall be justified, and shall glory. And so we must ever look to him, for he will be sought after, to do these things unto them. I have sorrowed over the unprofitableness of all my conversation, but I do not sorrow over being silent, for when we awake in his likeness, all but him will have passed away, and we shall behold no man but Jesus only, and there we shall have no desire but his will, and no emotion but love to him. We all have our trials. But after they had suffered according to the will of God they fell on sleep. May he ever keep it in our re-

membrance that all our trials are appointed of him, and this will quiet us as nothing else can. May he bless you both.

With much love to you all, I remain your sister,

M. E. CARTER.

WARWICK, N. Y., July 6, 1899.

DEAR BROTHER BENTON L. BEEBE:— Please allow me space to reply through the SIGNS OF THE TIMES, to the request of brother D. Kennard, of Maxwell, Cal., as found on page 415, current volume of the SIGNS.

While it would afford me pleasure to give light to any one who seeks to know the truth as revealed in the Scriptures, the experience of a lifetime has taught me that it is unprofitable for me to attempt an explanation of any passages without the special guidance of the Spirit of truth, who alone can take of the things of Jesus, and shew them to his disciples. I would not dare to force an explanation of any passage of Scripture by the light of natural study. While it is doubtless true that important truth is contained in the passage to which my attention is called, I must confess that I have no clear view as to its application in the testimony of Jesus, which is the substance of all the word of inspiration. Brother Kennard will please understand that it is not for any lack of desire to serve him that I decline to present any comment on the record designated; I cannot give a profitable explanation of any text on which I have no light of the Spirit. Possibly he may be more competent than any other one to expound the text himself.

With love to all the saints, I am as ever, in the hope of life in Christ Jesus, less than the least of all,

WM. L. BEEBE.

EDITORIAL NOTICES.

DO NOT SEND CHECKS OR BANK DRAFTS.

By a new agreement entered into by all the banks throughout the country, a charge will hereafter be made on exchange for checks or drafts. This will make a cost of from ten to twenty-five cents for us to pay on every check or draft received. So please send post-office money orders, or register your letter with the money in it, or if more convenient, express money orders may be sent, as there is no charge on them for collection.

G. BEEBE'S SON.

AN IMPARTIAL INVESTIGATION OF

FREE WILL AND FREE MORAL AGENCY,

A pamphlet by Elder W. N. Tharp, of Liberty, Ind., a copy of which we have had the privilege of reading, is certainly a most able and conclusive refutation of the doctrine of Free Will and Free Moral Agency, which of late has been advocated by some of the periodicals claiming to be published in the interest of the Primitive Baptists. We advise our readers to send for it.

Single copy, one cent; twelve copies, ten cents. Send one or two cent stamps.

Address,

ELDER W. N. THARP.

LIBERTY, Ind.

ILLUSTRATED CATALOGUE.

ALTHOUGH we have not published for some time our advertisements of large Family, and Pulpit Bibles, and a number of other books, formerly advertised, yet we have them for sale, and any one wishing to purchase, can obtain full information in regard to them, by sending for one of our handsome illustrated catalogues, which we mail free.

**EDITORIAL.**

MIDDLETOWN, N. Y., AUGUST 1, 1899.

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.*

**REPLY TO SISTER WICKHAM.**

(On page 464.)

"FOR if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Romans viii. 13.

There is no more solemn or important truth in the word than the truth contained in the above Scripture. Like every word of exhortation or warning in the New Testament, this language is for the people of God, and presents truth that it is needful for them to consider. It is to the believer that the apostle has said, "If ye live after the flesh, ye shall die," &c. The language of this text, and of all similar Scriptures, could not have been spoken of unbelievers, because they have not the Spirit at all, and therefore could not through the Spirit mortify the deeds of the body. Those who are not born from above, possess only the spirit of the flesh, which is a spirit of enmity to God, and is not subject to his law, and as the apostle has testified, cannot be. Thus man, left to himself alone, cannot serve God, nor love his name or cause. To such it would imply a falsehood to say, "If ye through the Spirit do mortify the deeds of the body," &c. But believers are possessed both of the flesh and the Spirit, and in them these are

contrary the one to the other, so that these, and these alone, realize a warfare, and can understand warnings against the flesh, and exhortations to walk after the Spirit. All those Scriptures which relate to the old man and the new, to the flesh and the Spirit, to the law of the members, and the law of the mind, bring out this thought of the warfare; and believers are warned against the deceitfulness and enmity of the one, and bidden to follow the leadings of the other. We are not to understand by the figurative expressions, "the old man and the new man," "the flesh and the Spirit," two literal substances or persons at all, which may be said to dwell in our bodies. All these varieties of expression simply mean what we may call principles or forces, or any other name which will show that in us are two opposing elements. The old man does not mean the Adam man, and neither does the term new man mean this. But in us children of Adam, men and women who have come to believe in God and hope in his mercy, there does dwell two powers, which oppose each other, and which are called in the Scriptures by these various names. By the term "old man," is not meant a literal man, neither does it mean what we mean when in general conversation we say such a man has done such and such things. The term "flesh," does not mean, when used to describe that which is contrary to God, this form of ours which shall crumble to dust in the grave, but rather that which is the controlling motive of all who do not believe. The believer is not divided into two separate men literally, but rather in the one man who has been redeemed, dwells two opposing forces which are called by various names in the word, and sometimes by these two terms, "old and new man."



Now in the text, and in its connection, the apostle presents these two opposite forces. The one fallen, and opposed to God, and the other the Spirit which is of God. He calls the attention of his brethren to the fact that they possess both the flesh and the Spirit in their mortal bodies, and, that as they are well aware, these are in conflict. He calls up to their consideration the truth that they have been called to walk in a higher life than the life which they lived before, in the days when they knew not God. The Spirit of God dwells in them, and they are not therefore debtors to the flesh, to live after it. They have received not the spirit of bondage, but of liberty, whereby they say Abba, Father. They are now sons of God, and in their bodies dwells the Holy Spirit. They have been redeemed unto God by precious blood; they have been bought with a price, and belong to God. In addition to all this, the Holy Spirit has wrought such a work in them that they have come to love his service, and to abhor sin and self, because of sin. They desire to live in the Spirit, and to walk after the Spirit. It has become their meat and drink to do the will of their Father in heaven. The apostle appeals to the true desire of their hearts. They desire not to live in darkness. They do desire to realize the light of the Lord shining upon them as well as in them. Nothing can ever root out or destroy this abiding principle of holiness, which the Spirit has begotten within them. Yet because of the abiding of the flesh, or the law of the members, with them, they find that they are hindered greatly in the race, and are often brought into perplexities and trials of heart. In the closing portion of the seventh chapter Paul presents what this warfare means, out of the fullness of his own daily expe-

rience, and laments the presence of the body of this death, or of sin, in the body, while at the same time, through the triumph of faith, he sees plainly the final victory through the Lord Jesus Christ.

Now to those living souls who have tasted the sweetness of the one life, and the bitterness of the other, he addresses the words of the text. In these words he states a fact of common knowledge among believers. And yet, although all do know these things, he deems it meet to stir up their pure minds by way of remembrance of them. He puts them in mind that as they live after the flesh they shall die, but on the other hand walking after the Spirit and crucifying, or, as the word is, mortifying the deeds of the body, they shall live. This text only says what hundreds of texts say in other words. Paul says in Galatians, If ye sow to the flesh, ye shall of the flesh reap corruption, but if ye sow to the Spirit, ye shall of the Spirit reap life everlasting. In like manner Paul exhorts his brethren to put off the old man, and to put on the new man. And in another place he tells his brethren that they have put off the one, and put on the other. In all this he manifestly refers to the manner of one's life outwardly. He recognizes that his brethren are in possession of the one principle, as well as of the other. Now he says, put off in speech and deed that which is evil and contrary to God in you, and put on that other and holy life, which also dwells in you. It is manifest that a man cannot put off what does not belong to him, and it is equally true that he cannot put on what is not in his possession. The new man, the righteous principle, does dwell within him, and so does the old man, or the unrighteous principle. Both strive for the mastery. The Spirit lusts against the flesh, and the flesh

against the Spirit, after such a fashion that he cannot do the good that he would. But there is this difference between the believer and the unbeliever, the believer does have a prevailing desire to follow after the Spirit, and to depart from iniquity; he does love the one, and hate the other. Once he was a sinner running after sin with all of his might, now he is a sinner, (a sinner still) but running away from sin as hard as he can. Once when he sinned he did but the things that he would, now when he sins he does the things which he would not. Paul makes this clear in the closing portion of the seventh chapter. He says for our comfort and consolation, "If then I do that which I would not, \* \* \* it is no more I that do it, but sin that dwelleth in me." Paul thus shows that in speaking to his brethren in the language of warning and exhortation, he is not bidding them remember and do some uncongenial task, but rather what their souls desire to do. It is their grief when they go astray, and it is their joy when they can realize that they are walking in the narrow way after the Savior's footsteps. This is one of the blessings of the gospel commandments. They are not written upon tables of stone, or upon parchment, but upon the fleshly tables of the heart. In other words, they are not burdens hard to bear, but rather blessings which the believer loves, and of which he desires to be still more and more a partaker. Thus the people of God do not desire to die in the sense of the text; and so Paul tells them to avoid walking after the flesh, for if they do walk after the flesh, they shall die. They do desire to experience the life meant in the text, and so Paul says to them that this life can be experienced and enjoyed in no other way than in walking after the Spirit, and in mortify-

ing the flesh. If they desire above all things the experience of spiritual blessings, they shall be found only in the way of believing obedience. This we know as believers, not only from the inspired testimony of Paul, but also from daily personal experience. There is, there can be, no sense of the love of God in the heart while walking after the flesh. Such a walk leads away from God, and from the narrow way in which the Master walked in the days of his flesh. No spiritual blessings are found in that way. It is the broad way which leads to death. All spiritual blessings are found in Christ. Away from him we find no spiritual thing, but in his way, as we are found walking therein, we do find the fullness of joy and blessings which dwell in his presence.

Let us define the terms of the text briefly: As said before, the flesh means the principle of evil, and contrariness to God, which we have in the body, soul and spirit, of the natural man. It belongs, as the term is used here, and often in the word, no more to our mortal body than it does to the mind and spirit, or the soul. The soul is as fleshly as is the body. It seems needful to us to insist upon this, because we have found some minds perplexed by the word flesh. Some have seemed disposed to locate sin in the body alone, and to think that after the new birth, at least, the soul or mind become sinless, as the body will become after, or rather in, the resurrection. Imaginations and thoughts are not acts of the body alone, neither are designs and purposes, nor are the emotions of love and hate, &c. The believer still has a fleshly mind, or rather his mind is still possessed of that which is called fleshly. The flesh then means that which is sinful, corrupt and opposed to God, in us.

To live after the flesh signifies to think,

purpose and act after the flesh. To live, here means, not the essence of life, but the result of life. If we walk, or live, in thought and deed, after that which is evil within us, is the meaning of the word live, in the text.

To die, means not eternal death, as is manifest when we read in the same Scriptures that they who are in Christ have passed from death unto life, and that they shall never die. A child disobeying his parents dies to the comfort of the family circle, to the smiles of his father, to the comfort and peace of his own heart, to the fellowship of his brothers and sisters, who while they may love him still, yet cannot while he is disobedient and willful, remove the sense of distance from him, which his transgression has caused. He cannot eat nor drink at his father's table with comfort; he cannot meet his brothers and sisters with any gladness, nor look them in the face; he cannot come near to them, nor they to him, because his sin is between them. So in like manner, believers who are the children of God, and fellow-heirs with all the people of God, when they transgress, cannot come near to the sanctuary, nor enjoy any of its privileges. His sin separates him from all this, he is dead to these things. Walking after the flesh he is walking away from all these things in which the spiritual mind delights, and in which he finds his comforts. Now to live after the flesh, is to satisfy its desires and gratify its lusts. It is to, on the one hand, become legal in spirit and thought, and so to deny Christ for self-righteousness. It is, on the other hand, to walk in outbreaching sin and folly. It is to forsake Christ either for our own goodness, or for worldly pleasure or gain. To live after the flesh is to become vain, revengeful, careless of the

cause of God, or of our own interest there, to forsake the assembling of ourselves together, to pay no attention either to the teaching or the admonitions of the word of God, to withdraw from association with our brethren, and to neglect the ordinances of the word of God. Those who do these things shall surely die, in the sense of the text. There will be no growth in them, for dead things cannot grow. Their souls shall have no sense of sweetness in meditation upon the things of God, in fact they will have no such meditation. They will die to all that has been to them a source of joy and gladness in the past, and when they hear the word of God it shall have no comfort for them. And the worst is, that they become so dead that it well nigh seems that they have no desire for such things. They are sick in all the body, from the head to the soles of the feet, and like all other sick people, have no appetite. When such ones come to themselves, and begin to mourn and lament their low estate, then they have begun to live again indeed. To live after the flesh is a terrible thing, and its results are terrible beyond expression. Such ones may not be excluded from the visible church; in fact they may not have behaved themselves outwardly so as to call for such an action from the church, but they nevertheless are not able to enter into the privileges of the sanctuary. To be excluded from the church in spirit and heart is far more terrible than any formal act of exclusion of the name from the church book can be. Such a formal act is but to register the belief of the church that the one thus dealt with has become dead to all interest in the church or in divine things, beforehand.

In the last clause of the text the word "mortify," simply means death. That is,

the language simply means, if ye put to death the deeds of the body, ye shall live. It seems to us to mean just what is meant elsewhere, when the apostle speaks of crucifying the flesh, or the deeds of the body. It means putting them off. It means not allowing them any room or breathing-place. It means that they are to be regarded as deadly enemies, which are not to be parleyed with, and with which we are to hold no truce.

Now we would call attention to what seems to us an important distinction in the two parts of the text. In the first part it is not said, if ye live after the body, but "after the flesh." The word flesh is a far broader term, and means much more than the word body, as was shown before. In the second part of the text, it is not said, if ye through the Spirit do mortify the body, but the *deeds* of the body, ye shall live. The body is not to be crucified or put to death, but the deeds of the body. There is no room here for the Romish heresy of fasting, or maceration of the body, or of scourging the body, as a means of grace, in any sense of the word. Still further, the text does not say that we are to get rid of, or destroy the principle of evil which dwells with, and in us, but only the outward act, the conduct which appears as the work of the flesh. The deeds of the body are emphatically what are signified here. There is to be a putting off of evil conduct, and a putting on of righteous conduct. This is to be done not in our own wisdom or strength, but through the Spirit alone. This Spirit dwells within, as an abiding principle, or rather, life. If then we do slay the deeds of the body, the apostle cuts off at once all room for boasting by saying that it is through the Spirit alone. Besides this, another thought is connected with these words.

They do not mean simply an outward reformation, which can be wrought out of fleshly motives, and which to the gaze of men may seem in no wise different from the fruit of the Spirit, as seen in the conduct, but it means that true turning unto God, and that true hatred of the flesh, and of its deeds, which causes the believer to hate all the works of the flesh, and not only some of them. If through the Spirit we do mortify, or bring to death, the deeds of the body, all boasting is swallowed up in this, that we glorify and exalt the grace which has wrought such a great victory in us. In such a crucifixion as this is found life, true life, life which knows no end, everlasting life, spiritual life. In this life is found not always joy and comfort. Far oftener there is found as its fruit, still more shame at self, and still more bitter sorrow because of lack of conformity to the will of God. Such may have joy that their standing in Christ is secure, but great sorrow that their state is one of such great imperfection and failure. Those to whom Paul in the text spoke, had a standing in Christ which could never be shaken, but their state was not one of perfection. In Christ they could not die, neither could they lose one promise secured in him to them forever, but in outward life, and in inward knowledge and feeling, they could, and did, as we often do, live after the flesh, and die.

We leave these reflections. They are but an imperfect presentation of the text, as all that we could say must be.

C.

#### HOW IS YOUR SUBSCRIPTION?

WILL all who read this look at the date next to their name, on little pink slip, and if in arrears make us a remittance?

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### GALATIANS VI. 16.

(Concluded from page 443.)

A rule is an exact measure; just so much and no more, therefore if we take the New Testament as our rule in religious matters, that rule requires us to observe all things whatsoever our Lord Jesus Christ has commanded, and as we are not allowed to do less, so we are equally reprehensible if we attempt to do more. To suppose that we can please God by doing what he has not commanded, or by leaving undone what he has commanded, is to set up our own wisdom above his, and thereby insult his divine majesty. The Judaizing teachers pretended to aim at a higher standard of holiness than that which was held forth in the gospel, but they entangled the saints with the yoke of bondage, and sadly bewitched some of them. When Israel of old had no king, every man did that which was good in his own eyes; but the spiritual Israel has a King, and if we were capable of judging for ourselves, we would need no rule. Inasmuch, therefore, as God has given a rule, it becomes us to walk according to it.

But it was our design to call the attention of our readers more particularly to the rule for the christian walk, as stated in the chapter which contains our text, and its connection. The New Testament rule is introduced by Paul, in settling the disorders which disturbed the churches of Galatia; and having so applied the rule as to detect and expose the wickedness of the doctrines and commandments of men in religious matters, he proceeds to admonish the saints to stand fast in the liberty wherewith Christ has made us free. That liberty he shows to be of a

spiritual nature, and only to exist where the Spirit of the Lord is. He draws the contrast between the fruits of the Spirit and the lusts of the flesh, and presents the rule which requires the crucifixion of the flesh with the affections and lusts; "For," says he, "if we live in the Spirit, let us also walk in the Spirit." Walk after this rule and we shall not be desirous of vain glory, provoking one another, envying one another. This rule is to be faithfully adhered to in our relative duties one with another. It reads thus: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one." Here is the command. It is not given to the carnal, or to those christians who have not, or do not, crucify the flesh with the affections and lusts, but it is given to them which are spiritual. The rule will not allow any but the spiritual to be engaged in the restoration of erring saints. But not even the spiritual are to act, only in strict accordance with the rule. How then shall they restore such an one? Suppose they could restore the delinquent in any other way than that commanded, would that answer? Certainly not. The rule requires that it shall be done in the spirit of meekness. Why should this be so essential, seeing the erring brother is restored? Because the spiritual brother or brethren are liable also to be tempted, and there is no other safe course but strict adherence to the rule. Again, "Bear ye one another's burdens, and so fulfill the law of Christ." All this is to be done according to the rule; for he says, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." How fearful the admonition! By labor-

ing with carnal or fleshly motive, even in our professed labor to restore an erring brother or sister, although our brethren may be mocked, and think we have done our duty to the rule, according to the letter and spirit of the gospel, God is not mocked. His piercing eye detects the lack of humility in us, and the fleshly, selfish motives in our hearts, secreted from our brethren, and will assuredly turn on us a harvest of corruption. Well might the apostle say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." This is the rule on which the holy apostle insists, that outward circumcision, which is in the flesh, availeth nothing. He is not a Jew now, who is one outwardly, and circumcision is that of the heart in the Spirit, whose praise is not of men but of God. We are the circumcision which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Here we see the spiritual and antitypical circumcision is the manifestation of the new creature, or the new man, which, after God, is created in righteousness and true holiness, and hence it is said, "If any man be in Christ Jesus he is a new creature." While, then, the new creature and the old creature both exist in us, there is strife, and the rule for our christian walk must be brought to bear, and that rule demands that the old man be put off, and the new man be put on, and in this spiritual frame, with the flesh and its affections crucified, the world crucified to us, and we to the world, we are to walk in all the ordinances, laws and institutions of the house of our God. This is our rule, and the only divinely authorized

rule for us. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

But in Paul's day there were "Many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake."—Titus i. 10, 11. They are all unruly who walk not according to this rule, and who depart from this rule, whatever they may substitute for it, are vain talkers and deceivers, and their influence has been sadly felt in the church at a much later date than that in which Paul wrote to Titus.

In conclusion, we will remark, "this rule," is in perfect harmony with the whole letter and spirit of the gospel of God our Savior. While the doctrine of the gospel teaches that salvation is wholly by grace, through faith, and that not of ourselves, it is the gift of God, not of works, lest any man should boast, this rule is applied only to them who are already saved, quickened and born of the Spirit. It excludes all the fruits of the flesh, and until we are born again we can bear no other than fruits of the flesh. First make the tree good, and its fruits will be good. That which is born of the flesh is flesh, and that comprehends all that we are or can be, or can produce until born again; and after the new birth, this rule excludes all the lusts of the flesh, and approves only of the fruits of the Spirit. This rule, therefore, calls for none of the works referred to as a means of procuring a new birth, but directs their manifestation as the evidence that they who are capable of walking according to this rule are certainly born of God, and led by his Spirit.

The unregenerate, and more particular-

MARRIAGES.

ly among them, the Arminian work-mongers and will-worshippers, can see no reason why, if our doctrine be true, christians should work at all. They tell us that if they believed our doctrine, they would live as they list; they would take their fill of sin, and live upon the theory, once in grace always in grace. We are not at all surprised to hear them belch forth such doctrines, for these sentiments are the natural productions of the flesh, and show plainly that those who hold them have never been born again, and consequently possess within them no fountain that can send forth any other streams than those selfish, muddy and polluted waters. The rule cannot apply to them, for if they should crucify their flesh with the affections and lusts thereof, there would be nothing of them left, it would use them up. But where God has implanted the spirit of immortality, the fruits of the Spirit will be produced in evidence thereof. Again, it is often slanderously reported that the doctrine of the gospel, as held by us, leads to inertness, if not to licentiousness. But those who are instructed in the school of Christ, know that the truth of the gospel and the practice of the gospel go harmoniously together; and the rule securing peace and blessedness to the Israel of God, unites the doctrine and practice of the gospel together. The immortal and incorruptible seed implanted in them, is born of God and loves holiness, loves truth, loves righteousness and loves all that is approved and lovely in the sight of God.

MIDDLETOWN, N. Y., November 15, 1856.

CONTRIBUTIONS FOR THE "SIGNS OF THE TIMES."

Previously acknowledged.....	\$272 55
A friend, Pennsylvania.....	10 00
Total to date.....	\$282 55

By Elder H. C. Ker, at his former home, Delmar, Del., April 27th, 1898, John W. Hancock and Rosa C. Phippin, both of Wicomico Co., Md.

By the same, at his home in Middletown, N. Y., August 24th, 1898, Ira L. Harding and Mrs. Fannie D. Crist, both of Middletown, N. Y.

By the same, at No. 99 Prospect Ave., Middletown, N. Y., Jan. 4th, 1899, Frank S. Hobart, of Liberty, N. Y., and Electa A. Scovill, of Hancock, N. Y.

By the same, at the home of the bride, Butler, Baltimore Co., Md., July 5th, 1899, Wilbur Fawble and Sallie Cole, both of Baltimore Co., Md.

By Elder D. M. Vail, Jan. 21st, 1898, John H. Kerr, Jr., of Sullivan Co., N. Y., and Katie E. Greening, of Pike Co., Pa.

By the same, June 27th, 1899, Charles W. Johnson, of Waverly, Pa., and Bina M. Goodrich, of Edella, Pa.

OBITUARY NOTICES.

DIED—Jan. 22d, 1899, at her brother's home, near Duart, Ont., Canada, Miss Effie Campbell, daughter of the late Deacon A. Campbell. She and her sister Jane lived in London for many years, Jane dying Jan. 10th, 1892. She broke up housekeeping and went to live with her brother Archie, near Duart. Her mother being then living, but advanced in years, she waited on her during her last illness. Although she was not a member of the visible church, yet she was a lover of the truth, and her house was always open to the visiting brethren who would lay off at London. In the fall of 1898 she was taken with a severe pain in her heel, which increased in violence. Medical aid was summoned, but to no purpose, the pain still continuing to increase and ascending the limb, causing it to swell to an unusually large size. Her sufferings were great, and baffled the skill of her attending physician to alleviate, only through the use of opiates. She bore her sufferings patiently, without a murmur. She could be heard imploring God for mercy as she realized that her days on earth were about numbered. She felt a great darkness come over her mind, and felt as if she had come to the ends of the earth, and could go no farther. This caused her great distress, which continued for some time. She talked of it to those around her, but she could get no comfort. One day this Scripture came to her: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk and not faint." This relieved her in a measure. After this these other Scriptures were given her, viz: "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."



She continued gradually to sink, notwithstanding all that kind sisters and her physician could do, when on the 22d of January she peacefully and quietly fell asleep in Jesus, as we hope. So quietly did she pass away, had it not been that her friends were at her bedside, they would think her to be asleep naturally.

She was buried at Duart, at her own request, near her brother Alexander, who died some years ago. Elder Pollard preached on the occasion to a large number of sympathizing relatives and friends who came to pay their last tribute of respect to the departed. She leaves one brother and four sisters to mourn their loss: Archie, at whose home she died; sister McIntyre, of Poplar Hill, Lobo; Mrs. Dodgson, of Toronto; Mrs. Lampman, of Palmyra, and Ann, at home.

D. M. CAMPBELL.

KOMOKA, Ontario, Canada, May 25, 1899.

**James M. Martin** departed this life June 13th, 1899, at the home of his only son, T. D. Martin, near New Church, Va. He was born Nov. 10th, 1828, so he was 70 years, 7 months and 3 days old. He was married to Miss Louisa Davie, January, 1852. Seven children were the fruit of this union, two of them, with his companion, preceded him to the grave. Brother Martin was baptized in fellowship with the Predestinarian Baptist church at Messongoes, Va., by the writer of this notice, Jan. 26th, 1873, and was afterwards chosen deacon, which office he filled to full satisfaction until he became an invalid. Some three or four years ago he was taken very bad with what was termed dropsy. He was a dreadful sufferer at times, being confined to his bed about one year at a time, and then get up and around again. So he continued, first up and then to his bed, and his death was like a lamp blown out; no one knew when he breathed his last. Our dear brother had a clear view of the depravity of his nature, which caused him to weep many a bitter tear. We were closely bound together for many years, and he revealed to me much of his troubles, which kept us very close together. He often said, Without grace and mercy there was no hope for him. He said to me, "I fear that mine is a vain religion." He did dearly love, until he became disabled, to go to meeting and listen to the preaching, which seemed to be his meat and drink.

I was in Philadelphia at the time of his death, and though I received a telegram, I could not reach home before he was laid away, so one week later I tried to preach to his memory, using as a text 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." And now the change has come, and our hope is that sorrow and pain is gone, and he now sleeps in Jesus. May God give grace to the surviving children and the church, for his blessed name's sake.

T. M. POULSON.

ANOTHER valiant soldier of the cross has received his discharge. Our beloved brother, **Deacon Hiram Horton**, fell asleep in Jesus, May 17th, 1899, at his home near Howell's Depot, where he had resided for fifty years. He was born in Circleville, N. Y., April 30th, 1817. His parents were Hiram and Rhoda Celinda Horton. He married Elmira Hawkins. Three children were born to them, all of whom preceded him to the grave. He lived to the ripe old age of 82 years, 1 month and 17 days. He was baptized in the fellowship of the Middletown & Walkkill church, Jan. 21st, 1844, and appointed deacon, Nov. 30th, 1845, and served this church faithfully until the time of his death, a period of over fifty-three years. Brother Horton was sweetly gifted in exhortation, and for years after his natural faculties were impaired by old age his gift in speaking on spiritual subjects, and his memory of the Scriptures, amazed all who had the privilege of hearing him. He leaves a widow, one half brother, two half sisters and one granddaughter, Miss Addie May Derby, with the church and many friends, to mourn their loss.

His funeral services were held at his residence, Elder H. C. Ker, his pastor, officiating, after which his mortal remains were laid to rest in his family plot in New Vernon Cemetery.—Ed.

**DIED**—April 4th, 1899, **Mr. Willis B. Hilton**, of Sanitaria Springs, Broome Co., N. Y., aged 75 years. His disease was neuralgia of the heart. He was sick but a short time. Mr. Hilton was born in Bovina, N. Y., and married to sister Susan A. Reynolds, in 1860, living nearly all, or quite, of his married life in Broome Co., N. Y. He was the son of Wm. P. and Nancy Hilton. He was a lover of the doctrine of the Bible, as advocated by the Old School Baptists, but never could unite with the church. The SIGNS was the paper of papers to him, but he has gone to his eternal home, and we believe is in the likeness of Jesus, and is satisfied. He leaves his dear wife, sister Susie Hilton, and his sister, sister Andress, of Binghamton, and others, to mourn, but not without hope. May the God of all grace bless them with his grace in their great sorrow.

Elder Charles Bogardus officiated at the funeral, and greatly comforted the mourning friends.

ALSO,

**APRIL 11th, 1899, Mrs. Henrietta Croft**, wife of Obadiah Croft, of Binghamton, N. Y., aged 65 years. Her maiden name was Vandevort. She was born near Warwick, N. Y., and was baptized by Elder J. N. Badger, in fellowship of the Old School Baptist church at Warwick, twenty or more years ago, of which church she remained a member in good standing until removed by death. She was thoroughly established in the doctrine of sovereign grace, and was a careful reader of the SIGNS, and enjoyed them much. I have visited at her home many times the



past twenty years, and have always found her ready to acknowledge that her only hope of salvation was in the blood and righteousness of Jesus Christ. She felt that she was nothing, but Christ was all in all. She is at rest. She leaves a husband, sons, daughters, brother and sisters, with the church and friends, to mourn her absence, which to them is loss, but to her is gain. May the dear Lord comfort the mourning ones in their affliction.

Elder Chas. Bogardus spoke to the comfort of the friends at the funeral. Her favorite hymn was 341, (Beebe's Collection). She had been in feeble health for twenty-five years.

D. M. VAIL.

SISTER **Mary J. Bevers**, after suffering a long time with dropsy, on the 17th day of September, 1898, quietly breathed her last. She often expressed a desire to go. Just before the breath left her she said, "I can read my title clear." She, with her husband, united with the church some years ago, in Van Zandt Co., Texas, and was baptized by Elder Sorrels. She was a faithful wife, a kind stepmother, and manifested a great love for the cause she espoused. She is gone, and all the days of her life were 59 years 2 months and 20 days, and she died.

ALSO,

HER husband, **A. K. Bevers**, after suffering from what was thought to be Bright's disease for some months, on the 29th of May, 1899, fell into that sleep which he often spoke of as a peaceful slumber. He was in my house with my family when he died. He had been with us three months and five days. We all took a delight in waiting on him. His father was a preacher of our order. In 1866 he married Mary. J. Nickols, and in 1878 I found them in Cherokee Co. They had letters from the church in Van Zandt Co. We got together then, and have been together most of the time since. He has proved faithful. He has been perfectly blind since 1878. He bore everything, blindness and all, so patiently. He was good company to me. He delighted in talking of the great and good works of God, and of the little and sorry works of man. He often, during his sickness, would tell us, I want to depart and be with Christ, for that will be better. We watched him close, to see how it would be with him in his last moments, and we found it all bright and clear. I said to him awhile before he died, "Is there anything after death that bothers you?" He said, "No, nothing." He knew us as long as he had life. We found a little before he died, he did not know each by the voice, so we went to him, one by one giving him our hand. Telling the name he would say, "Farewell, brother Bell; farewell, sister Bell; good by, brother Tommy." Telling all the boys good by, and calling their names. A loving husband, kind father and faithful brother, is gone. We sorrow, as I told him, because we would be deprived of his

good company and counsel. He lived 74 years, 5 months, lacking 1 day, and he died.

This is for those that have lost sight of him, to know that he is gone to that bourn from whence no traveler returns. May we all try to imitate our dear, departed brother in our walk and conversation.

U. J. BELL.

PALESTINE, Texas, June 29th, 1899.

GOD in his infinite wisdom has seen fit to again bereave us by removing by death one of our dear sisters on the morning of June 9th, 1899, **Mrs. Mary Potcott**, aged 52 years and 18 days, the beloved wife of T. Howard Potcott. In so doing he has bereft us of a devoted wife, mother and sister. While we feel to mourn our loss, we feel to rejoice, though she is dead to us, she only sleepeth, for she left sufficient evidence that death had lost its sting. She bade her dear husband farewell, and told him she had to leave him. Her disease was pneumonia, which carried her away in the short space of one week. She was a member of the Old Harford church, being baptized by Elder Wm. Grafton, about six years ago. One of her greatest pleasures was to meet with her brethren.

Elder Grafton being away at the time of the funeral, brother Milton Dance read the fifteenth chapter of 1 Corinthians, and sang the hymns 1257 and 807, (Beebe's Collection,) "Asleep in Jesus, blessed sleep," and "O land of rest," after which, all that was mortal was laid to rest in the old Harford churchyard, to await the morning of the resurrection, for, "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ's, at his coming." She left four children, all grown, one son and one daughter married, also three sisters and one brother, together with her devoted husband, whom she had lived happily with for nearly thirty-six years. May the God of all grace give them strength sufficient for their day of trouble, and enable them to say, It is the Lord, let him do what seemeth good in his sight.

Blessed be the name of the Lord.

SALLIE LOWE.

ROCK SPRINGS, Md., July 9, 1899.

DIED—Suddenly, June 11th, 1899, at the residence of her son, in Hulmeville, Pa., my sister-in-law, **Mary H.**, widow of J. Warner Martindell. She had been a member of the church at Southampton for more than fifty-four years, being at the time of uniting only a little over fourteen years of age. Her health being poor, and living a long distance off, she was deprived of meeting with the church often, which was a great trial to her. She has left seven children to mourn the loss of a kind and affectionate mother, grandchildren and other relatives, together with the church of which she had so long been a worthy member, but we

have the blessed assurance that she is now enjoying that sweet rest that remaineth to the people of God. May the Lord comfort all that mourn.

The funeral was held June 14th, 1899, at Southampton, Elder Durand conducting the services.

A. H. ADDIS.

## POETRY.

### THE MYSTIC RIVER.

[COMPOSED after passing through a severe paroxysm of physical suffering, and groping as it were in utter darkness.]

There's a grim and mystic river,  
Over which we all must go,  
And this river, deep and restless,  
Never ceases in its flow.

Old and young alike must cross it,  
None can e'er this river shun;  
But unto its dark, cold waters,  
Time is bringing every one.

Those who've crossed this mystic river,  
Never have come back again;  
Come to tell what they have entered,  
Whether joy or endless pain.

We have seen this mystic river  
Bear our loved ones from the shore,  
And until we, too, pass over,  
We can see them nevermore.

Yet it seems that we have often  
Felt their presence near our side;  
But alas! 'twas only fancy,  
For this river's deep and wide.

We have felt its waters splashing,  
For we've stood upon the brink,  
And it seemed so deep and restless,  
That in fear we'd often shrink.

But at times we've longed to cross it,  
When we felt the Boatman near,  
For we knew that this dear Pilot  
Could our frail bark safely steer.

We are told beyond this river  
Lies a city fair and bright,  
But to enter through its portals,  
All must have their garments white.

O! this grim, this mystic river,  
Over which we all must go;  
It is deep, and cold, and restless,  
Never ceasing in its flow.

NANNIE B. EDWARDS.

OWENSBYVILLE, Ga., Feb. 23, 1899.

THE following verses were written by the late Elder F. Odom more than forty years ago, on the occasion of the deaths of a little son and daughter.

Richer gems than earth can give,  
Who once with me and mine did live,  
Has gone the way of all the earth;  
I hope they're born a nobler birth.

A little son and daughter dear  
Will with Christ in heaven appear;  
In robes of white they will outshine  
The noonday light with Christ divine.

Although we mourn and are distressed,  
Christ has said that such are blessed;  
In heaven with them I hope we'll meet,  
With Christ and God in one, complete.

## ASSOCIATIONAL.

THE Spoon River Association of Regular Predestinarian Baptists will convene, the Lord willing, with the Waterford church, three miles east of Lewiston, Fulton Co., Ill., on Friday, Sept. 1st, 1899, at 10 o'clock a. m.

Those coming over the C., B. & Q. R. R., from the north, will be met on Thursday evening before, and from the south on Thursday evening, and Friday morning, at 7 a. m. Those coming from north and west of Galesburg, will take Narrow Gage Railroad, at 7:40 a. m., and 1:50 p. m., on Thursday before.

A cordial invitation is extended to all, especially ministering brethren.

S. H. HUMPHREY, Clerk.

## MEETINGS.

THE Lime Creek Regular Predestinarian or Old School Baptist church, of Floyd Co., Iowa, will, for the convenience of the Lord's children, hold a meeting at Garden City, Minn., commencing August 4th, 1899, and continuing the two following days. The scattered sheep of our Master's fold, who desire to walk in his commandments, and all ministers and brethren of our faith and order, are invited to be with us.

GARRETT MURPHY, Moderator.

THE Old School Baptist Conference of Maine, will be held, the Lord willing, with the Old School Baptist church, in North Berwick, York Co., Maine, commencing on Friday, Sept. 1st, 1899, and continuing three days. We shall gladly welcome all who love our Lord Jesus Christ in sincerity, and especially brethren in the ministry who feel it in their hearts to visit us.

Those coming will be met at North Berwick railroad depot, on Thursday before the time appointed for our yearly conference.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 67. MIDDLETOWN, N. Y., AUGUST 15, 1899. NO. 16.

## CORRESPONDENCE.

### “THE ETERNAL PURPOSE.”

BELOVED BRETHREN IN CHRIST:—The only true God is the God of purpose, as he has so fully revealed in the Scriptures, and it is impressed upon me to write to you upon this sublime theme, in humble dependence upon him.

Text: “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.”—Isaiah xiv. 24. Now, the fulfillment of this solemn oath of Jehovah depends upon his attributes of omniscience, omnipotence and immutability, all of which are fully declared in his sacred oracles, and to deny these absolute attributes is to deny his Godhead, which is open infidelity. The Almighty cannot be limited in any attribute or perfection of his divine nature or Being, but he is infinite in them all, as abundantly revealed in the Holy Bible. His omniscience includes absolute knowledge of all things and infinite wisdom; his omnipotence includes universal authority and dominion and almighty power; and his immutability includes his “eternal purpose,” and crowns him with eternity.

These are self-evident truths, and no believer in God will have the presumption to deny them. “With God is no variableness, neither shadow of turning,” says the Scripture. This is not true of any other being. Therefore, if angel or man had “sworn,” as in the text, it might fail to come to pass, or stand, as is true in the purposes of the best men. “I am the Lord, (Jehovah) I change not,” is the voice of the Almighty. This makes it evident that there is nothing new and nothing old with him; that all creatures, things and events are ever present before him and known unto him, from everlasting to everlasting, as the Scriptures fully declare. The four and twenty elders cast their crowns before his holy throne, saying, “Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.”—Rev. iv. 11. The Lord’s dominion is universal and unlimited, then, and his government and control is over all things, because he alone is the Creator and supreme Ruler of all worlds and things, and they are all known unto him and subject to his omnipotent power. “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."—Col. i. 16, 17.

Now then, it is most clear that "the only blessed God," is not only the God of purpose, but that his purpose is eternal, like himself, and that his "eternal purpose" is at once immutable or cannot change, and it extends to and embraces all things which he has created. For God did not create anything in vain, or without a wise purpose. To say he did, is to impeach his wisdom and deny his Godhead; and to say that his eternal purpose does not include all things that exist, is to both deny and frustrate his purpose, and to disappoint him and overthrow his government and control of all things, or dethrone and undefy him. Or to say that God has more than one purpose, involves the same awful consequence; for to impute purposes to him, is to say that he has changed his purpose, just as imperfect men change from one purpose to other purposes; therefore there cannot be an eternal purpose with any creature. This infinite perfection belongs to God only, "whose name alone is Jehovah," whose thought is one, and his purpose one, reaching from everlasting to everlasting, extending to all things in heaven and in earth, who speaks and it is done, who commands and it stands fast. This is the God of the Bible, the Creator of all things, the God of "the eternal purpose," and the Bible declares this of him. "The Lord God Omnipotent reigneth."

*Purpose* means, a fixed determination to do or attain an end or object; to intend, resolve, design, as the eternal purpose of God.—Standard Dictionary.

Hence, every intelligent being has a purpose in all things he does, or in everything subject to his control, or else folly would be charged to him. Outside of purpose, then, there could be nothing but blind fate, or uncertain chance in the universe, and this would be ruinous and destructive. How good and excellent, therefore, that the Lord of hosts, in his infinite compassion to his people, "hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." In his thought and purpose there is an absolute certainty, and according thereto everything shall so come to pass and stand. If not so, then both his wisdom and power would be at fault and fail, and he would be disappointed and defeated. What a dreadful consequence! From this every rational mind must shrink with horror. For then it would be as "The fool hath said in his heart, There is no God."

But one thing now remains to be known: Is there any creature and event and thing in all the universe beyond and outside of the thought and purpose of God? To say there is, at once limits the omnipresent One, and wrests the crown of universal dominion and sovereignty from him. It is worse than folly to limit his thought and purpose, therefore, because it denies his infiniteness and eternity, and puts a limit upon his omniscience and omnipotence and omnipresence. These are the essential attributes of his essence and nature or being and Godhead, and to deny them is to deny God. Holy Scripture abounds with testimony to all these perfections of our holy God, and they also show that in these very perfections of the everlasting and unlimited and unchangeable Almighty Father, is the security and salva-

tion and blessedness of all his chosen, called and justified people.

“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. Harken unto me, ye stout-hearted, that are far from righteousness: I bring near my righteousness; It shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory.”—Isaiah xlv. 9–13. The execution of this purpose of God included the awful calamity of war and the overthrow of a powerful nation, by other nations. All this was true also of the long bondage of Israel in Egypt, the final destruction of Pharaoh and his hosts, and of the warring nations in the wilderness and in the land of Canaan; for God had purposed and foretold all those awful calamities and righteous judgments, concerning the afflictions and deliverance of Israel his people.

Now, as to the thought and purpose of God in the text, if the kind reader will please read both the thirteenth and fourteenth chapters of Isaiah, that he may see the entire connection of the text, it will be understood that this was determined in regard to the utter downfall of Babylon, and the deliverance of the children of Israel from their long captivity in Babylon, of which the prophet herein gives a grand and awful history. “The Lord of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to

destroy the whole land. Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. \* \* \* Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. \* \* \* For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of hosts. The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: that I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?” Who can read all these solemn declarations of the Lord of hosts, and then say that his purpose does not cover the whole universe, and extend to all nations, peoples and things? Why, all history is but a fulfillment of the word of the Lord by his inspired prophets, as the text and context and the whole Bible show; and the counsel, thought and purpose of the Lord of hosts run through it all, and chain every event to his eternal throne, so that nothing can frustrate his counsel and thought, or overthrow and defeat his “eternal purpose.” We should be glad and rejoice that it is so, my dear brethren, for herein (in the eternal God) is our refuge and strength, and our everlasting

safety. It was this divine assurance that enabled Paul to say, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." For Paul had been made to understand that God, "who quickeneth the dead, and calleth those things which be not as though they were," had, "according to the eternal purpose which he purposed in Christ Jesus our Lord," ordained his people unto eternal life, through the redemption that is in him; and he therefore says, "In whom we also have obtained an inheritance, being predestinated [foreordained] according to the purpose of him who worketh all things after the counsel of his own will."—Eph. i. 11. Paul again says of God, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace; which was given us in Christ Jesus before the world began."—2 Tim. i. 9. All this Scripture testimony, and much more, clearly establish the fact that the foreknown and foreordained people of God in all ages and places are connected with the nations of the earth, and history of the world, and with all things in time, either directly or indirectly; that therefore, "for the elect's sake," he "worketh all things after the counsel of his own will," and for the ultimate good of "the called according to his purpose." Thus it is shown in the divine record that the counsel, thought and purpose of the Lord of hosts comprehends, reaches to and controls all nations, creatures and things, and fixes limits and bounds to them, which they cannot pass. For this cause the gates of hell shall not prevail against the church, nor any creature separate his people from his love in Christ. Knowing this, David said to God, "Surely the wrath of man shall

praise thee: the remainder of wrath thou shalt restrain." It requires omniscience, omnipotence and "eternal purpose" to accomplish all this, but our God has these and is this, for he is God alone, the Almighty. "See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live forever. \* \* \* There is none like unto the God of Jeshurun, [Israel] who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone. \* \* \* Happy art thou, O Israel: who is like unto thee, O people saved by the Lord." These wonderful words did God declare to his people by his servant Moses. But the Lord again says, "Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord."—Isa. liv. 15-17. O Lord, thou Most High, my spirit rejoices in thee for this, and I adore thy Majesty, power and glory; for thou canst do all things, and cause me to triumph in thy might and salvation. Glory be unto thy holy name. The Lord's own declaration here to his people is, first, that he has created the smith, the fire, and the waster to destroy; and, second, that, according to his unchanging purpose, he has laid his restraining hand



upon every weapon of destruction, and has put a bridle upon every accensing tongue, so that wicked men, warring nations, persecuting foes, false friends and raving devils are firmly held in and controlled by his almighty hand of power. It is in this fact alone, my brethren, that Job did not curse God, perish in his affliction, and die; that the hosts of Israel did not perish in Egypt, nor in the Red Sea, nor in the terrible wilderness, nor at the fiery Sinai, nor in cruel Babylon; that neither the fiery furnace nor the den of lions could destroy the tried servants of God who were thrown in them, but did devour their enemies. It was for this cause that Joseph (type of Jesus) did not perish in the pit, nor in the prison; that his father's house (the people of the covenant, according to the purpose of God,) did not perish by the famine; "For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" Omniscience directs his purpose in all things unto eternal ages, and Omnipotence executes his unlimited, "eternal purpose," so there is never a failure—"So shall it stand." O, brethren, let us trust in the Lord of hosts, and give him the glory due to his name. It is the most awful presumption for a poor creature, sinful and ignorant, to prescribe rules and set limits for the eternal one, "the only wise God," or to try to beg the question, apologize and make excuses for him, of whom Jesus said, "There is none good, but one, that is God." For a sinful man, therefore, to be so puffed up in his vain and fleshly mind as to assert that he is both wiser and better than the Holy One, is very wickedness and a dreadful sin. Therefore, every one should put his shoes off his feet when he treads upon this holy ground, and speaks of

God, for deep reverence and lowly humility should fill us with solemn awe, and we should say, with the meek Moses, "I exceedingly fear and tremble." It is exceedingly presuming and shocking when any poor mortal, whose very breath God gives him, will flippantly fly in the face of the Lord God Omnipotent, whose name is holiness, deny his very perfections and essential attributes, by limiting him by the finite line of his own little mind, and say, if God goes beyond or does more than this, he would be unjust, rob his creature man of his accountability, and himself be the author or perpetrator of all the sin and wickedness in his universe. This is the most revolting and blasphemous folly, than which the blatant and disgusting Ingersol has not uttered worse, and God will rebuke it. He said to Job, "Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it. \* \* \* Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?"—See Job xl.

"And the Lord descended in the cloud, and stood with him [Moses] there, and proclaimed the name of the Lord. 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."—Exodus xxxiv. 5-7. Thus does our holy and blessed God declare that he will maintain the purity and righteousness of his own "great white throne," and that his holiness will vindicate his judgments and his mercy.

Now, let us a little further consider the unfailing purpose of God. "The Lord of hosts hath purposed it, to stain the

pride of all glory, and to bring into contempt all the honorable of the earth."—Isa. xxiii. 9. Having purposed this, he will certainly bring it to pass; "and all the proud, yea, and all that do wickedly, shall be stubble."—Mal. iv. 1. "For every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant."—Jer. li. 29. This is also true of the purpose of the Lord as it regards all lands and peoples and nations and kingdoms of the world, as declared above, "to stain the pride of all glory." "And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?"—Dan. iv. 35. For the Lord had sent Daniel the prophet to declare his purpose to the proud king, to whom he said, "This is the decree of the Most High, which is come upon my lord the king: That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." We, as well as this king, should know this, and give honor and glory to God, as he then did. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. \* \* \* The great God hath made known to the king what shall come to pass hereafter."—Dan. ii. 44, 45. These are most wonderful declarations, spoken

with absolute certainty, and they clearly show the immutable purpose of God, not only as it regards his own kingdom and people, but also concerning "all these kingdoms," which should be broken in pieces and destroyed, as a potter's vessel is dashed in pieces, and his people should be separated from the kingdoms of the world. In this the infinite purpose and omnipotent power of God are made known. All came to pass, just as decreed and foretold. There is a positiveness in the purpose of the Lord of hosts which will not admit of contingency or conditions; therefore, "the kingdom shall not be left to other people." It is folly, then, to try to bring "other people" into the kingdom. The kingdoms that should be broken in pieces are no more, but the people of the Most High were gathered out of them by his own right hand, and his kingdom still stands, as the house built on the rock, and it is given to his saints. And now, because his people are to be redeemed "out of every kindred, and tongue, and people, and nation," among whom they are scattered as sheep gone astray, therefore "the purpose that is purposed upon the whole earth," reaches also to "every kindred, and tongue, and people, and nation," under heaven, as certainly as it did to Egypt, and Babylon, and Persia, and Asia, and Rome, and all the ancient kingdoms which the Lord of hosts judged, punished and overthrew. For some of his people are connected in some sense to all the peoples and events and kingdoms of the earth; therefore the inheritance of the saints in Christ is "according to the purpose of him who worketh all things after the counsel of his own will." If it were not thus, but the purpose and counsel of the Lord were limited, then his decree and control would also be limited to the

extent of his purpose and counsel, because his controlling power cannot go beyond his purpose and act without purpose, and there could be no security or safety for his people, who are surrounded by "all things," not merely by all good things, but often by the worst things. Read of the dreadful things, dangers and perils by land and sea, which Paul recounts that he was in, out of which the Lord delivered him. Surely the counsel and purpose of God extended to all these things, and equally, therefore, to all other things; for the God of purpose does not put forth his hand of power without any design or counsel or purpose. A fool might do so, but not "the only wise God our Savior." Among the many all things which are subjected to the purpose or decree of God, "who worketh all things after the counsel of his own will," Paul names "tribulation, distress, persecution, famine, nakedness, peril, sword; death, life, angels, principalities, powers, things present, things to come, height, depth, nor any other creature." Many of these things are the most terrible, and all "who are the called according to his purpose," certainly have to encounter some of these all things, as did Paul and thousands of his martyred brethren, and all the called of God have to antagonize a sinful life, and the monster death. If the purpose and decree of God had not included all these direful things, and destroyed them, then they must have destroyed all his foreordained people. But how could his people be ordained to eternal life, and yet these destructive things not also be ordained to be put under their feet and destroyed? For the almighty power of our God is never exerted only according to his "eternal purpose," and his purpose places an absolute limit upon sin and death and all other things, as positively

as does his ordination or decree; for nothing whatever can take place outside of the infinite foreknowledge of God, and his immutable and "eternal purpose" is certainly as unlimited as is his foreknowledge. To say it is not, is to put some things outside of God's wisdom, counsel and purpose, and so outside of or beyond his power and control, unless it is said that he controls some things without any purpose, which is to charge him with weakness and folly. In fact, a denial of the unlimited purpose of God, is to deny his unlimited foreknowledge, which is equal to a denial of his perfections or infinite fullness and changeless attributes. The purpose of God, then, is defined by his infinite wisdom, and both run parallel with his prescience or foreknowledge of all things, and all three are sanctified by his absolute holiness, and sustained by his omnipotent and eternal power and Godhead.

A reverential and solemn awe has possessed my spirit while I have thus written upon these most sublime realities, for such they are, and I verily realize that the Spirit of the Lord is upon me, and moved me to thus write. It will glorify God, therefore, and he will sanctify it to his humble children, who have grace whereby they serve him with reverence and godly fear. In this divine assurance it is sent forth to all to whom it may come, with the prayer that all may speak and write of the God of all goodness and holiness and power with the sacred reverence and honor that should characterize all who believe in God and worship him.

It will not be long, dear brethren, till many of us shall enter into that within the veil, and appear in the holy presence of God; so we should no more presume to speak a word against his infinite perfections now, nor criticise his acts, than we

would then. This sorrowful admonition is needful, and it is given in love.

"And now, brethren, I commend you to God, and to the word of his grace."

D. BARTLEY.

CRAWFORDSVILLE, Ind., July 11, 1899.

NORTH BERWICK, Maine.

BELOVED ONE IN CHRIST JESUS:—

Though you have very lowly thoughts of yourself, and "dust and ashes" is thy name, and many conflicts are your lot, yet thou surely art "greatly beloved" (Dan. x. 11,) of the Lord, for he teacheth thee, and in all thy distresses thou art constrained, drawn, enticed to flee for refuge to that hope set before thee in the gospel. Thou art indeed beloved of God, even though thy foolish, unbelieving heart sometimes questions this. Had he not loved thee, dear brother, you had never been drawn to Jesus; he would not be thine heart's attraction. But though a vile sinner, to whom all the world can afford no shelter, yet thy God, and I would fain say, our God, loves thee, pities thee, and though thy sins and the devil would chase thee to hell, the blessed God sets the hope before thee. If he loved thee not, the Hope, even Jesus, had never been set before thee; but to Jesus and his precious blood and righteousness you have fled for refuge, and your heart lays hold (yes, it is dear to your heart,) 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 forever after the order of Melchisedec. To you I can speak freely, to many if I did so they would not understand me. The sea on which they sail is far smoother than mine. My own soul's affairs are full of

changes. Oft I am constrained to groan beneath the vileness that infests my life, Surely no one can be more vile. O, the self-loathing and abasement that is mine, and yet I feel I do not loathe myself as I should. I am astonished at the continued scenes of deep, dark depravity that I am made to see, and to feel, too. Ah, it is not as a mere onlooker that I see the pride, the lust and the hellish blackness of my nature. O, the stench of my carnal heart! O, the horrors that creep over my soul as this pit of corruption closes in upon me, and I feel to sink in the deep mire! Ah, those sunnied-faced professors who can always testify of their delight in the things of Jesus can have no use for me. I suppose I should be a nuisance in the presence of these satisfied ones. Nevertheless I had rather have my griefs than their joy, my dark hours than their sunshine. Ah, yes, I would sooner have my rugged, tried pathway, than their easy going, smooth way. But there is a state that I dread more than all, that is, when notwithstanding all of my sinfulness, I find I am so hardened, there is not a sigh escapes me, I am as one dead in all the filth and abominations of my flesh. Then before long that questioner and accuser puts in his appearance on the field, and I am stricken and thrust through on every hand. Then, as it were, I awaken as one on the brink of a precipice. Ah, I am too far gone, and down; down I am, plunged into the abyss of corruption. Surely this is the belly of hell to my soul, and here the enemy presseth me sore. Ah, those easy going christians will no doubt think of me, He must be a great sinner, or he would not be punished like that. I am indeed a great sinner, and my punishment is less than my iniquities deserve, yet perhaps in my outward walk I am

not much inferior unto you. Perhaps the outside of my cup and platter is almost as clean as yours. But to my grief and anguish of heart I find all uncleanness within, and such uncleanness as I am not able to subdue and exterminate. If sighs and tears would wash me white as snow, then surely I should find by this time some spots cleansed away, but no, year by year I am more unholy, so vile. O, when I think upon my God, so infinite, so high and holy, what am I? so impure. I shrink away, no, no. I sigh, I mourn, and O such yearnings that his almighty grace would make me holy, even as he is holy. Can God save a wretch like me? Ah, when I have been plunged into the deep, and distracted by the insinuations of the devil, my God does not utterly cast off a worthless wretch; O no! It is wonderful. He turns my thoughts unto himself, I remember former mercies, so amidst my stinking wounds I sigh, I cry, O Lord look down from heaven and behold a poor and sinful worm. I tell him I am vexed and tried with this unclean heart of mine, that questionings and fears roll in upon my soul, and that I sink beneath the waves. O Lord, dost thou not know my troubled state? Wilt thou not have compassion on me? Forsake me not utterly, O God, though base and vile thou knowest I am. O, break through this gloom, O Jesus, and give my soul one glance of pity, one ray of sunshine from thy face, O fair Redeemer. O, for a word of thy tender mercy, O for a thrill of life and peace from thee. This would heal all the maladies of my soul, and I should come forth and live in thy sight to praise thee, my God and my Redeemer. O, the matchless reigning grace of God! Even this day (Nov. 18th,) I was full of cares, tossed about, craving, crav-

ing something, I hardly knew what. But that precious something that I needed the Lord knew, and he had the answer ready before I called. I took up a hymn book and read,

“When rocks and mountains rent with dread,  
And gaping graves gave up their dead,  
When the fair sun withdrew his light,  
And hid his head to shun the sight,

Then stood the wretch of human race,  
And raised his head, and showed his face;  
Gazed unconcerned when nature failed,  
And scoffed, and sneered, and cursed, and railed!

Harder than rocks and mountains are,  
More dull than dirt and earth by far,  
Man viewed unmoved thy blood's rich stream,  
Nor ever dreamt it flowed for him.

Such was that race of sinful men,  
That gained that great salvation then!  
Such, and such only, still we see:  
Such were they all, and such are we.

The Jews with thorns his temples crowned,  
And lashed him when his hands were bound:  
But thorns, and knotted whips and bands,  
By us were furnished to their hands.

They nailed him to the accursed tree;  
They did, my brethren, so did we.  
The soldier pierced his side, 'tis true,  
But we have pierced him through and through.”

I could read no more; I was filled with emotious. I saw myself so vile, such grief I felt as I gazed upon the man of sorrows, and such desires flowed forth unto the dear Savior, I wanted to clasp him in my arms and call him mine. O, he was mine, I felt he was mine, and I said, “I will creep beside him like a worm, and see him die for me.” O, what I need is the voice of thy precious blood, dear Lamb of God, that speaketh better things than that of Abel. Some whose lives appear to be calm and holy, who appear to always have peace and gladness within their reach in the doctrine of salvation by grace, do not seem to appreciate such language as a hell-deserving sinner, a vile, abominable wretch. I do not care for the words myself, but what

words can a sinner like me make use of? They all appear too tame to describe what I am in such distress over, when God gives me a sight of myself. I would I were pure and holy even as my God. For this I sigh, for this I pant. O, when shall that hope for which I wait, be consummated? that hope of righteousness in the obedience and blood of the Lamb? In eternal glory. When thou, my God, at death shall receive my spirit to thyself, when at the last day, at the last trump thou shalt come, O Redeemer, the Resurrection and the Life, to call forth the ransomed bodies of thy people from the dead, thou shalt change our vile bodies, and in immortality, in incorruption and in glory they shall rise. Then body, soul and spirit, we shall be holy and without blame before thee in love. Till then grant me the portion of those that fear thee, that through the Spirit I may wait for the hope of righteousness by faith. O, I love to see thee, Jesus, crowned with glory and honor; thou art the same dear Jesus who wast made a little lower than the angels, for the suffering of death. As I muse upon thy obedience, sufferings and death, thy burial, resurrection and ascension to glory, I feel thou, my lovely One, art my hope, yes, dear Savior, my hope springs up in thee that I, too, shall triumph, that I, too, shall rise again from the grave, that I shall ascend and be crowned through thy matchless grace with glory and honor. Surely even now I have a sip of the blessedness, the earnest of the Spirit in my poor heart. O, that I could but love thee and serve thee forever.

Well, my dear brother, dear and precious as the Son of God is unto us; and times, little moments are given me of joy unspeakable and full of glory in our hope in him, yet sometimes I groan under my

vileness, and have to confess before the Lord, "My wounds stink and are corrupt because of my foolishness."—Psalm xxxviii. 5. As a very leper I am made to cry Unclean, unclean, I see that "from the sole of the foot even unto the head there is no soundness in me, but wounds and bruises, and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment." And I loathe myself because of the abominable filth that is in me. (Ezek. vi. 9.) There was a time in my life, and perhaps only that once, a time when it seemed to me I tasted the depths of misery, and then such a sip of heaven, so sweet, Can I ever forget it? I so loathed myself that I think I could enter into the meaning of the one who wrote,

"Vain toad, too filthy to be damned,  
Else in his face the Judge had slammed  
The door of darksome hell.  
He feared the vile, infernal crew,  
Back to the earth the wretch would spue,  
Too black with them to dwell."

O, the exceeding riches of that grace that saveth a sinner like me!

Perhaps even you will think this is a strange mixture of a letter. It is, and it is just like one who is, I hope, your brother,

FRED. W. KEENE.

NASHVILLE, Tenn., April 25, 1899.

G. BEEBE'S SON—DEAR BROTHER:—I feel lost without the SIGNS, as they are filled up with so many able communications, and with able editorials, all written in the right spirit, with meekness and humility of heart, and with no confidence in the flesh, but in God, who is our salvation first, last and all the time. It is so interesting to read them. They are so full of good things out of God's unwasting fullness. Why should not the poor of the flock, God's little ones, be content

with such truths? They are established in the sacred volume of the word of God. In this section there are some differences among Baptists. Some claim what is called "conditional time salvation." I am sorry to see it, but such is the case. It is the invention of men, for popularity, and it is the manifestation of wickedness in high places. It is causing division, and we are commanded to mark those who cause division. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." Thank God this is our only hope beyond this vale of tears. We have no righteousness of our own to offer, as it is nothing but filthy rags in the sight of God. "Conditional time salvation" is something new among Baptists, and it mars the feelings of the poor of the flock of God. The Savior says, "In the world ye shall have tribulation: but be of good cheer: I have overcome the world." These promises should encourage the faithful in Christ who have no confidence in the flesh. These are established in the faith of our Lord Jesus Christ, the Captain of our salvation, who has gone before us, and sits upon the throne at the right hand of God, making intercession for us. This is too deep for our mortal minds to understand. It is far above human wisdom. Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our

hearts by the Holy Ghost, which is given unto us. And if we do not have tribulation we are bastards, and not sons. How often we have been brought down in despair, with no one to help in the time of darkness and the gloom which overshadows us. Our arms are too short to take hold of the promises, and our cry often is, "O, God, why hast thou forsaken us?" Then the words may come with so much love, "Be not afraid, it is I." How glorious to be made to feel his goodness and mercy in time of despair. When the light of his countenance appears, the gloom passes away. Then is the word fulfilled, that his people shall be willing in the day of his power; not man's power, but the power of God. God is a Spirit, and seeks such to worship him as worship him in Spirit and in truth. God has all power, both in heaven and upon earth; and man must not ask, What doest thou? He has promised to be with us in six troubles, and that in the seventh he will not forsake us. With such precious promises of our Father we ought to be content, and not try to pervert the gospel of our Lord Jesus Christ, which has been delivered unto the saints. "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Dear brethren editors, the doctrine of predestination and election is the sure foundation for salvation. Had it not been for the everlasting love of God for his bride, he would not have chosen her in his Son, before the foundation of the world. This is why I have a hope in the Savior, and nothing but this will do us good. But for his electing love and mercy we should have come short of his glory. It is not in man to direct his steps. There are many devices in man's



heart, nevertheless the counsel of the Lord shall stand. The works of man are the works of the law, and they are dead works, with no life in them. Those who go about to establish their own works, to be honored of men, and trying to deceive the very elect, if possible, are guilty of wickedness in high places. Yet these things fulfill the Scriptures, and are some of the all things which work together for good to his people. "If God be for us, who can be against us?" Let us trust in the true and living God, who can save, and who is faithful. By him ye have been called unto the fellowship of his Son Jesus Christ. And thus we are admonished to "Lift up the hands which hang down, and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way: but let it rather be healed."

Let us, dear kindred in Christ, trust in that God who is able to give life, and to save. He is the Giver of every good and perfect gift. There is no other name under heaven, or upon earth given, whereby we must be saved. Dear editors, I feel my nothingness and unworthiness so much that I often ask, "Am I his, or am I not?" I often refer to the following precious verse, which is my whole desire.

"In thy fair book of life and grace,  
O, may I find my name  
Recorded in some humble place,  
Beneath my Lord, the Lamb."

All will be well if we are what we hope we are. What a victory it will be when we are gathered together in that great company, which no man can number, who have washed their robes and made them white in the blood of the Lamb. O, what a blessed hope to have an interest in that world beyond this vale of tears.

Salvation by the grace of God alone,

is my theme and hope. Nothing but his grace and mercy can save us. I desire to die in that hope. None are saved who seek salvation by the works of the law, and not by faith. Had the first covenant been faultless, then had no place been found for the second. The Lord said, "The days come when I make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers," "which my covenant they break." How plainly the failure of man is exposed, and their nothingness in this will-worship. It was impossible for man to keep the law in this imperfect state. Knowing this, God sent his only begotten Son, born under the law, to redeem them that were under the law. And he says, This is the covenant that I will make with them after those days. I will put my laws into their hearts, and I will be to them a God, and they shall be to me a people. It is not left to the poor finite creature to have his will. So God says, "They shall be willing in the day of his power." If the decision were left to man, he would never choose God and salvation, but thank God, election and predestination have obtained it for us, and the rest are blinded. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus," and let us press toward the mark for the prize of our high calling, which is in Christ Jesus our Lord.

This is a wonderful subject indeed, and nothing but the revelation of God can unfold it to our minds. Dear brethren, we are passing through trying times, and like the psalmist, I feel sometimes to pray, "Hear my voice, O God, in my prayer: preserve my life from fear of the enemy. Hide me from the secret counsel



of the wicked." "The Lord is my Shepherd, I shall not want." In him do I trust, and not in man.

In weakness, fear and much trembling, I have written these scattered remarks, to give you a few of my thoughts upon the subject of salvation by grace. I am but a poor worm of the dust. I am groveling along as best I can, and that is but poor. In writing now, I hope my mind has been directed upon things unseen. I would trust in God, who is the giver of every good and perfect gift. I hope that I have not wounded the feelings of any of the flock of God. I desire to know nothing save Christ and him crucified. "Let us have no fellowship with the unfruitful works of darkness, but rather reprove them, submitting ourselves to one another in the fear of God. What precious admonitions are given. Who can cast the first stone? We are not our own, but are bought with the precious blood of Christ. And now, in Christ Jesus we who were sometimes far off, are made nigh by the blood of Christ. He is our peace, having abolished the enmity. By him we both have access by one Spirit unto the Father. We are now no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon a sure foundation, Jesus Christ himself being the chief corner-stone. In him all the building fitly framed together groweth unto a holy temple in the Lord. This foundation is a rock, and not sand. The work is finished, as the Lord in his dying hour said. Therefore we must put no confidence in the flesh, or in man. My prayer to God is, that he will keep me humble, and submissive to his will, for he is all and in all. I hope that I may be found among the chosen ones. I trust that he will direct my steps in the right path.

Please throw the mantle of charity over this.

Will brother Chick please, at some convenient time, give his views through the SIGNS upon Ezekiel xxxvii. 11, 12?

Dispose of this as you deem best, and all will be well.

Your brother in hope,

O. B. HICKERSON.

[We will try to comply with the above request ere long.—C.]

#### FRAGMENTS.

THE love of God in the heart is pure and true, and is ever fixed upon that which is pure and true, and never can rejoice in iniquity, "but rejoiceth in the truth." When it has once been drawn out to another in whom it sees the same love of God, it can never be withdrawn. We ourselves may be deceived, but that love never is deceived. If the fellowship which we thought we felt toward one has been utterly broken and destroyed, then it was not that fellowship which is founded on the love of God; for that charity is the bond of perfectness, (Col. iii. 14,) and the bond of perfectness cannot be severed. The one whom we love in the truth may have many faults, but that does not destroy our love and fellowship, for they are not in the flesh, but in the Spirit. In that sense charity covereth the multitude of sins. (1 Peter iv. 8.) But true charity does not excuse or justify sins or faults in one's self or in a brother, nor does it cause us to withhold any needed exhortation, admonition or reproof, but rather the contrary. The good and comfort of the one we love is our chief desire, for "love seeketh not her own;" and we cannot see one we love in a dangerous place without a desire to extend such help as we can. That love also seeks the honor of God's house, and

so directs us to that which is according to his commands.

WHO showed to Abel the way of salvation? Who told him what to do to please the Lord, and comforted him when alone and in distress? Does not the same Teacher and Comforter have the charge over his people to-day?

Who gave Noah that faith by which he built the ark, and by which he preached righteousness? There was no man to tell him how to build or how to preach, for he was the only righteous man in that generation. The preacher of the gospel to-day, and the gospel builders, must receive their faith and instruction alone from the Teacher of Noah. He will teach them to profit, and lead them surely in the right way, and uphold them by his arm. All men who assume to tell them how and when and where to preach, are vain teachers.

CAN it be that everything pertaining to the salvation of the Lord's people was predestinated, but that their need of that salvation was not embraced in the purpose of God, but left uncertain?

LOVE caused Jesus to say to Peter, "Get thee behind me, Satan," because he savoured not of the things that be of God, but those that be of men. (Matt. xvi. 23.) But it is not our province to call a brother Satan because he speaks erroneously. We ought, however, to sternly recognize in our own words and actions, and in those of another, that which is from the wisdom of the world, which is earthly, sensual, devilish, and rigidly oppose it. But we need be careful that we oppose it with the spirit of that pure and peaceable wisdom which is from above.

ACCORDING as one regards his own word, so will it be regarded by others. If one occasionally fails to respect his own word, others will soon fail to respect it at all. If one does not value his own word, what right has he to complain because others do not value it? He who breaks his word cannot expect others to trust it. Brother A is kind-hearted and impulsive, and makes promises very readily; but he forgets them just as readily, and will surely disregard them if at the time he does not think his own interest demands their fulfillment. His nearest relatives and closest friends, therefore, have come to regard his promises as entirely untrustworthy.

Brother B is good and kind, and does not intend to be untruthful; but he has fallen into the habit of answering questions concerning which he has a very imperfect knowledge, if any at all, and of making statements which prove to be inaccurate; therefore those who know him best, and love him most, are sadly compelled to discount his word largely.

THE Savior gave thanks openly before eating. Is it not proper that his professed followers should follow this example? We may reason with ourselves that it is not needful, because the Lord does not need spoken words to tell him what is in the heart, and that, also, words of thanksgiving may be spoken when the heart does not feel thankful. It is true that the Lord knows what is in man, and needs not that any should tell him; yet the Savior prayed and gave thanks, and commanded it as a blessed privilege upon his people. It is true that we cannot produce gratitude in our own hearts, nor bring into our minds spiritual light and warmth; but shall the Savior's example be slighted for this reason? For this

reason may the preacher remain silent before a waiting congregation, or the people forsake the assembling of themselves together? There undoubtedly are those who feel it impossible to speak in prayer or thanksgiving in the presence and hearing of others, and so do not feel it laid as a duty upon their consciences. I know also, that those who do exercise gifts openly are often so sorely tried concerning this thing of giving thanks at the table, feeling often that it is only form with them, that they are tempted to neglect it, and even to doubt whether they are right in openly asking a blessing upon food and giving thanks for it. Yet there remains the Savior's example, and also that of Paul.

One temptation to discontinue this practice undoubtedly is with some, because of the sameness there must necessarily be in the form of the petitions and thanksgiving, which makes us fear that it is only a form without any spiritual power or value. I have felt that often, yet have been withheld from trying to seek for new forms of expression so as to have a variety, for I have known that such an effort could only be before men, and therefore vanity. In the sight of God there is no need of variety of language or ability to speak with clearness and power. Our needs do not change, but are the same to-day as yesterday.

I feel it to be my duty to try to follow, as I am enabled, the example of Jesus, though so infinitely far behind and below him, and though the temptations to fear that there is no spirituality in my exercises makes it at times the hardest and most trying of all my acts in the public exercise of gifts. But at times the duty becomes a holy and blessed privilege, when faith prevails over fear, and the dear Savior's felt presence in the soul

awakens feelings of praise and gratitude within us, and a sense of our poverty and unworthiness and of the Lord's goodness makes us desire to openly praise his dear name. But our words seem poor at best, and we can only follow as we may be enabled in our stammering way. When we cannot run we may walk, and when we cannot walk we may creep, and when we cannot move at all we may look with our eyes right onward "toward the mark for the prize of the high calling of God in Christ Jesus."

SILAS H. DURAND.

SOUTHAMPTON, Pa., July 19, 1899.

OTEGO, N. Y., July 13, 1899.

DEAR BROTHERS CHICK AND BEEBE:—

I have desired to write a little for the SIGNS, if the Lord shall enable me. In myself I feel unable, but the Lord can speak through a worm; yes, he can trash mountains; may it redound to his glory. I was able to attend the association at Middletown, after a long season of poor health. I thought when I moved to Otego, my time was short upon the earth, little thinking my dear brother would go first. I have cause for gratitude that I was permitted to visit the dear people of God; truly it was a feast of fat things. I sat under his banner with great delight, and the fruit was sweet to my taste. The silver trumpet was sounded, no jarring notes, but all was harmony. The sinner was laid low and Christ was extolled; my soul was fed with the corn of the kingdom; it was heaven to my soul. The ground was prepared to receive it with joy. How blessed when the speaker and hearer are under the influence of the Holy Spirit; then we can say, "My willing soul could stay in such a frame as this, and sit and sing herself away to everlasting bliss."

The sweet Savior is not gone, (blessed be his name). Strength has been given me since I returned, to visit Albany church. Elder Bogardus preached, and we had conference meeting on Saturday evening. I was tired, but enjoyed the communion of saints. Sunday morning I attended service; it was well attended; the Holy Spirit was in our midst; our brother was at liberty. A number of young people attended, and I think the Lord is moving upon the waters there, as a number are deeply exercised about baptism, that will shortly come forward. They are sound in the faith, their experience is good. I am glad that I went. Our dear, departed brother Balas was very anxious I should go with him, but I was not able at that time. When I view the good hand of my God in bringing me to Otego, how wonderful appear his ways. I must be bereaved of my only prop, my dear daughter. Dear brother Bundy wrote for me to come and live with them. There was a difficulty in the way, but the dear Lord removed it. With what pleasure I look back and see the sweet communion we have had together. The Lord was ripening him for glory. In conversation he asked, "Do you think the moment the soul leaves the body it enters into the full presence of its God?" Yes, I do, I said, Do you? He replied, "Yes, I am glad you do. O, it is too much for such a sinful worm to think of." Five weeks before he departed, he came to my room trembling. "Sister," he said, "I have got something to read to you." It was the second chapter of Hosea. As he read it I was melted down. We both sat and wept for some time. He then spoke beautifully upon it; it was a season never to be forgotten by me. But he is gone never to return, and when we remember our loss is his gain, we are en-

abled to say, "Thy will be done." How delightful the voice that welcomed him: Well done, thou good and faithful servant, enter into the joy of thy Lord. I must say, I never met one meeker and more humbly feeling his own unworthiness. His life was walked with God. He walked his religion as well as talked it. Though he felt he was nothing, in Christ he was a jewel in the crown of his Redeemer. He was richly led into the deep things of God, and in the kingdom of grace. He was a sweet instructor by the fireside; he shrank from the applause of men. He said, I hope when I am gone but little will be said about me. O, may we bow before our God and say, "Thy will be done." He is righteous in all his ways, and holy in all his works. The Lord has put me in the crucible, and has said, When I have tried thee, thou shalt come forth as gold. It is my desire that he may do with me as seemeth him good. I long to be more like my blessed Lord and Master, and am looking for the time when I shall drop this sinful clay. "O, happy day, O blessed abode, I shall be near and like my God," to join in the blessed anthems unto him who hath loved us, and washed us in his own blood. Glory be to him forever and ever.

Since I came to Otego to live, I have been brought very low, and thought death was near, but he hath restored my life. I hope to glorify his great name.

I must insert this, it was the last words our dear brother spoke so we could understand him. I was sitting by his bed; he took my hand and said, "Name written in the Lamb's book of life." I replied, Yes, before the foundation of the world your name was written there. He squeezed my hand and said, "Yes."

I will close. I have not satisfied myself, but hope I have not taken up the

room of some one who would be more able. Please rectify all mistakes. May the best of blessings rest on the church of the living God, and especially on the editors of the SIGNS, and may the Lord enable you by his grace to continue it for the comfort of his poor children who are deprived of the preached word. I may never write again for the SIGNS, as I am in my eighty-second year.

Farewell. Yours in the path of tribulation,

ELIZABETH BEESLEY.

FARMINGTON, ILL., July 17, 1899.

DEAR BROTHERS CHICK AND BEEBE:— I inclose an anonymous letter that I received the other day. It is a very good letter, and if you will publish it in the SIGNS, I think that perhaps the sender will see it, for I think him to be a reader of the SIGNS, as he must have obtained my address from them. The letter was mailed in Iowa, on the train. I have no idea from whom it came. If published in the SIGNS, I thought that perhaps I might find out who the writer is. From the reading of the letter I think the writer is acquainted with me, as he asks me to come and visit him. I would like very much to find out who he is.

From your unworthy brother,

E. D. VARNES.

TO E. D. VARNES—DEAR BROTHER:— It has been a long time since I have heard from you, and you have been so much on my mind of late, that I feel strongly impressed with a wish to speak to you, even in the unsatisfactory way of pen and ink. I feel as though I must speak to some one of the household of faith, and as, for some reason, you seem to be my choice, I venture to address you.

Dear brother, I often wonder if you

have not lost fellowship for me, and should not wonder if you had. It is a mystery to me how you could do otherwise. I will give you a short sketch of my past life in this vale of tears. Sixty-three years ago, at this time, I was attending an eight months' term in the school of Moses, or the law, (Gal. iii. 24,) where I learned some very bitter lessons. The wormwood and the gall; my soul hath them still in remembrance, and is humbled in me, therefore have I hope. I learned there that I was a poor, lost sinner, without hope and without God in the world. I can call to mind now, after this lapse of time, that my anguish of soul was not that I dreaded the consequences of sin, but because I was a sinner, and as it seemed to me, could do nothing but sin. My teacher said that though I obeyed all his rules, and yet offended in one point, I was guilty of the whole. In this awfully severe course of instruction I was not taught how to pray, and yet thought that I knew how, and for a time would try, but finally concluded that my prayer, or what I thought was prayer, was an abomination to God, and only added to the already numberless list of my sins. All this time I was unconsciously wrestling with the almighty God, and then he touched me, and ever since I have been a cripple, unable to stand or go, without my crutches of faith and hope, which sometimes seem too weak to support me, and I sit down in sorrow and anguish of soul, and bemoan my helpless condition.

But to hasten. The lessons I learned in the school of Moses remain with me yet. I learned that the law was holy, spiritual and good, but that I was carnal, sold under sin, and that the commandment which I thought to be unto life, was really unto death. After being some

eight months in this school of rigid and unflinching discipline, a greater than Moses came and transferred me to his school, and, as I trust, taught my heart to pray. I do think the first prayer I ever offered, audible or inaudible, was, "Lord, do with me as seemeth good in thy sight; make me anything or nothing, but let me not sin against thee or against thy holy name, any more." This new Teacher, like Moses, required strict obedience to his precepts, (you know Moses said he was to be like unto him, and that we should hear him in all things,) but his precepts are mild, his yoke easy, and his burden light. But O what a dull pupil I have been, and so disobedient to his precepts; so often playing truant, and so regardless of his instructions. I am led to wonder at the mildness of his chastisements. He has taught me that denying all ungodliness and worldly lusts, I should live soberly, righteously and godly in this present evil world. He has taught me, as I hope, the truth, and to love it, and to love his church and his people, and taught my heart to sing, "I love thy kingdom, Lord, the place of thine abode." "How amiable are thy tabernacles, O Lord of hosts."

"My soul would pray for Zion still,  
While life and breath remains;  
There my best friends, my kindred dwell,  
There God my Savior reigns."

It was said of our Savior, that though he was a Son, yet learned he obedience by the things that he suffered. O, if I only could learn obedience by the things that I suffer, how glad I think I would be, for obedience has its reward in (not for) the deed. To sum it all up, my only satisfaction in a retrospective view of my past life is in contemplating the goodness of God to me, and what he has done for me, but even that joy is sometimes marred by the rising up before me my

own disobedience, unbelief and ingratitude to him, for all his mercies. And now, although well advanced in four score years, I still find a warfare between the old and the new man, and that it is just as fierce as ever. But I am so glad that this will some time be over. I am made glad by the thought that death hath lost its sting, and the grave its terrors.

"I would not live away—no, welcome the tomb,  
Since Jesus hath lain there I dread not its gloom."

As I said in the beginning, I have had to walk on crutches for sixty-three years, in a spiritual sense. I have two pairs of them, faith and hope, and his rod and his staff, and they comfort me in the valley and the shadow of death.

We are both of us well as usual, save our old complaints. I am quite lame from rheumatism, and at times it is a severe task for me to walk a half mile and back. We should enjoy a visit from you very much. I have not been to an Old School Baptist meeting for nearly two years, and doubt very much whether I shall ever enjoy that privilege again.

Love to sister Varnes, and to all who know and love the truth. Farewell.

\* \* \*

[It is a pleasure to receive and publish such letters as the above good, comforting and suggestive letter, sent us by brother Varnes. The aged pilgrim is traveling on, pilgrim fashion, leaning on his crutches as he goes. They will not fail him. The lessons that he learned sixty-three years ago, in the school of Moses, are the same that we hope we learned some forty years ago, though we were several years learning in that school, before we came into the school of Christ, as we have hope that after a time we did. We are persuaded that our brother is learning yet, and we are sure that we shall always be learners while we live

below. The letter of our unknown brother will doubtless be read with heartfelt interest by all who have traveled the same road described by him.—ED.]

KELLEY'S CORNERS, N. Y., July 15, 1899.

DEAR BROTHER BEEBE, AND BRETHREN AND SISTERS IN GENERAL:—I desire to express my appreciation of the SIGNS of July 15th, especially some things therein bringing before me, or stirring up my pure mind (if I have such) by way of remembrance. And so I desire to say a few things about what is contained in the fourth verse of the fourteenth chapter of the Romans: "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand."

Paul, in presenting this language, shows conclusively that God, as manifest in the person of our Lord Jesus Christ, has made no mistakes in regard to tempering the body, or with regard to establishing its gifts, or in its belief, or in its practice. All is in his hand. So the editorial comes in place in the number referred to. And Elder Durand telling us something with regard to the late lamented and dear Elder Bundy, tells us again something of God's wonderful work and way in preparing one to serve him in faithfulness and truth. How apt we are to misjudge, and how little dispassionate judgment there is regarding divine things. How inconsiderate it would be for me to judge my neighbor's servant, as to his interest in him, or his requirements of him. The master's judgment alone is final; or, to him the servant must stand or fall; that is, he must continue in his service or be rejected by him. Paul does not present this subject as though the Lord began a work and was unsuccessful. Paul

would show by this the nature of the calling and trial of the faith of one whom the Lord has purposed shall stand or fill a certain place. I feel sure from the testimony of the word, and from observation, and from personal experience, that notwithstanding all the events of time, pertaining to the one whom the Lord desires to serve him, that one will be made willing and ready to act from a prompting within, even though it be to his own shame and downfall. For as servants of his, no one but the Lord who is in the heavens, and who hath done what hath pleased him, knows why he should let a servant of his destroy himself; yet many a one has done so. The king's heart is in his hand, and he turneth it whithersoever he will. There is a difference between service and worship. There may be service which may be honest in heart and purpose, and yet guided by that wisdom which is from beneath. By this wisdom man is easily deceived. This may be so much so that a man may think he is serving God in killing his people. Such was the service of King Saul in hunting David as a partridge on the mountain. Yet it was needful to try the faith of David, and show the character of Saul. So the carnal-mindedness of man subserves a wonderful purpose. But so far as God is worshiped in spirit and in truth, it is a matter of faith. The carnal mind has nothing to do about it, only as it is brought into subjection to serve. Then is there service in the worship of God. And it is in this sense that Paul speaks when he says, "He shall be holden up, for God is able to make him stand." He is able to make him stand in the truth and in spirit, and to fill the place he designs he shall fill.

We read that another heart was given to Saul, the son of Ois, and he prophesies



with the others. The Lord will give to Israel a king, and things pertaining to the kingdom must interest him. So it is another heart. He feels little. So the man or woman who has begun in their own righteousness may appear to be little or humble. But how different with David, against whom Saul would avenge himself without a cause. And he in his jealous rage disregards his own family interests. No doubt but that he is serving God, or filling up the purpose of God to show the weakness of the flesh, even in David, whom he hates without cause. But David has a new heart given to him. It is not the theocracy or worldly kingdom alone that he looks to, but the glory of God concerning his people. This is the result of the new heart.

I do not need to repeat a word of the editorial, "Let no man despise thee," because of thinking to add or improve; but I would say that I am in harmony with it. While we cannot help the despicable look or act of an opponent, though it be a professed brother or sister in the church, yet the admonition is imperative. And he who holds us up will not see anything to hinder the onward march of his people. The Captain of their salvation says to them in this new heart-work, Follow me. He requires holiness in the inward parts. And no fear of Goliath or rage of King Saul can do more than make the servant of God seek a safe retreat, feeling where his strength lies. And so I must believe that as God works all things after the counsel of his own will, and all things work together for good to them who love God, to them who are the called according to his purpose, he alone will see to it that there is time, opportunity and place, for every one of his truly called servants. And not one will in this sense be affected by the fact that men despise them.

Your brother,

J. D. HUBBELL.

EXTRACT FROM A LETTER WRITTEN  
BY BENJAMIN FRANKLIN.

"You will see in this my notion of good works, that I am far from expecting (as you suppose) that I shall ever merit heaven by them. By heaven we understand a state of happiness infinite in degree, and eternal in duration. I can do nothing to deserve such a reward. He that for giving a draught of water to a thirsty person should expect to be paid with a good plantation, would be modest in his demands, compared with those who think that they deserve heaven for the little good that they do on earth. Even the mixed imperfect pleasures we enjoy in this world, are rather from God's goodness than our merit; how much more such happiness in heaven. For my own part, I have not the vanity to think I deserve it, the folly to expect it, nor the ambition to desire it, but content myself in submitting to the will and pleasure of that God who made me, who hitherto preserved and blessed me, and in whose fatherly goodness I may well confide, that he will never make me miserable, and that even the afflictions I may at any time suffer shall be to my benefit."

[WE do not give this extract because the sentiment will be new to our readers, but because the truth of salvation without human merit is so well stated. The least heavenly blessing is greater than the richest earthly treasure. How vain glorious must he be who expects the least heavenly thing as a reward for all that he may do in serving God. We do most blessedly find the blessings in the way of obedience, but never as payment for obedience. This is as true of that portion of blessing which is bestowed upon us here, as it is with regard to final glory. The writer of the above extract saw this clearly, and has expressed it well.—ED.]



**EDITORIAL.**

MIDDLETOWN, N. Y., AUGUST 15, 1899.

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 NUMBER of different writers have made requests for our views upon a variety of Scriptures. Many more such requests are received than can possibly be complied with, unless we possessed far more understanding of the Scriptures, and were willing to almost wholly fill the SIGNS with replies. The Scriptures are the only true rule of faith and practice to the children of God. It is therefore most important that their meaning should be known. Nothing is to be believed or practiced religiously that they do not teach, and all that they do teach for our faith or practice ought to be sought out and followed carefully, and reverently, by all who love the truth of God. But it is not given to us, any more than it is to any one else, to understand or expound all that they contain. There is now on hand quite a number of such requests, and if they should remain unanswered we trust that the writers will not suppose that we are unmindful of them, but rather that we do not understand those Scriptures, or else that we have not time to reply. In this editorial we wish to give some brief replies to several requests.

Brother B. S. Pate, of Dayton, Wash., asks concerning Ezekiel xvi. 60, 61.

The connection shows that the Lord declares unto Israel that while he will chastise them for their wickedness and their abominations, and for having despised the oath, in breaking the covenant which he had made with them, yet he would remember his covenant after all, and would establish it with them. And this should be when they should remember their ways and be ashamed of them. There is, as we understand here, a reference to the times of the gospel, when the borders of Zion should be enlarged, and when the old covenant, which was legal, should pass away. Not only should Israel be blessed under this covenant, but those whom they had despised, but who yet were sisters to her, Sodom and Samaria, should also be remembered, and be given in this covenant of grace to her for daughters. The whole connection teaches the wonders of grace, and that under the covenant of grace all nations should be included, even those which were noted for wickedness, and were, as the Samaritans, entirely outside of the old covenant. And in this time they should be ashamed for all their wickedness which they had done. It seems to us that a gospel salvation and a gospel experience are here presented.

SISTER Nancy McCoy, of Dighton, Kansas, asks concerning Acts xix. 1-6.

These verses record the coming of Paul from Corinth to Ephesus, and that he there found certain disciples, to whom he said, "Have ye received the Holy Ghost since ye believed?" They responded that they had not so much as heard whether there were any Holy Ghost. And when he had asked them, "Unto what then were ye baptized?" they said, "Unto John's baptism." He then told them of the design of the baptism of

John, that they should believe on him that should come, that is, on Christ Jesus. And when they had heard this they were baptized in the name of the Lord Jesus. And Paul laid his hands upon them, and they received the Holy Ghost. This is the narrative of these six verses. We have long believed that one lesson at least is taught here, viz: Orderly gospel baptism was insisted upon by Paul. It seems clear that John did not baptize in the name of the Father, and of the Son, and of the Holy Ghost. His baptism was simply unto repentance, that they should believe on him that should come. His baptism was all that was required, and was valid, until the commission given to the disciples when Jesus was about to depart out of the world. After that his baptism was obsolete, and must be laid one side. It had accomplished its purpose. Another design in baptism was now to be presented, and those who were the recipients of this other baptism, occupied somewhat different ground from John's disciples. It is evident to us these disciples at Ephesus had received John's baptism after the commission was given to baptize in the name of Father, Son and Holy Ghost. Before this that baptism was valid, being all that heaven required, but after this it was invalid. Therefore these disciples had not received real gospel baptism, and must be baptized in order before they could be recognized as a church of believers in order. We have always understood that they were really baptized again. The lesson which we ought to derive from this, is that no baptism can be received as gospel baptism, or as that which fills all the requirements of the law of Zion, save that which is according to that law. Three things are requisite to valid gospel baptism now. If one of

the three is lacking, the baptism is invalid. The three things are, first, a gospel subject or a real believer. Second, dipping in the name of the Father, and of the Son, and of the Holy Ghost. Third, the administrator shall himself be one who has been authorized to administer the ordinance. Upon these grounds, as well as in harmony with the teachings of this Scripture, we cannot receive members who have been dipped by those who have been sprinkled or poured upon, and so have not been baptized themselves, and who therefore are not connected with the church of Christ. None who are not members of the church of Christ, and acting as ministers of that church, have any right to administer any ordinance of the church. Therefore their baptism is invalid, and those who come to the church with no better baptism must receive proper baptism under the law of Zion in the church of God.

BROTHER Joseph Denny, of New London, Iowa, asks for views upon Luke xiv. 26. Jesus said, "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."

It is manifest that there can be no contradiction here, of the teachings of the Scripture which show how we ought to love and care for those who bear a natural relationship to us in this life. We need not call up the many portions of the word where love to parents, and children, and brothers, and sisters, and husbands, and wives, is enjoined upon all who believe. This Scripture does not in any sense contradict these admonitions. To admit that there is a contradiction would be to upset the faith of all who believe in the infallible teaching of the

Holy Ghost, in the Scriptures. The word hate, does not in the original Greek, in which the New Testament Scriptures were written, always mean ill will, or a wish to destroy, but often signifies a less degree of love, or that something else is preferred. We have no question that this is the meaning of the word here. In Matthew x. 37, the same thought is presented when the Savior forbids that we should love father, or mother, more than himself. In Matt. xix. 29, the word used to present the same thing is "forsaken." A man must forsake father and mother, &c. Most certainly the Savior does not mean to urge upon his disciples what he did not himself practice, for even in the hour of his expiring agony he recognized the claims of natural affection, in committing his mother to the care of the beloved disciple, but he does mean that none of these earthly ties must be preferred for a moment to his service. If these things come up as hindrances to our service to him, they are to be dealt with as one would deal with an enemy. They are to be put one side. They are always to be held in subordination to his will and his service. It was in the same spirit that Jesus rebuked one who would be his disciple, but who desired to first bury his father. Emphatically he teaches that no earthly tie must come in between the soul and himself. The grace of God so works in the heart as to produce this denial of self. The Redeemer speaks of this as being the bearing of the cross for his sake. Natural hatred finds no cross in hating. But the hatred of which the Savior speaks, and which he here enjoins, is a heavy cross to him who is called upon to walk in this way. Only grace can thus conquer all natural affection, and make all things subject to the dominion of Christ.

We will add that E. Johnson, of Morrison, Ill., has asked that we write upon the words recorded in Matt. x. 38. This is in substance the same request as the above. The cross referred to in this last text is this forsaking of all that is earthly, for the cause of Christ. It is crossing to the flesh. In this comes to view the crucifying of the flesh. These are the fruits of this crucifixion. Unless such a work has been wrought in the soul, as causes one to forsake all for Christ's sake, he says, We are not worthy of him. This is the work which makes men meet to be his disciples.

MRS. A. Busenback, of Mt. Vernon, Iowa, asks us to write upon the question, Why was not the offering of Cain acceptable?

All that can be known of the reason why Abel's offering was accepted, while that of Cain was not, is found in the testimony of the Scriptures. It is said, Cain brought of the fruits of the earth, of which he was a tiller, while Abel brought of the firstlings of the flock, and God had respect to Abel and his offering, while to Cain and his offering, he had not respect. Paul in Hebrews tells us, that it was by faith that Abel offered a more acceptable sacrifice than Cain. From this we learn that Cain had not faith. The testimony is that without faith it is impossible to please God. The evidence that he did not possess faith, is found in the character of the offering which he brought. Faith always looks to Christ, and presents him before God, whenever the soul comes into his presence. No sacrifice can be accepted before God save, as first of all, Christ is recognized as the Savior and Redeemer of the soul. If there be a consciousness of sin, and a confession of it before God, then Christ must

be brought as the salvation from sin. Cain offered a sacrifice which did not acknowledge sin, or the need of an atonement, before God, and therefore it could not be accepted. The world is full, it is to be feared, of Cain-worshippers to-day. Thousands who are full of good deeds, and who are examples of strict moral rectitude in the sight of men, and in their own sight, and who are full of all kindly works toward their fellow men, seek to come to God with this alone, and, like Cain, they are not accepted, and their offering is rejected.

On the other hand, the faith of Abel brought that offering which would best typify the atonement of the Lord, to which he by faith looked for acceptance, and on account of the faith which God had given him, God had respect to him, (as he afterwards had to Abraham) and to his offering, and he obtained the testimony that he was righteous; God testifying of his gifts. This is the only way in which God testifies to any man now that he is righteous. Man testifies to himself that he is righteous, when he performs just works, and good deeds of kindness, but God gives this testimony only by faith in the crucified and risen Lord. Considered aside from Christ, all have sinned and come short of the glory of God. And Paul expressly declares concerning all natural men, that there is no difference. In the faith of Abel, and in the offering of his faith, we see a confession of his own sin, and of the fact that he could not come unto God except in the merit of another. Abel was, as a man, no better than was Cain, but Abel came to God under the shelter of the blood of the atonement, while Cain came without blood. So one was accepted, while the other was rejected.

In these two men, and in their sacri-

fices, we see presented the two systems of religion which have always divided mankind from the beginning. The one seeks to come to God with all the fruits of his toil, while the other brings only the name of Jesus. The one with all his good works is rejected, while the other with all his sins is accepted through Christ. The religious world is divided between the publicans and the Pharisees, between the Cains and the Abels, to-day. All who think that their own works recommend them to God, are brethren of Cain; while all who come sheltered alone by the blood of the atonement, are brethren of Abel.

C.

#### A FORGERY.

A LETTER has been received from an unknown correspondent, sending us a copy of a letter which it is desired should be published with some editorial comments. The letter is one which has been going the rounds of the press for some years. It purports to be a letter written by our Savior, and found many years after his crucifixion, under a stone, under peculiar circumstances. It is said that upon the stone was written these words, "Blessed is he that shall turn me over." The time after the crucifixion was said to have been sixty-five years.

If we knew who our correspondent was we would reply by private letter, but as we do not, we will say here that it has been proved again and again, that the letter is a puerile forgery, and we do not have room in the SIGNS for the publication of such stuff as is found in it. The circumstances under which it was said to have been found were childish in the extreme. Its contents are as unlike the teaching of the Savior as recorded in the gospels, as the utterances of a child are unlike those of a man. The inventor of

it did not know the truth of the gospel, and beside was a child in knowledge and understanding. It is noteworthy solely as a specimen of the superstition of the early ages.

We would not trouble the readers of the SIGNS with this notice, did we know who wrote us about it. We trust that the writer will not give it a moment's credence.

### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

#### THE SALVATION OF INFANTS.

THE doctrine of salvation by grace alone, as held by all consistent Old School Baptists, is the only doctrine ever published in the world that affords the least hope for the salvation of those who die in infancy. This we propose to prove by the most clear and positive testimony. All other doctrines represent salvation to be conditional; but the theories of men vary much in regard to what the conditions are on which salvation is to be secured, but all conditionalists agree that something is to be done by the sinner, in order to secure salvation. Some assert that the condition is faith and repentance; some that it is the giving up of our hearts to God, while others contend that a law of righteousness must be worked out, and "except we be circumcised and keep the law, we cannot be saved." Some again represent the salvation of infants to rest upon the piety of their parents, and their work in having them baptized, or sprinkled into the pale of the church. Perhaps the most common theory among the Arminians is, that infants are not sinners, consequently are not lost, do not require to be saved. This last position is generally taken by conditionalists, to avoid the inconvenience and impracticability of show-

ing how any infants can be saved on their conditional plans. Hence they set forth one way for adults, and another for infants. But if infants were not sinners, they could not die. "The sting of death is sin, and the strength of sin is the law." "Death has passed on all men, because all have sinned." As Adam embodied all his posterity when he transgressed the law of God, all the human family sinned in that transgression. "By one man's offense death reigned by one." "Therefore as by the offense of one, judgment came upon all men to condemnation."—Rom. v. 18. The Scriptures fully demonstrate the fact that all infants and all adults have sinned, and as sinners judgment has come upon all unto condemnation, and it is therefore "appointed unto them all once to die." And the fact that some infants do die, corroborates the testimony of the Scriptures, that all have sinned and are sinners. By these two witnesses the solemn fact is so clearly demonstrated as to defy successful contradiction. Certainly if it were not so, they could have neither part nor lot in that redemption and salvation which is by and through our Lord Jesus Christ.

Admitting, then, what cannot be denied, that all infants are conceived in sin, shapen in iniquity, and that they all go astray from the womb, speaking lies, the question arises, How can they be saved from sin, and the consequences of sin? Divine revelation declares positively that there is but one way. Our Lord Jesus Christ has said, "No man can come unto the Father but by me." "There is no other name given under heaven among men whereby we must be saved." If then there is but one way whereby a sinner can be saved, and that one way is Christ, then the notion that infants are saved by the piety, faith or works of

their parents, is swept by the board. How strange the infatuation, that the piety and works of parents can save their infants, when neither can avail anything in their own salvation. For salvation is "Not of works, lest any man should boast." As parents, therefore, cannot save their children, and God has said, If Noah, Daniel and Job stood before him, they could neither save son nor daughter, let us examine the conditional plan. Supposing salvation were offered to all sinners, on condition of something to be by them performed, could the infant perform it? Tell them that they must believe a preached gospel, repent of their sins, make themselves a new heart and a right spirit, that they must love God, reverence, obey and worship him, that they must give up their hearts, and that if they fail to do so, they must be damned, (for in this kind of language all conditionalists talk and preach to adult sinners,) On that plan who could hope for the salvation of a single infant? Very few, if any, even of the Arminians, will claim that infants can be saved by their own compliance with terms and acceptance of overtures, or even use of means.

Some contend that infants come into the world pure and sinless, and go so far as to fix for them a period in life at which they become accountable to God for their conduct; previous to which, they affirm, the infant is not accountable. To fix the precise time at which they cross the line, and become responsible beings, has been a matter of grave and perplexing deliberation among them. But in direct contradiction to this theory, the Scriptures of truth declare that they are conceived in sin and shapen in iniquity, and all infants and adults became accountable beings to God, as soon as God breathed into Adam's nostrils the breath of life, and

man became a living soul. To deny this, is an attempt to impeach the justice of God himself; for if in their creation in Adam they were not accountable to God, what right had God in justice to pass on them the judgment to condemnation, of which we read in Romans v. 18? Did the holy and righteous God enter judgment on any that were not accountable beings? Did, or did not death reign by one man, and from Adam to Moses, over them that had not sinned after the similitude of Adam's transgression? Most certainly it did; see Rom. v. 14. And could it have so reigned in justice over unaccountable beings? What daring impiety! What blasphemy then, to say that children come into the world holy and sinless, when the Scriptures, which are inspired by God himself, declare the very reverse.

Perhaps we have written enough for this time, in defense of our position that all infants and all adults are sinners, and by nature children of wrath. The object of this article is to give our views on the subject of their salvation. We have already said, and proved, too, that there is but one way of salvation for any of the posterity of Adam. To show then, that this one only way of salvation is perfectly adapted to the condition of infants, let us examine the doctrine of salvation by grace, and that in the light of what God has revealed in his word on the subject.

First. The doctrine of eternal and personal election is essential to salvation. We must admit this, or charge God with doing that which was not necessary to secure the salvation of his people. For the apostle has said, "Blessed be the God and Father of our Lord Jesus Christ, which hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him

before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 3, 4. This was God's method of securing his object, namely, that we should be holy and without blame. Arminians may think election unnecessary to secure our holiness and blamelessness before God, but it is enough for us to know that "So it seemed good in his sight." And whether men like it or not, God hath chosen us (his people) in Christ, before the foundation of the world.

Second. As we have proven that all have sinned and come short of the glory of God, and that the chosen people of God were all by nature the children of wrath, even as others, and all were under condemnation by the law, as sinners, therefore redemption was also indispensably necessary to our salvation. And we are happy to find the testimony, "engraved as in eternal brass," that, "By one offering Christ has perfected forever them that are sanctified." That he has carried their sorrows, borne their griefs, and the chastisement of their peace was upon him, and with his stripes they are healed.

Thirdly. Regeneration is indispensable to our salvation. "Except a man be born again he cannot see the kingdom of God."—John iii. 3. And that birth must be "Not of blood nor of the will of the flesh, nor of the will of man; but of God."—John i. 13.

Election, redemption and regeneration, and every other requisite brought to view in the gospel of our salvation, are so essential to our salvation that in their absence, all, whether infant or adult, must forever perish in their sins. Now let us inquire if it was or is any more difficult for God to elect, redeem or regenerate infants than adults? Election being

before the foundation of the world, must have been wholly of God, and in that matter the people chosen must have been perfectly passive, "Ye have not chosen me; but I have chosen you."—John xv. 16. Adults then could have no more to do in effecting their election, than infants, for it is all of God, "Who hath saved us, and called us, with an holy calling; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began."—2 Tim. i. 9.

Redemption also was a work in which all infants and adults were equally passive. "For our Lord Jesus Christ, is of God, (not of us) made unto us, wisdom, righteousness, sanctification and redemption." We had no hand in this work. He, Christ, gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Can there then be anything in redemption better adapted to adults than infants? Neither adults nor infants could have any agency, directly nor indirectly in their regeneration. None are so silly as to pretend that they were the agents of their own natural generation, and if that was impossible, is it not a still greater impossibility that an earthly, fleshly being could beget, conceive and bring forth immortality? That which is born of the flesh is flesh, nothing more, but that which is born of the Spirit is Spirit. "It is," says Jesus, "the Spirit that quickeneth; the flesh profiteth nothing; the words which I speak unto you, they are Spirit and they are life." But generation and regeneration imply a prior existence in a progenitor. Levi was in the loins of his great grandfather, Abraham, when Melchisedec met him and blessed him. And all the saints were in Christ Jesus, their spiritual



immortal progenitor, when the eternal Father blessed him, and all his saints in him, with all spiritual blessings, according as he had chosen them in him before the foundation of the world. What agency could infants or adults, or adults more than infants, have had in that before the foundation of the world? But the inspired testimony of God allows no room for caviling on this subject, for, as we have already quoted, "They were born of incorruptible seed, by the word of God," "Which were born, not of blood, nor of the will of the flesh, nor of the will of man; but of God."

From what we have said and proved, it appears that in all that is essential to salvation, the subjects of it are as passive in the hands of God as is the clay in the hands of the potter. The mightiest man that ever trod upon the earth, is just as powerless and helpless in the matter of salvation, as the feeblest infant that was ever inspired with human life, and neither the one nor the other can possibly be saved by any other than by the power of God. To all who are saved it is said, "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast; for ye are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that ye should walk in them." The hope and prospect of the application of this salvation which is altogether of God, in regard to its application to any of the children of men, is founded on the eternal purpose purposed in himself before the world began, and not on anything to be done by us, after the world began; and on the faithful pledge which God has graciously given. Hence Paul says, "In hope of eternal life, which God, that cannot lie, promised before the world began."—Titus

i. 2. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Can any child of grace ask for more?

"Enough, my gracious God,  
Let faith triumphant cry;  
My heart can on this promise live,  
Can on this promise die."

We have redeemed our pledge, and proved that the doctrine of salvation alone by grace, as held by all consistent Old School Baptists, is the only doctrine that can possibly save infants. But still the question returns, Are all infants saved? The answer to this inquiry God has seen proper to withhold from us, it is not our privilege therefore to answer it. Why he has not told us plainly, may be that from necessity on our part, we should trust the whole matter to him. The trial of our faith is very precious, and when we are called to give up unto his hands our little ones, our faith and confidence in him is put to a trying test. Job said, "The Lord gave, and the Lord hath taken away; and blessed be the name of the Lord." David said, "I was dumb, because thou didst it." And our God has said, "Be still, and know that I am God." Are we afraid to resign our infants to his hand? Why should we be? We know that he is too wise to err, and too gracious to be unkind.

We may take another view of this subject. Had the Lord plainly told us that all who should die in infancy should certainly be saved, would we not beg of him to take all our infants away in that state? But there is no saving virtue in their early death, for in their death, as in their birth, they are passive. The bounds of their habitation, as well as the number of their days, are with the Lord. It is infinitely better for us, better for our in-



fants, and more sure to promote the glory of God, that it should be even so. The writer of this article has been called in the inscrutable providence of God to surrender four lovely babes to him who gave them, but he has never felt in the least uneasy about their future state. They are taken from the evils of this mortal state. And we do believe that God can and does regenerate infants as well as adults. That quickening power and grace which could reach the thief on the cross, in his expiring moments, or could impart spiritual life to John the Baptist even before he was born, can and does reach the dying infant. Without being born of the Spirit no infant or adult can enter into the kingdom of God, but that preparation being wholly of God, will never be withheld where its bestowment would be for the glory of God, or the best good of his saints. How ready Abraham was, when exercised by that faith which God had given him, to offer up his only son to God, and if we have that faith which Abraham had, will it not subdue our fears, and lead us to yield up our children, in death and in life, into his gracious hands? Living or dying, may God direct their course, and ours, and may his will be done on earth as in heaven. Be it our prayer that he may reconcile us to his will, conform us to the image of his Son, and save us with an everlasting salvation. Amen.

MIDDLETOWN, N. Y., December 1, 1856.

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

Previously acknowledged.....	\$282 55
A friend, Kentucky .....	5 00
Total to date.....	\$287 55

**OBITUARY NOTICES.**

**DIED**—At 8:15 o'clock, Saturday morning, May 6th, 1899, at the family residence in Ball township, **James B. Stout**, aged 41 years. Mr. Stout's death was due to nervous prostration. Some four years ago he was stricken with the malady and never recovered. He spent several years away from home, and returned a year ago last January. Last Wednesday he was stricken with nervous prostration, and was very ill until death relieved him. Mr. Stout was born in Ball township, Oct. 19th, 1857, and had claimed Sangamon County as his residence all through life. From 1881 to 1895 he was employed at the Farmers' National Bank, in this city, but was compelled to resign on account of ill health. He was a son of Mr. and Mrs. Philemon Stout, two of the oldest residents of the County. His parents survive, together with two brothers, Samuel J. and Joab P. Stout, residing in Ball township, and one sister, Mrs. William T. Lewis, residing in this city.

The above, clipped from an Illinois State journal, will be read, if published in the SIGNS, by many of the deceased, with sadness of heart, at the thought of his being cut down in the very midst of a life of promise and hope. The aged parents, brother Philemon and sister Stout, and the surviving brothers and sister, all have the sympathy of friends, far and near, that knew and loved Mr. Stout, who was a genial, kind-hearted, well informed and was possessed of good and noble impulses, such as are always attractive in a young man. He had never made any public profession of religion, but his thoughts were much on the subject. No one probably read the Bible more than he, as is verified by the hundreds of marked texts which occur in every book in the Bible, which he always had at hand.

The funeral was held at the Sugar Creek Baptist church, on Monday, May 8th, and was attended by one of the largest funeral assemblies ever seen in that section. The funeral services were conducted by Elder C. Purvines and the writer, after which interment took place in the Stout Cemetery.

**ALSO,**

**DIED**—At her home near Pawnee, Ill., July 24th, 1899, **Mrs. Lillie Molohan**, aged about 31 years. The deceased was a daughter of brother and sister C. Purvines, of Cotton Hill, Ill., who mourn not as those without hope, and unto whom the Lord gave a spirit of resignation to the divine will in the trying ordeal, seldom seen on similar sad occasions. Her sufferings, though her last illness was brief, could not be easily described, her disease being cerebro spinal meningitis. Having never made a public profession of religion, yet she left evidence of acceptance with him who called her away from her earthly sorrows. She left a husband and two little children, (the youngest born only a day or two before the death of the mother) who will know her no more as wife and mother.

The funeral, which was characterized by a very large attendance, was held at the Sugar Creek church, near Cotton Hill, on the 25th inst., and was attended by Elders John Conley, W. A. Thompson and the writer, who tried to preach from the words recorded in 1 Cor. xv. 19.

J. G. SAWIN.

MATTOON, Ill., July 29, 1899.

OUR beloved father, **Hugh Caldwell**, was born Feb. 22d, 1818, and died June 23d, 1899, aged 81 years, 4 months and 1 day. During a long and protracted illness he was very patient, hopeful and cheerful, always easy to please, and so grateful for all the attention and kindness shown him by neighbors, friends, children or grandchildren. He was married in the spring of 1845, to Rhoby Remington, in Ohio. To them were born five children, two sons and three daughters. The three daughters are still living, the two sons having preceded him to their eternal home. Our dear mother died in March, 1881, since which time he has lived on the old home place with one of his daughters. All the days of his appointed time has he waited till his change came. Father was a firm believer in the doctrine of predestination of all things. He put his entire trust in Jesus, fully believing in salvation by grace alone.

In 1849 he went to California. During his absence his first born son died, and in the letter he wrote home to our mother, in referring to the loss of their darling boy, he asked her to read Psalm cxxi., for comfort and consolation. "The Lord is thy keeper; the Lord is thy shade upon thy right hand." "The Lord shall preserve thee from all evil: he shall preserve thy soul."

He leaves three daughters, together with their husbands, and five grandsons, to mourn their loss; but we feel that our loss is his eternal gain, and that, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

NANCY CALDWELL BRENT.

KIBBIE, Ill., July 24, 1899.

**Albert G. Venable** was born in Virginia, April 11th, 1811, and died in Logan Co., Ky., July 6th, 1899. He was married in 1836, to Miss Susan Ogden, with whom he lived happily for sixty-three years. With the weight of eighty-eight years pressing upon him he was stricken down with flux. In this condition he lingered twelve days. The final moment came, "The weary wheels of life stood still," and a long and useful life peacefully ended. It is but a just tribute to say that in all the relations of life he was a man of integrity and uprightness. He was quiet and unobtrusive, kind and considerate. His hospitality was elegant and cordial, and dispensed in that easy, unpretentious style which characterizes the cultivated gen-

tleman. His piety and devotion to God and the church were most ardent and untiring. It is useless to expect the void made by his death to be filled, for it cannot. None will feel their loss more keenly than his aged widow, whose feeble form and trembling step indicates plainly that she, too, will soon be called home.

May great grace rest upon her in the decline of life, and may her sun go down without a dimming cloud.

ANYE D. MIZE.

## M E E T I N G S .

THE Old School Baptist Conference of Maine, will be held, the Lord willing, with the Old School Baptist church, in North Berwick, York Co., Maine, commencing on Friday, Sept. 1st, 1899, and continuing three days. We shall gladly welcome all who love our Lord Jesus Christ in sincerity, and especially brethren in the ministry who feel it in their hearts to visit us.

Those coming will be met at North Berwick railroad depot, on Thursday before the time appointed for our yearly conference.

FRED. W. KEENE.

THE Old School Baptist church of Albany & Troy have arranged to hold a two days meeting, Thursday and Friday, Sept. 28th and 29th, 1899. Ticket to Albany, N. Y., then take Belt Line steam cars to Bath, five miles from Albany, where there will be conveyances Wednesday afternoon, to convey friends three miles in country, to place of meeting. Should any come Thursday morning, they will please send line to brother Chas. Shade, 415 Canal St., Albany, N. Y., or Mr. Delos Becker, Defreestville, N. Y. Meeting Saturday and Sunday following, at Troy and Sand Lake.

We will gladly welcome all that can come, and hope to see many.

D. M. VAIL.

## ASSOCIATIONAL.

THE Spoon River Association of Regular Predestinarian Baptists will convene, the Lord willing, with the Waterford church, three miles east of Lewiston, Fulton Co., Ill., on Friday, Sept. 1st, 1899, at 10 o'clock a m.

Those coming over the C., B. & Q. R. R., from the north, will be met on Thursday evening before, and from the south on Thursday evening, and Friday morning, at 7 a. m. Those coming from north and west of Galesburg, will take Narrow Gage Railroad, at 7:40 a. m., and 1:50 p. m., on Thursday before.

A cordial invitation is extended to all, especially ministering brethren.

S. H. HUMPHREY, Clerk.

THE Maine Old School Baptist Association will be held, the Lord willing, with the church in Whitefield, Maine, to commence on Friday before the second Monday in September, 1899, and continue three days.

Those coming from the south, on the Wiscasset & Quebec Railroad, will be met at the Depot in Whitefield, at the afternoon train on Thursday, and conveyed to places of entertainment, and from there to the meeting. We will be glad to meet all lovers of the truth who feel to come.

J. H. LOWELL, Clerk.

THE Roxbury Old School or Primitive Baptist Association will convene, the Lord willing, with the First Church of Roxbury, on the second Wednesday and Thursday in September, (13th and 14th,) 1899, to begin at 10 o'clock a. m. A cordial invitation is extended to all, especially ministering brethren.

Those coming by rail will be met at Roxbury on Tuesday, the day before the meeting.

WILLIAM BALLARD, Church Clerk.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 67. MIDDLETOWN, N. Y., SEPTEMBER 1, 1899. NO. 17.

## CORRESPONDENCE.

### LOVE AND OBEDIENCE.

BRETHREN BELOVED:—It is in my heart to write to you of love and obedience, that we may see the relation between them, and so the better appreciate the love of God in Christ, and magnify his holy name for his love bestowed upon us.

Text: “If a man love me, he will keep my words.”—John xiv. 23. The Son of God, who loved us, and gave himself for us, thus spoke to the apostles. It was when they were separated from all the multitudes of men, the dark night of his betrayal, in his last discourse with his loving disciples before his death on the Roman cross for their sins the next day. He had just given them his new commandment of love to one another, and had said to them, “At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest

thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me.”

Our blessed Lord in these brief words (the Father’s word) which they heard or received, blessedly enlightens and instructs his disciples; and that they might understand the true and spiritual meaning of this word, he adds, “But the Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” This should be fulfilled to them in and “at that day,” after the Lord should come up out of the legal night, the dark wilderness of sin and death, with his bride leaning upon him. Hence, says the beloved John, “I was in the Spirit on the Lord’s day.” In this “glorious day” the resurrected Son of God is “the Sun of righteousness,” “the life and the light” of all his disciples, in whom he is, and they are in him. This is a

most sacred union, holy and everlasting and blessed. The Son, now risen from the dead, to die no more, is in the Father, and the living and loving disciples are in the Son, and he is in them. Herein is the source, the origin and fountain of all divine life and love and obedience to the commandments of Jesus. In this is found the nature and the fulfillment of his new commandment to his disciples. Divine love is the foundation, the springing fountain, the "good ground," the constraining power and holy motive, which underlies and prepares the obedient heart and active life unto keeping the commandments of Jesus. Nothing else is pleasing to God, nor accepted of him, but is only "a form of godliness, but denies the power thereof." It is drawing nigh unto God with the mouth, and honoring him with the lips, while the heart is far from him. Such professed service and formal obedience is selfish, self-honoring and self-pleasing, and its prompting motive and incentive is the reward to be received for such work and service. Jesus says of all such workers, "Verily, they have their reward." For they serve for the reward, the pay, the good they shall receive for their good service. This reward or pay they call "time salvation," which, they say, is a conditional reward for conditional obedience or service, which they either voluntarily perform, or let alone. Who cannot see that all this is of self, and for self? Remove this actuating motive of conditional reward, and deny this selfish, legal principle, and those who hold to it will at once say that your doctrine leads to saying, "Let us do evil, that good may come;" and, "Let us sin, that grace may abound." For they seem to see and feel no sufficient motive and incentive in the grace of God's love shed abroad in the heart, the powerful

motive that Paul felt, saying, "For the love of Christ constraineth us," to constrain them to obey from the heart, or keep the commandments of Jesus *because* they love him. So they labor to establish another principle as a motive to prompt to religious service, and this thing they have named, "conditional time salvation," which "depends upon themselves," and which salvation consists in "conditional rewards," or payment for conditional works of obedience. That this is the underlying principle and actuating motive of the entire religious world in their professed service and formal obedience to God, from the pope of Rome to Brigham Young and the Mormons, there can be no question; but for any of the Old Baptists to teach and try to enforce this slavish or servile, legal and selfish principle, is passing strange, and its very nature and only tendency is to undervalue and deny the power and sufficiency of the grace of God, and the efficiency of the constraining love of Christ. This legal principle of conditionalism in salvation, whether it be everlasting or time salvation, turns away from the divine love and grace as not sufficiently powerful to save and lead to righteous and godly living in this present world, and substitutes the creature-pleasing motive of conditional rewards, and the creature-terrorizing goad or spur of punishments, as more successful in "winning souls to Christ," or causing christians to keep his commandments. It is a snare and a cheating delusion, which, while it may honor and please the self-serving sinner, dishonors the Savior and his grace and love. His true and precious word is, "If ye love me, keep my commandments." Thus he teaches that keeping his commandments springs out of love to him, as the pure water from its living foun-

tain, and the good fruit from the good tree. This is the principle and law of God in grace as in nature. "God is love." "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love. \* \* \* We love him, because he first loved us." (1 John iv.) Our love, then, is of God, and he is the fullness and cause of our divine love: "Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. v.) So then, any religious work or service which does not spring from this divine love, as the manifest effect and fruit of love, is not obedience to the commandments of our loving Lord, though it may be immersion and joining a church, praying and preaching. On the other hand, Jesus says, "If a man love me, he will keep my words." This is the certain fruit of love to him; this love inspires and moves that man or one to keep his words, and this willing keeping of his words is the active power and expression of love to the Lord Jesus. How shameful and slanderous to charge that this heart-given obedience and service of love, which is the reigning grace of God, reduces the loving servant of Christ to a mere irresponsible and passive machine. So far from it, the most sacred responsibility, the dearest obligations and the most self-sacrificing, consecrated and devoted obedience known to angels or men, in heaven or on earth, arise from and exist in LOVE. Without this, all religious sacrifice, service and work is merely a heartless, hollow form, a mocking hypocrisy, and so far from being pleasing to the Lord and rewarded by him, he says, "He that loveth me not keepeth not my sayings." However zealous he may be in religious work, he does not keep the

commandments of Jesus, only as he yields the self-denying and true obedience of love. And this unbribed, unbought service of love finds its blessed and full recompense and reward in thus laying the heart's best devotions upon the altar of love. And with such sacrifices God is well pleased. The sacrifice of a broken heart and contrite spirit is honoring to him, and to this one he hath respect.

"For this is the love of God, that we keep his commandments: and his commandments are not grievous," says the loving John. This is like the word of Jesus in the text, showing that keeping his commandments cannot be separated from the love of God, and they bear the close relation to each other of *cause* and *effect*.

It is regarded by all good people naturally and morally, that the self-sacrificing service of human love, which makes willing martyrs of thousands of mothers especially, and of fathers and children, wives and husbands, who do all and suffer all for love's sake, is the most beautiful and potent and sacred sentiment and motive in human life, compared with which any service or obedience which is prompted by the hope of self-reward, or the fear of punishment, is unworthy, sordid and mean. A service that is bought, or done for hire or reward, is servile and selfish, for the one who performs such service does so for the benefit he shall receive, and the reward is the motive and impelling cause. This principle makes the world extremely selfish and sordid. It has corrupted and blighted the best governments of men, and it has vitiated all the religions of the entire religious world. It entered the temple of God itself, polluted and debased it, so that his holy Son told this very religious

people, who professed to be serving God in their devotions, that they had made his Father's house a den of thieves. More lamentable still, this principle and motive for religious service and formal obedience to the Lord's commandments has crept into the church of God. So that even here, where the new commandment of love should be the only law, the one sweetly constraining motive, wherein the loving voice of him who "loved the church and gave himself for it," should be lovingly heeded, saying, "If ye love me, keep my commandments;" alas! in this sacred sanctuary of loving worship to the God of love, this corrupting principle of serving for reward has entered, and makes its appeals to the selfishness of man, saying, Come and join the church and serve the Lord, for the reward you shall receive. The fruit of this is, just as it was in the church at Antioch, and the churches of Galatia, confusion and trouble. It is nothing more nor less than sowing to the flesh, and of the flesh reaping corruption. This principle of conditional rewards for conditional obedience and service, as a motive and incentive in religious service and worship, is displeasing to the holy God, who looks not at the outward appearance, but sees the heart as it is, and it is corrupting to those who thus serve. They serve not the Lord, but themselves. The children of the loving Father in heaven should never be tempted by this flesh-pleasing motive, as the devil thus tempted the holy Son of God, holding out to him a big reward. It is an appeal to selfishness and self love; therefore it is worldly and legal in its nature, and it is the motive principle in all worldly or carnal religion and service.

"If a man love me, he will keep my words," is the infallible doctrine of the

loving and obedient Son of God. Love to the adored Savior gives the loving soul the good will to keep his words, and it is the divine power and pure motive which causes him to believe in the Lord with the heart, and to obey him from the heart. By the Holy Ghost is the love of God shed abroad in our hearts, and out of the abundance of the heart the mouth speaketh, and so with the mouth confession is made unto salvation. Thus and in this way do the loving and willing and obedient children of God worship him in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. There is nothing in true worship and service which love will not sweetly move the loving heart to do; no sacrifice too hard or great for pure love to make. Even "faith worketh by love and purifieth the heart." Remember, "love is of God," and the love of God is the most holy and powerful and active of all powers and principles and motives. The faith that is born of love is the only principle and motive by which it is possible to truly obey and please God. It is this that is dearer than life, and stronger than death. It made Abraham willing to quit his kindred and become a stranger in a strange land. It led his willing feet up Mount Moriah, to offer up his son, whom he loved more than his own life. It led the obedient feet of the suffering Son of God up Mount Calvary, to give himself a willing and all-sufficient sacrifice of compassionate and devoted love. O blessed obedience of all-consuming, holy, deathless love! May I thus love and obey, serve and please God. The meek and lowly service of one such loving heart, though it be given in tears and self-sacrifice and suffering, is infinitely more pleasing and glorifying to God, who is rich in mercy and great in love,



than all that has ever been offered in formal worship to him by countless human souls from any other principle or motive.

In conclusion, then, if we keep the commandments of God, it is his love in our hearts as the single and sacred cause and motive by which we do so. If any other principle or persuasion actuates our obedience or service, we are not keeping the commandments of God, which can only be kept in the singleness of the pure love of God in the heart. The hope of reward as an incentive to keeping his commandments, has no place in the service of love. Neither is the fear of punishment an incentive in keeping the loving Father's commandments, and such a notion is slavish and a reproach to love. "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love," is the lovely sentiment of the loving John. The love of the Father and Son and Spirit is the blessed and infinite motive and active cause of all the great and infinite sacrifice and obedience and service of the holy Three-One for us; and all the blessings and joys of salvation which we receive, on earth and in heaven, are the unmerited and unbought rewards of the love of God, the riches of his grace. Now, the love of God is not conditional love, neither is his grace conditional. So, then, salvation from sin, from any sin or all sin, is not conditional, for the blood of Christ cleanseth us from all sin, and his atoning blood is not conditional. It is grace, then, that saves us from all sin. Our entire service of obedience is the service of love, and "love is of God;" it is the gift or grace of God, and he has bestowed it upon us so richly as to call us his children. So our obedience is

neither the bought service of a hired servant, nor the coerced service of a slave, but it is the heart-given service of a loving child. The motive in keeping the Lord's commandments, therefore, is neither the hope of reward, nor the fear of punishment, but *because we love him*. This, dear brethren, is like his obedient and self-sacrificing service for us, for it was because he loved us that he gave his obedient life of suffering for us.

"If a man love me, he will keep my words." "Love is the fulfilling of the law." "Love is the fountain whence all true obedience flows." "The christian loves the God he knows, and serves the God he loves." Love sanctifies and beautifies all devotional service, and makes it acceptable, honoring and pleasing. No other principle or motive can. God will accept no other. "If ye love me," is the only fitting or qualifying principle, the only "wedding garment" in which we can enter into our Lord's holy service and keep his commandments. Unless his love is the consecrating motive and prompting principle or sentiment in the heart of the worshiper, he does not, he cannot enter here, but is an intruder in this sacred place, and has no right to the holy commandments of the blessed Lord. His commandments are kept and done in love to him. Nothing else but love will keep them. O, that we all more perfectly knew and realized this sacred truth.

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

D. BARTLEY.

CRAWFORDSVILLE, Ind., July 28, 1899.

OPELIKA, Ala., June 6, 1899.

ELDER F. A. CHICK—DEAR BROTHER:  
—I feel this morning, after days of trial  
and of grief, a kind of refreshing. I hope

that it is from the Lord. I have been lately cast about here and there, and could hardly locate myself, and have gone on and filled my appointments regularly in this frame of mind. I am filling about fifteen appointments per month in my field of labor, trying as I have ability to preach to six churches. I feel wholly inadequate and insufficient. On my return from Andersonville, Ga., a church which I have been serving for about ten years, I stopped last night at Phoenix city, Ala., and an arrangement was made for preaching after six o'clock, and I used as a subject, "Upon what does the salvation of a sinner depend?" And somehow or other it is so upon my mind still that I cannot help writing you. The question is of importance to all the heirs of grace and mercy. There are but three positions to be taken with regard to the matter. One is, that it must depend alone upon man; another is, that it must depend alone upon God; the third is, that it depends both upon God and man. Now one or the other of these positions must be correct. Our opinions are worth nothing unless proved by, and in harmony with, the testimony of God, which is truth.

If I had an opinion that a sack of flour weighed 150 pounds, and another man had an opinion that it weighed 175 pounds, one or the other must be wrong; and we can settle the question only by bringing the sack to the standard scales. On the standard scales we put it after they are balanced, and we find the exact weight, and the question is settled, and the dispute ended. So in religious weights or questions they must all be settled by the standard scales, the everlasting balances of God, the Bible, the testimony of inspiration. "To the law and to the testimony: if they speak not

according to this word, it is because there is no light in them."

We will now bring this question, and see what divine revelation says. It first settles the question of the origin, and the nature and extent of sin. It settles the condition of man as a sinner, that he is lost. A man is not lost so long as he can locate himself. Adam was once innocent, and in communion with God. He was upright and good, yea, very good. He was perfect in a sense, as a man is perfect; perfect in his organic construction as a man, but not as God is perfect. He was a creature, and not a reproduction. He was under a law which was a transcript of the divine mind, and this law was holy, just and good. All was accomplished which it was designed that the law should accomplish, which was to measure and manifest the shortness of man, and the length of God. And when it was applied to man, and the test was made, he was found unequal to the holy law of God. God placed man in the garden, and told him that of every tree he could freely eat, but that of the tree of the knowledge of good and evil he should not eat, for he said, "In the day thou eatest thereof thou shalt surely die." Some say it was an apple tree, but how the tree of knowledge of good and evil could be an apple tree, I cannot see. But we are informed that Eve, being tempted by Satan, did eat, and gave to Adam and he ate also. And upon himself, and Eve, and all their posterity, came the penalty, which was death, separation from God, alienation, blindness, misery and sorrow, woe and death, as the just penalty of the infinite law, which was the commandment of an infinite God. Hence, when he violated the law, the penalty was inflicted, and Adam was lost, completely lost, and became unable to

restore himself, even to his former state, much less to fit himself for heaven. Lost and ruined in the fall, as we generally style it. Judas is said to have fallen from his estate, and we can with propriety say that Adam fell also. Now all his posterity are born in his image, which is sin and death. In this condition the question is, Can he save himself? The standard scales say, No. When weighed in the scales he is found wanting, and in the word there is, line upon line, to teach us this. If he could not stand with all the elements which he possessed in an upright state, is it all reasonable to suppose that now that he has fallen, he can bring himself back again? Let us note what is said of him. "He is full of wounds, and bruises, and putrefying sores." "There is no soundness in him." "He is as grass." He is, in his best estate, "altogether vanity." "He is filled with all unrighteousness, and cannot cast it out." "His heart is deceitful above all things, and desperately wicked," and it is said, "Who can know it?" It is a "cage of unclean birds, and all hateful things." "He is dead in trespasses and sins." Paul has analyzed him, and dissected him in his letter to the Romans (iii. 10-18.) This is enough to show his state. Can he save himself then? No! never! never! Jesus came to save him. I heard of a man who was completely lost and bewildered in the prairie of Texas; he had exhausted all his strength, and had given up in despair; he was completely lost, and would have perished but for a man who found him and brought him out. So as long as a man can locate himself he is not lost. So the doctrine of modern evangelists about the one road, and that all that the sinner has to do is to turn right round in that one road, and take the opposite end, is a lie, and it was

instituted by the father of lies, to exclude and hide the glory of the salvation which is in Christ Jesus. I suppose that the Gadarene turned around in the cemetery a hundred times, but he never came out until Jesus came that way, and brought him out. So his salvation depended upon Jesus, and upon Jesus only. And he was so badly off as not to have a will to be delivered from Satan, but Jesus had the will, and exercised it, and brought him out. So we clearly see that the salvation of the Gadarene rested upon Jesus only, and he had a Savior. And the salvation of all the race of Adam must rest upon the same base. He could say, like the prophet and the psalmist, "The Lord has become my light and my salvation." The children of Israel at the Red Sea sang the song of deliverance, and ascribed all their salvation to God. They had no will to leave Egypt, nor desire, until God wrought it in them. They are God's witnesses that salvation is no co-operative business, but it is all of the Lord. God had instituted it, and had wrought it out for them, and to him belonged all the praise. David said that God had taken his feet out of the miry clay, and had placed them upon a rock, and had put a new song in his mouth, even praise to his name. No co-operation here. God is the author of this salvation, and David the subject and witness. Jonah said the same, Salvation is of the Lord; Daniel said the same, and Jesus settles forever the doctrine when he said, "No man can come unto me, except the Father which hath sent me draw him," and "except it were given unto him of my Father." He said, Ye cannot believe my word, because ye are not of my sheep. Yet the miserable liars and blasphemers have the effrontery to contradict the word of God. Job said they were

forgers of lies, and physicians of no value. And Paul said, "Rebuke such," and the word of God is an everlasting rebuke to these miserable thieves and liars. They go in the name of Jesus, and would destroy his glory. If the thief on the cross said his condemnation was just for robbing and pilfering the goods of men, what shall be done with those who attempt to steal the laurels of glory from the brow of the dying Son of God? O, horror of horrors! spiritual wickedness in high places! Are we wrestling against these things? Or has the devil got us under the garb of a pretended christian spirit? Think on these things. If we really did our duty, would we not be more hated and persecuted? Are we sailing on flowery beds of ease, or are we willing to suffer for the truth's sake?

I heard of a man who was quite ill; he was in such a dangerous condition, as he thought, that he sent for a physician. The physician told him that it would be impossible for him to recover unless he had a certain remedy. He had two of the ingredients, but the third he had not. The sick man asked what it was? and was told, and he said that he had the third ingredient, so the doctor compounded them, and gave them to him, and he recovered. Now the question is, Who cured the man? The doctor furnished two-thirds, and the sick man one; so the doctor had two-thirds of the credit, and the sick man one. But mark this, the doctor could have been of no use at all without the one ingredient which the man alone had; then the man was entitled to the more glory. These modern evangelists, so called, tell the sinner that he has the main ingredient, which is free will, and if he will use it he can be saved, but the work of God and the atonement is of no value without this ingredient,

his own free will. What a lie! God furnishes all the ingredients, and is entitled to all the praise. For it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. The sum of the whole matter is salvation by grace, through faith, and that not of ourselves. For it is written, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." "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."

May the Lord make us brave, willing soldiers of Christ, to fight the good fight, to testify the truth at all times, is my sincere prayer to God.

Yours in hope,

WM. LIVELY.

SOUTHAMPTON, Pa., July 22, 1899.

DEAR BROTHER CHICK:—I inclose a letter, look it over, and if you think it will be of interest to the readers of the SIGNS, make use of it. There is so much defection from the doctrine in some sections, that it is refreshing to hear the right sound.

Your brother in Christ,

S. H. DURAND.

PINE GROVE, Ark., April 13, 1899.

ELDER S. H. DURAND—DEAR BROTHER IN CHRIST:—Yours of the seventh of April is just received, and I can say to you that it is sweet to be remembered by one of those whom I love for the truth's sake. Your letter, though short, was comforting to me, and caused my mind to contemplate the blessedness and the wisdom of God, both in natural and spiritual

things. We know not our needs, but the Lord knows what is best for us, yet I must acknowledge that I am often a complainer, and worry because things are not my way. Dear brother, it is only when I can feel reconciled to his will, that I can rest in his love. And I often feel that there is none like me, a poor, weak, worthless, vile worm of the dust, I go mourning over my imperfections, trying to live as I would wish to, but I fall far short. I can say with the apostle, The will is present with me, but how to perform that which is good I find not. And I feel to sympathize with, rather than to blame, the religious workers of the day. The difference is, they work until they think that they have done many wonderful and good works, and I work until I become ashamed of my works, and they become so hateful to me I am forced to look from self to him who is able to cleanse from all sin, and O, what a beauty in God's works. Yes, there remaineth therefore a rest to the people of God, and they can rest only in Christ, their Redeemer.

Well, if words could express it, I would like to tell you of the comfort your letter in the SIGNS was to me, on the words, "In the clefts of the Rock." Dear brother, I felt when I got through reading it that I had nothing to fear, and how thankful we should be to God for his goodness and for his wonderful works to the children of men, for, "Every good and perfect gift cometh down from the Father of lights."

I do not think I told you of our association. It is the South Arkansas. We have but four preachers, but are always blest at our sessions with a number of ministers from other associations. Elder P. H. James was with us last September, and I never heard a more gifted preacher. He wrote some letters to you, which you

sent on to the SIGNS some time ago. If I am not mistaken, it was to you he wrote them. We would be glad for any of the Primitive Baptists to visit us. We are poor people, but we know that the Primitive Baptists do not love each other for their worldly possessions, but for the love in their hearts which flows from one to another, and it is so different from natural love, that it is past our understanding. Sometimes, even with a stranger, some words spoken causes the heart to bound with love, and we feel a union together. Sometimes I meet with one of another denomination, and we get to talking upon experience, or some expression of love and trust in God will be made, and love flows out, and it is as two drops of water when they touch each other; there is a oneness that we never felt before. It is the commandment, to love one another, and when evidence is given that Christ is in them, their hope and trust, we will love them, for it is a given love, and flows from heart to heart, and first of all from the great Giver.

I will inclose a minute of our Association. It will tell you more than I can write about the churches. Surely I never saw so much love and good fellowship manifested in all who were present. It seems to me, if I know anything about it, that it was a spiritual blessing, and a heavenly place in Christ Jesus. O, how I love the assembly of the saints. I have thought, and when invited to visit some church, also said, that it would not do for me to be free and loosed from the cares of this world, and of my little family, for the Primitive Baptists would get tired of me, and would find out what a fool I was. I love to meet them, and I love to hear them talk and sing, and it is such a blessing to have the privilege of meeting and worshipping together, and

for such a poor and unworthy one as I am to be counted worthy by them to live with them, I prize above every earthly blessing. Our church is in peace one with another, and as far as I know, with all the churches. How I do crave to see the dear Old Baptists laying down everything, and coming together as one people, and when I read the good articles in the SIGNS, they are so plain and good and so tender, it does my heart good. Nearly all the differences are only misunderstandings, and I am so glad that the SIGNS does not enter into arguments. When there seems a little difference, and some one expresses with such kind words such kind, tender feelings, it shows so plainly the Spirit of Christ, and that is what we all love. The SIGNS seems to me a peacemaker, and it is good for us all to read it. It is like the new song which none could learn but the redeemed. It is new every time. When we have ourselves travailed in mind upon some certain expression of Scripture, and some one gifted in expression writes the very same thoughts, what a consolation. The Bible is first, of course; it is the book of books, and I do not believe that with all the world's revising, they will ever succeed in covering or changing God's word. It is a gift to his people, and he will preserve both it and them through all time.

Well, this is the fourteenth. I have been passing through a drought season, and it has been only under the sound of the preaching, or while writing, that I could feel any comfort or assurance. I have received no letters of late, only yours, but this morning my heart seems stirred with a sweetness which causes me to go about my work singing the dear old hymns, and hope has revived. You may think strange, but for some one to come in with a letter, and then to see it

is from a Primitive Baptist, sends a thrill of gladness through my whole being. This seems strange to me. I am no talker, only sometimes when I as I say at times, I am as one who has indulged too much in a dram, and my tongue is loosed, and then I talk without thinking who I am or what I am. But I have never been so filled or so overflowed as to shout aloud, but oftentimes as I go about my work, I find myself clasping my hands softly together with a thankful feeling to God for his goodness and mercy to poor sinners.

Well, I never do write as I think I will; I started to tell you how blessed we are as a family. My father was a Primitive Baptist. His obituary was in the SIGNS last year, Deacon Thomas Peterson. My mother, brothers and sisters, are all members of Chapel Hill church. I have four sisters and three brothers. A great many of our connection are also members. I used to feel as though I knew that I never could be saved. I was the wolf in the family, and I feared that I only loved the church (for all the Baptists were dear to me) because I was raised by them, but I now believe that I loved them with a given love. And all who love the church do love them for Christ's sake; they may not think so, but it is true. There is a drawing which is a cord of love. One says, "Draw me, and I will run after thee." And Christ says, No man can come to me except the Father draw him. It is this drawing which causes them to love his people. Right at this point my mind is caught back to my experience, and to where the sound of a christian's voice became sacred to me. How I longed to be fit to call them brother and sister. But two days after, when my burden was removed, I did not talk, it was so calm and

deep; it seemed that my breathing was for my Father's children. Yes, I could claim them now, and I loved to call them brother and sister, unworthy though I am. I do not expect you to reply to all my poor scribbles; I know that your time is all taken up, but I can assure you that your letters are appreciated. I have often felt when reading of your travels, how glad I would be could you come this way sometimes, but we are all poor, and unless I could offer to bear yours, or any other minister's expenses here, I do not feel that I have the right to request them to come, so I can only say, when you feel impressed, write for the SIGNS. If you do not write to me I will not think hard of it, but if you do write, you know that I love to reply.

I will close; cast the mantle of charity over this.

Yours in the bonds of love,

LUCY A. SEALE.

WHITEFIELD, Maine, March 6, 1899.

ELDER F. A. CHICK—DEAR BROTHER:—I have a letter written to me by sister Nellie Moody, (now Palmer) which I will inclose in this, for you to forward to the SIGNS, if in your judgment it will be best. It has been very sweet to me, and I feel that I should like for it to appear in the SIGNS, our dear family paper, so that others of our dear kindred in Christ can share with me the truth it contains. It seemed a great letter to me, coming from one so young. How true it is that out of the mouths of babes and sucklings is perfected praise. It was like a message sent from God to me. I felt to give him all the glory, for surely it seemed to me that he indited the words in her heart, and directed her hand to write them out for my comfort and edification, and at the same time it made me

feel small and insignificant. I was unworthy to receive such a letter from one of the little ones of the flock, telling me of my own feelings so much better than I can, or ever could, express them. It brought tears of gladness to my eyes, and as I read the letter, and drank in its precious truths into my heart, I was filled with love to God, and to all his little ones, and felt to praise him for all the rich blessings which have been bestowed upon me from his bountiful hand, while I am so unworthy and undeserving of them all. O, my brother, how far behind all the rest of the children of God I am. I am so different from what I thought I should be, when I was first delivered into hope. I thought I should grow in grace, and the knowledge of the truth. I thought to grow in grace was to be able to speak and to pray as my brethren and sisters did, but I have never yet attained to the state where I could talk out my feelings easily and smoothly as others can. But I trust that my growth has been altogether different; I seem to grow less and less, in myself, as I am made to see the hidden evils of my heart. I learn more and more of myself daily, as I travel on. The corruption of the heart cannot be told by these polluted lips of mine. But there is one who is higher than I, and he knows me altogether; he knows me better than I know myself. I am so glad that he does. He knows my frame, and remembers that I am dust. Although I am in myself black, I am, I trust, comely in his sight; for what he has cleansed we cannot call common or unclean. This is my hope to-day, that he has washed me in his precious blood, and made me pure and spotless in his sight, without spot or wrinkle, or any such thing. What a wonder that such a poor worm as I



should have a hope through the mercy of God that I am one of his chosen ones; that I am a vessel of mercy, a temple for the Holy Spirit to dwell in, and that my heart has been touched and filled with his love, so that I enjoy a hope through grace all the time. Yet I often question,

"If I am, why am I thus?  
Why this dull and lifeless frame?  
Surely they cannot be worse  
Who have never heard his name."

But notwithstanding all this, I do feel that I do know something of the fellowship of the sufferings of Christ, and that I have been made to drink deeply of that bitter cup of the wormwood and the gall, and that I have traveled that same thorny road, and with him have been made to know sorrow, and to become acquainted with grief. Sometimes I ask that the cup might pass by. Then again I know that it cannot pass by, except I drink it. And though my flesh is weak, and I shrink at times, yet I have been made to see and acknowledge, time after time, that all of these afflictions have worked for my good, and to the glory of God, though the way may have been never so dark. All our times are in his hand; he knows the way that I take, and at times speaks peace to my soul, and then my murmurings are stilled, and I am made to praise him with my whole heart. "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."

I will now close, hoping that this may find you and yours all well, and enjoying the presence of the dear Redeemer.

My husband joins in love to you and yours.

ELLA E. PULSIFER.

EAST PITSTON, Maine, March 9, 1899.

MRS. ELLA PULSIFER—MY DEAR SIS-

TER:—While sitting at my work this morning my thoughts turned to you, and your absence from the conference. You were not there to sing with us as usual, but the thought came that you would sing the Lord's song just the same. How delightful to be able to sing in hours of distress and darkness, when these frail bodies languish with pain and agony, and it almost seems that our little bark will founder. How sweet to know that there are no breakers unknown to our God. He tempers the wind to the shorn lamb, and the child of God is indeed shorn of everything that he can do, of his own self, for support and comfort. He stands utterly stripped of all goodness, and is a target for every dart of the enemy, and a prey to his own lusts, which at times seem ready to engulf him. At times he is carried down into the depths, where he lies utterly helpless, with the weeds wrapped around his head, with hardly strength enough to utter a cry, and surely not a cry that man could hear. But our Lord, who is infinite in goodness and mercy, does not intend that we shall remain there always. If it were to be so we could not praise him with a loud voice. All his works shall praise him. So he comes bringing strength and deliverance, and we are revived again, and then we mount up on wings as eagles, and outsoar every earthly thing. We at such times soar even to the very throne of God. We, as it were, go home for a short season; and the blessedness of that season is known only by the believer. How refreshing, dear sister, when we are given to taste of the bread of life, and sometimes not only to taste, but to eat, and eat abundantly. At such times I have felt that I wished that I could open my mouth and pour out my soul, for it seemed that its fullness could hardly be



contained. And why should it be to me that the Lord should be so gracious? The only answer that I have ever been able to receive is, "Because it seemed good in his sight." Yes, my sister, this is the only answer that any of Adam's race shall ever be able to receive. There is no good in me, that is, in my flesh; no! no! a thousand times no! Sin hangs about me heavily; it weighs me down, it holds me with its chains. It has seemed to me that if I could cast it from me as a garment, I should be free. I know that the time will come when I shall lay it aside, and go in unto the mansion of God's holiness, to go out no more forever; it will be sweet indeed. I have almost longed to go, but my flesh says, "Stay, and still suffer from foes within and without, live and be hated." Yes, we are hated for the truth's sake, and this the flesh does not like. What a mixture we are. It is well for us to talk with our brethren and sisters, mostly, for the world cannot understand us. Does it not seem strange to think that we can talk with any one and not be understood? Then again it is not one bit strange, and we are glad that they do not, because it shows that we have been separated from them by experience; it gives evidence that we are the elect people. At times it seems to me that I ought to know that I am numbered among them, for God has revealed himself to me so plainly that I cannot seem to doubt. Even when he hides his face for a season, and there seems to be no joy in the soul, yet my hope is good. It almost seems when one is left to doubt so much, that they are looking to the flesh, but we shall never be able to find any goodness there, nor do we want to do so. We want it just where it is, in God alone. Then we shall always feel to give him all the praise,

when we feel like praise at all. When one is in doubt, what a dark, hard place, and I do not know how soon I may be there. It must be a weary waiting time. O, we need to be renewed again and again. How good the Lord is to be ever mindful of us, and never tire of us, and will not even remember our sins and transgressions any more. We cannot conceive of anything more lovely than our God is to us, after seeing him by an eye of faith.

Well, I will close my letter. May the Lord bless it to your good, and give him all the praise. I trust that I was directed to write to you as I have. If you are still suffering, I hope that the Lord is with you.

I remain your sister in hope,

NELLIE M. PALMER.

NEW YORK, N. Y., July 24, 1899.

DEAR BROTHER JAMES H. HILL:—  
Your letter of the 19th inst. is at hand, and it was a welcome surprise. I have felt that my recent appointment at Hope-well was most unprofitable to the church, and while I was assured by many of their enjoyment of my visit, I have been unable to accept their assurance as more than kindly meant encouragement.

From your letter I can see you were with me in the spirit of the subject I tried to speak of, and I can see also that your discernment was far deeper than mine. You preached the substance of the gospel of Jesus Christ more in the few lines of your letter than I did in all my discourse. And what a wonderful, glorious gospel it is—Love—for that is the whole of it, root, branch and fruit.

God is love. That which is begotten of him is the image of that invisible God—Love. That is the river, the streams whereof make glad the city of our God.

It is the tree of life, whereof if a man eat he shall never die. It is truth, resurrection and life eternal. Show me where the love of God is, and I will show you in that habitation the life of Jesus made manifest in mortal flesh. Love is the word of God, the overcoming power of a conqueror that destroys him that hath the power of death; and in whom this love dwells, there is manifest the working of this mighty power.

"Without controversy, great is the mystery of godliness," but it is given unto the children of the resurrection to know this mystery. There is no speculation, no reasoning, no theorizing about it. To love the brethren is to know we have passed from death unto life. To love the brethren is to know God, and Jesus Christ whom he hath sent, and this is life eternal. In fact, all that may be known of God is in this revelation of love in us. He is that God who redeemeth our life from destruction, and where love is not, there is no coming unto the Father by Jesus Christ. It is the working of that mighty power in us that causes us to confess our sins and to forsake them, as the only fruits meet for repentance. It is by that power we are enabled to deny self, and take up a daily cross in following Jesus. Impure and selfish motives are crucified by that love, for to them that love is the promise, "The pure in heart shall see God." "Without holiness no man shall see God," and as he that loveth knoweth God, so the never-failing accompaniment of love is holiness.

Though we understand all mysteries, and all knowledge, and though we have all faith, so that we could remove mountains, and have not love—that love which enables us to keep the commandments of God, and purifies the heart, we are nothing. And all gifts, given of God for the

time being, may and must fail, however great and powerful these gifts may be; but "love faileth not." "God is love; and he that dwelleth in love dwelleth in God, and God in him." "Love is the fulfilling of the law." In love is hope, and every man that hath this hope in him purifies himself, even as Jesus Christ is pure.

Love is the vital living and moving principle of the brethren. In love their interests "are all one." In love they see "eye to eye;" are of "one heart and of one soul;" are "redeemed from among men," and their "conversation is in heaven." In this state they experience the enjoyment of peace and acceptance with God. This is the true condition of all who possess the gospel of Jesus Christ. In this blessed experience they have the assurance that God, according to his promise, has placed salvation in the Zion of his glory or likeness; that "Now is come salvation and strength, and the kingdom of our God, and the power of his Christ;" that the time of the "marriage of the Lamb" with his bride has actually come, as promised.

If the following Scriptures are true, then it must be that no sin is imputed to them that love, and they are "presented faultless in the presence of his glory with exceeding joy." "Every one that loveth is born of God, and knoweth God." "Whosoever sinneth hath not seen him, neither known him." If we love, then we are born of God, and cannot sin. Herein is holiness. (See Eph. i. 3, 4.) If love dwelleth in us, then God is manifest in the flesh. Jesus Christ hath appeared, and we are new creatures in him. And when he appears we are like him; his life is made manifest in our mortal flesh. And as we grow in his likeness, we grow in sorrow, for we are

baptized with the same baptism where-with he was baptized, we drink the same cup that he drank. We are crucified with him through weakness of the flesh; it is given unto us to suffer with him, that we may also reign with him. By fiery trial love is always proved more than conqueror. "Love never faileth." Jesus Christ (the love of God manifest in the flesh) is the only name given under heaven among men whereby we must be saved. But time would fail me to tell the wondrous story of redeeming love. It is the "Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come," the Almighty God of our salvation.

I enjoyed meeting with the church at Hopewell. It was like returning home after long absence, for it was by that church I was first called brother, and as there always seems to be a peculiar warmth of affection for the church of our first membership, so it is with me toward Hopewell. Your members are a lovely people, and your pastor one whom the Lord has indeed sent and qualified to preach his everlasting gospel. May love abound in your midst, and may your pastor be strengthened and confirmed in his work by your united and faithful upholding of his hands.

Affectionately your brother in hope of life in Jesus,

JOHN McCONNELL.

KANSAS, Ill., July 27, 1899.

DEAR BROTHER BEEBE:—I send here-with a copy of a letter received a few days since, from sister Petty, who lost her husband a few years since, who was also a member with her of Concord church. My wife and I felt that her letter was too precious to be kept entirely to ourselves, so we send it to you for

publication, believing it will be of interest to your readers.

JAMES M. TRUE.

WESTFIELD, Ill., July 23, 1899.

ELDER JAMES M. AND SISTER TRUE—  
VERY PRECIOUS BROTHER AND SISTER:—  
If you will permit one so sinful as I am, to thus address you. I feel to be one of the most sinful creatures of all the earth, and can I call such dear ones as you are by such dear names as brother and sister?

I am alone to-day, and thought it would be pleasant to me to spend a portion of the time in writing you some of my thoughts, as it seems it is the only way we have of speaking together. I wrote to my sister a few days ago that I was so desirous to see you, and have a good talk with you, but it seems that I am deprived of that pleasure. It is ordered otherwise by our heavenly Father than that I should have a visit from you, that I might enjoy your sweet conversation on spiritual things. I have this spring and summer been much like Martha: "troubled about many things." O, that I could be more like Mary was, to "choose that better part." But old nature has seemed to predominate, and I feel that I am not a free agent, but a slave to sin, cast upon the tempestuous sea, feeling almost ready to sink beneath the waves, yet there is an unseen hand that bears me up, so I do not get entirely beneath the waves of sin. To-day I have been reading in the Psalms of dear old David, and as I read, my heart was moved to praise our dear heavenly Father for his goodness and mercy to poor, sinful me. I was also reading Elder Durand's letter, and extracts from Elder Bundy's letters, which filled my heart with joy, and also sadness. Sad that Elder Bundy should be taken away, but it is

joyous to read after such humble lambs of God that are placed upon the walls of Zion. It was my privilege to meet Elders Bundy and D. M. Vail, at my dear old father's house in Indiana, some years ago, and also to be with them at the Lebanon Association. I think every sentence brother Durand has written, is just as I thought brother Bundy was, so meek, so humble. O, how I wish I could have the same humbleness, but I fear and tremble that there seems to be nothing good in me. I cannot even think a good thought. Yet, brother True, I feel like saying as David did, "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles."

I do not think I ever had any more pleasure reading anything than the SIGNS OF THE TIMES, outside of the Bible itself, and I shall ever remember your kindness in sending the SIGNS to me, they are so full of such precious gospel truth.

I was out to meeting at Concord yesterday. Elder Kemper preached a very good sermon. W. E. Gill spoke a short time. I did not go to-day, as I got up with a terrible headache, but I have spent much of the day reading the word, and SIGNS OF THE TIMES, and enjoyed the sacred privilege. Brother True, I enjoyed reading your remarks in reply to sister Patterson, in regard to looking upon Zion, the city of our solemnities; they were very appropriate. O, that we could all study to shew ourselves approved unto God, so that we could rightly divide the word of truth. I fear I do not understand it to profit at all times, I am so often found doing the things I ought not, and leaving undone the things I ought to do. But may I say with Paul, "By the grace of God I am what I am." I know of but one kind of salvation, and that is by grace.

When I take my pen to address any of the saints of God, I feel that I am not worthy to even speak to them, but to be in company with them is my chief joy, so I can communicate to them some of my trials and tribulations while journeying through this wilderness of sin. I have so much trouble, and so much sadness to endure, I sometimes feel to sink beneath my burden.

But I must bring my imperfect letter to a close, or I shall weary you.

May God's choicest blessings rest upon you both, is the earnest prayer of your unworthy friend and sister, as I sometimes hope,

MARY J. PETTY.

St. Louis, Mich., April 23, 1899.

DEAR BRETHREN EDITORS OF THE SIGNS:—In the SIGNS of April 15th, is a communication from Topaz, Texas, and in this is an expression that deserves more than a passing notice, where the writer says, "I seem to both love and hate sin." There has, as it seems to me, been a disposition on the part of some, who would claim to be overmuch righteous, to ignore this. (See Eccl. vii. 16.) These seem to forget that the spirit of flesh, or carnal mind, lusteth to envy. But those who are born again have the Spirit of Christ, which lusteth to holiness. These two are contrary one to the other, so that ye cannot do the things that ye would. If this is not a warfare, then I do not know what is. But the Spirit of God will not allow us to take pleasure in unrighteousness, and all unrighteousness is sin, and the carnal mind is filled with vanity. See the apostle's description of the works of the flesh, which are the same everywhere, and for all time. None but God are good, whether it be in a religious sense, or in any other sense. If this

scribble is dictated by the carnal mind, I cannot help it, and if otherwise, I cannot help it.

Do with this as you think best, and all will be right with me.

Your brother,

DAVID TITMUS.

[THERE can be nothing better said concerning the christian warfare than is written by Paul, in Romans, chapter seven. This is a description of his experience at the very time when he penned that chapter. He was inspired then, by the Spirit of God, to write out of his own experience, just what is true of all experience of believers in every age, and all the days of their life. Within the believer are two opposing forces. This not only is declared in the word, but also he is himself made painfully aware of it. One's own experience is the best explanation of what Paul wrote out of his experience, and wrote without any mistake, since the Holy Ghost dictated his thoughts, and his words in writing. The believer finds in himself just what is meant by the "law of the members," or the "old man," or the "flesh," on the one hand, and on the other hand, he finds just what is meant by "the law of the mind, or "the Spirit," or "the new man," also, in himself. For want of a better form of expression we sometimes say that these are two principles dwelling in the believer, and warring against each other, so that the believer cannot do the things that he would. This, each child of God knows for himself to be true. Thanks be unto God, the believer shall one day be delivered from this warfare.—ED.]

FERNWOOD, Pa., July 23, 1899.

DEAR BROTHER:—I have anticipated writing you for a long time, but I get so little time, beside my mind has not

been as I would have it, and I do not know that it is now, only I have a desire to write you.

It is twenty-one years to-day since my baptism, and I do not feel as though I can say they have been well spent, for I look and behold so much vanity, unthankfulness, forgetfulness and negligence, thereby making the time very unprofitable. In these years I have been wonderfully blessed in hearing the word, and in having been privileged to be with the church at her meetings nearly every time, and I cannot remember having been absent at but one of her conferences. How the Lord has blessed me in presenting my body, which is one of his commands. I cannot write of many glorious seasons in hearing the word expounded, yet so often I have gathered the crumbs, and have been given a feeling of submission to be thus fed, knowing or feeling that they were crumbs from the Master's table. A few times I remember being carried away from earthly thoughts as I have listened, and when again I would find that I was upon earth and with earthly things, I would feel if such the sweetness of the taste, what must the reality be? I pray to God that it may be his holy will for me to know the reality, yet I know that I am so unworthy of such blessedness. One time in particular comes to my mind, as being a wonderful manifestation of God's love to me. I was on a visit and went with a friend to a Presbyterian meeting, and a feeling of unwillingness to go was with me. After being seated in the edifice, I looked about to see what there was in the place that I might enjoy. It was a great structure, with stained glass windows, handsomely carved woodwork, extra nice furnishings, and the thought came to me of the plain house at Hopewell, and with

it a wish that I was there. Presently a hymn was read to be sung, the organ began to play, the choir arose, and they all joined in singing. I did not know the hymn or tune. But there came the strange and beautiful experience to me, right while they were singing, I felt that I could hear the Hopewell Church singing, "Jesus, lover of my soul." It was so sweet, it did seem to me heavenly. I did not hear what the man preached, but seemed to hear Elder Purington. I cannot now call to mind his subject, but only the beauty and sweetness comes to me. The strangest part to me is, the Hopewell Church did sing that hymn that very day, as I afterward learned. If I could take the time I could write of many instances of enjoyment of God's mercy, for he surely has been merciful to me all of my life, and I have been made to dwell in his tents. I do not know as it is right to feel a sureness of one's birth spiritually, but at times I do feel it thus. For why should I be seeking and longing for the love of God, and a knowledge of it, and be so turned from the lo heres, and lo theres, if God had not called me from darkness? I do feel that I am a sojourner here, a wanderer in a strange land, and one who desires to fully realize that nothing but the grace of God can save. By experience do I know this, and have full trust in his divine mercy and grace. I have dark seasons when I seem like one alone, and mourn an absent God, and desire to know where to find him. Only yesterday I was in this sadness and darkness. I could not keep the tears from flowing down my cheeks. I felt as though I was the most miserable creature on earth, but I felt that it was just for me to be deprived of his precious light, for I did not appreciate it when I had it. Now I could see what a blessing it was to dwell

in peace, yes, spiritual peace of soul. I took up the hymn book, not expecting to find any comfort there, but opened to one of the hymns where a corner of the leaf was turned, and sweet peace came over me, and it still remains. It seems to me that nothing earthly can disturb this feeling. The hymn was 881, Beebe's collection. As I read these lines, there comes a beauty in the prayer or desire expressed in the sweet words, and a sense of humility comes to me, that one so vile as I, and so worthless, should have such a rich foretaste of his remembrance. I read over other hymns, and they were all so sweet, and with it all I could but feel that it was from God; nothing else could give me such peace. I know he has said that he will not leave us comfortless, and I realize his precious presence. I am so far from what I desire to be, I get provoked too easily, and want to say things that seem devilish to me, and that could only cause hard feeling. I do desire to read the blessed word more, and search it, and have a knowledge of it, but much of the time I am as though I did not care for its teachings, and it is usually a sealed book to me, but with all that I have a love for it above any other book, and seldom read anything only it, my hymn book and the SIGNS. Sometimes I feel some little comfort that my desires do not go beyond these. I do desire to have greater liberty in speaking and writing about these things, but God once spoke to me bidding me be content with the things that I have, and I do desire to be This brings to my mind one expression of dear Elder Bundy, he said, Once he desired to preach with the ability which God had given to some one else, but that he had been made willing to preach with the ability which God had given him. And may I feel willing to be content with

the many blessings which God has continually bestowed upon me.

Yours in deep love and fellowship,  
MARY HILL TERRY.

OCTOBER 6, 1898.

EDITORS OF THE SIGNS OF THE TIMES—

DEAR BRETHREN:—I feel a desire to write what I hope the Lord has done for me. Ever since I can remember I have believed that it was by the blood of Christ I must be saved, and not by my own good works. When a small child I would grieve over my sins, and would try to pray for forgiveness, but it seemed that my prayers would rise no higher than my head. As I grew older I would go to meeting, and when there was a call for mourners, I would go to the mourners' seat to be prayed for. They seemed to think that if I would join their church, then I would be saved, but I could not believe that this was the way to heaven. I remember once that a Missionary preacher came to me and held out his hands and said, "Now is the accepted time, come, or you will be lost." I was so disgusted that I did not want to hear him preach again. I attended the Sunday School, and they called me a model scholar, and gave me a class to teach, but something seemed to say there is no religion in this. Time passed on until I was about twenty-five years of age, when my companion was taken violently ill. I tried to pray to God that if one of us must be taken, it might be me. I mourned over my condition, and was certain that I would go to torment. I was working in the garden at one time, when I felt so badly that I had to quit, and went to the house and laid down upon the couch. Perhaps I went to sleep, but it does not seem to me like a sleep. I thought that I should perish. Then it

seemed that some one told me to call upon Christ, and I prayed to him to save me. Immediately there was a hand extended to me, and the vapor which enveloped me was pushed away, and I came to myself, rejoicing. I was so happy that I scarcely seemed to touch the ground. My burden was gone. But in a short time I wished that I could get it back, so that I could tell how and where it went. Some time after this I was sick for about five months, and lay on the bed, and then I tried to engage in prayer. I began soon to think that if I was baptized I would feel better, but as I did not live close to any Old School Baptist church, I did not have the opportunity for four years. After I was baptized I felt happy for a short time, and then I began to think that I had done wrong, and that I had no right to unite with the church, and my troubles began again. Sometimes I think I know I am not one of God's chosen ones, but at other times, what little hope I have, I would not part with for worlds.

I do not know what causes it to be impressed upon my mind to write you this evening. I would like you to give your opinion upon my condition. If I am a child of God it is by grace, and is of nothing that I have done. For if I look back over my past life, it seems a blank, as to all that is good. I ask your prayers, and the prayers of all the Lord's children. If I am a child of God, I am the least of all. Farewell.

\* \* \*

[OUR correspondent asks for our opinion of what is written above. We do not hesitate to say that these are some of the exercises of a child of God. Furthermore we believe that none others have such exercises as these. The writer speaks of being made a teacher in a Sunday School.

One of the many evils which are connected with the modern Sunday Schools, is the fact that men and women who do not even make any pretense of knowing the Lord by an experience of his grace, are put in the position of teaching to others what they themselves do not profess to know. Graceless men and women fill the places of instructors of others in the things of the kingdom. The modern Sunday School system is one of the greatest enemies to true religion that we know anything about. Young men and young women graduate from the Sunday School into the church, as they would from class to class in an academy.—Ed.]

PINE BLUFF, Ark., May 23, 1899.

DEAR BRETHREN:—I feel like dropping you a few lines for the SIGNS OF THE TIMES. In Matthew xix. 16, it is recorded of the young man who came to Jesus, that he said, "What good thing shall I do, that I may have eternal life?" This is just what nearly all people believe now. They think that they can do something to obtain eternal life. They are ignorant of God's righteousness, and go about to establish their own righteousness. Eternal life is the gift of God. Jesus said, "My sheep hear my voice, and they follow me, and I give unto them eternal life, and they shall never perish, for my Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand." So many are just like the young man. But eternal life is not earned, for it is the gift of God. "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast." We are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in

them. God hath saved and called us, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began, and this is not according to works of righteousness which we have done, but according to his mercy. This salvation is by the washing of regeneration, and the renewing of the Holy Ghost, which he has shed on us abundantly through Christ. It is not of him that willeth, nor of him that runneth, but of God that showeth mercy.

Dear brethren, whether you see fit to publish this or to throw it aside, all will be well.

I remain as ever your brother in hope,  
D. WESTALL.

#### EDITORIAL NOTICES.

#### DO NOT SEND CHECKS OR BANK DRAFTS.

By a new agreement entered into by all the banks throughout the country, a charge will hereafter be made on exchange for checks or drafts. This will make a cost of from ten to twenty-five cents for us to pay on every check or draft received. So please send post-office money orders, or register your letter with the money in it, or if more convenient, express money orders may be sent, as there is no charge on them for collection.

G. BEEBE'S SON.

#### ILLUSTRATED CATALOGUE.

ALTHOUGH we have not published for some time our advertisements of large Family, and Pulpit Bibles, and a number of other books, formerly advertised, yet we have them for sale, and any one wishing to purchase, can obtain full information in regard to them, by sending for one of our handsome illustrated catalogues, which we mail free.



**EDITORIAL.**

MIDDLETOWN, N. Y., SEPTEMBER 1, 1899.

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

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

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

**JAMES III. 17, 18.**

"BUT the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

Brother G. W. Nesbitt, of St. Joseph, Mo., has requested our views on the above text.

In this epistle the inspired apostle is showing the fact that faith, when possessed and reigning in the heart, will show itself in the outward life, by the works which it produces, and in the heart, by the new desires which will be found there. This faith is declared in different portions of the New Testament to work by love, and to overcome the world, and to be the medium by which God purifies the heart. By it the just are also said to live. It is also the testimony, that believers walk by faith, and not by sight. It is then a most important thing, and like all spiritual blessings, it is the gift of God, and a fruit of the Spirit. While the apostle Paul seemed to meet often with those who while professing to be followers of Christ yet practically rejected him, by urging upon those who believed that they, after all that Christ had done for them, could not be saved without the deeds of the law being performed by

them, and he therefore was much engaged in showing that in Christ alone is salvation, without human obedience, on the other hand, James seems to have found among the churches an element that claimed that if a man possessed faith, this was all that there was to a christian life, and that such need not concern themselves about the manner of their outward life. So he fights against this falsehood, as Paul does against the other falsehood of justification through the deeds of the law. On the one hand the man who says that salvation is not alone because of what Christ has done, but that our obedience has something to do with it, by so saying rejects Christ as his salvation, on the other hand, the man who says that since Christ and his atonement alone are the ground of salvation, it therefore does not matter how a man shall live, also rejects Christ in an equally unchristianlike spirit. The one would put our works before Christ in salvation, thus destroying Christ as a Savior altogether, while the other would just as effectually destroy Christ, by saying that he has no power to mould the affections and the outward life of a believer. One would reject faith in Christ for his own good works, the other would reject good works altogether. The one would destroy the root of the tree, while the other would destroy the fruit. Both are to be condemned; both would dishonor the holy name by which we are called. Paul insists upon faith in its proper place. James insists upon good works in their proper place. Paul contends that our works do not justify a man in the sense of merit, and James does not claim anything contrary to this, but does contend that our works do justify us in the sense that they, and they alone, prove that we have faith.

Paul, no less than James, urges that faith is a living principle, and that it works. James draws the contrast between the fruit of faith, and the works of the flesh, and in like manner Paul also does this, making the contrast very clear and sharply defined. Paul, no less than James, does insist that if the life of Christ be in a man, it will make itself manifest in his mortal body, or in his flesh. It is utterly useless, according to both, for a man to say that he has life, and at the same time to act as a dead man. Faith when dwelling in the heart will show a result in the whole life and feeling of the possessor. If a man has not works how are we to know he has faith? So James utters the challenge, "Shew me thy faith without thy works, and I will shew thee my faith by my works." This will be joyful, willing fruit-bearing, and not slavish works. Now, based upon these underlying principles, James as well as Paul proceeds to present the things which become sound doctrine, to his brethren. He presents to them the manner of life becoming the house of God. It is to be understood in the first place that if a man really has faith, it is so working in him that there will be constant and supreme desires to live as God would have him. His first and prevailing inquiry will be, "What wilt thou have me to do?" If such a desire be not in the heart first, in vain will be every appeal made to him in exhortation to walk becomingly, but now feeling this intense longing in the heart to obey and glorify God, the humble follower of the Lamb will be anxious to know what the will of God is. Such ones realizing their great proneness to forget the way of the Lord, even where it has been made known to them, will welcome that writing or preaching which serves to stir up their

pure minds by way of remembrance of what their God has commanded them. A brother used to say to us many times, "I like to hear preaching that tells me my faults." David under the power of the same spirit, prayed that God might search him, and know him, and see if there were any wicked way in him, and lead him in the way everlasting.

Now James, in the connection of the text, presents the matter under the two opposites, human and heavenly wisdom. In verse thirteen he introduces the subject by asking, "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." This is the truly wise man. There is another wisdom which has works, but they are not out of a good conversation, and they are not done in meekness. Where bitter envying and strife exist in the heart, a wisdom exists which is earthly, sensual and devilish, and produces confusion and every evil work. Men may boast of this wisdom, and in fact they will boast, because it always puffs up its possessor, but yet its fruits are always harmful and evil. The wisdom of the scribes, and lawyers, and Pharisees in the old time, wrought pride and vain glory, and a despising of the people. The same wisdom produces the same fruits now. The reasonings of man may always be known, whether in our own hearts or in the lives of others, by the fact that it lifts up the heart with pride when possessed, and so produces strife against one another, while the wisdom which is from above, is in its very nature, and in the way in which it enters the heart, calculated to humble and abase its possessor. James is not here uttering any objection to the acquirement of true knowledge of any kind, for true knowledge of any sort does

not puff up him who has it, but the vain glorious religious wisdom which seeks its own advancement, and wants to have the highest seat in heaven, and the highest honors on earth, is the subject of his condemnation. This wisdom may have a show of piety and humbleness; nay, it may claim especial humility, and may indulge in fastings, and deprivations, and macerations, and flagellations of the body, and give great gifts ostentatiously to be seen of man, while at the same time the heart is swelling with pride and boasting. Such ones expect to receive a reward either here or beyond for what they have done, and daily they pretend to thank God that they are not like others. This wisdom, which is from above, is first pure. It is from above first, and because of this it is pure. Whatever arises out of the earth is impure, because here all is impure. It is a gift and a revelation from God. It is not the possession of the wise and prudent, but of babes. Not many wise men of the world have it, but many of the unlearned have in all ages possessed it. In fact a man must become a fool in order to possess it. It is a wisdom which shows us to ourselves, and tells us just what we are, and the man who knows himself does possess the highest wisdom. This wisdom shows us nothing contrary to the written word of God, but when a man is led into it, it becomes a testimony in him that the word of God is indeed his word. It makes a man recognize that from God all his righteousness and salvation must come, and so the saved man cannot become a proud man, seeing that this wisdom keeps before him all the time how great is the mercy which has saved him. Its first and chief characteristic is its pureness, and its second is its peaceableness. It is not pure without

being peaceable, and it is not peaceable without being pure. These two things go together in the experience of this wisdom in the heart. True wisdom, that which comes down from the Father of lights then, is not that which produces strife. Whenever there is any root of bitterness rising up in the heart of a believer, anything that savors of confusion, and that would produce strife; anything that tends to produce a vain glorious spirit, or which will cause him to think, I know more than my brethren, or I live better than my brethren, or I ought to have more blessedness than they, in any way, we may then know that we are not actuated by the wisdom which is from above. The wisdom which is from above seeks that which is heavenly, and which is free from earthly dross; it desires pure doctrine, the doctrine of God our Savior; it seeks for pure motives in the heart, and produces them; it seeks also after a pure life, that is, a life conformed to the teachings of the Spirit; it seeks peace with all men; it provokes no strife, but rather seeks to allay it; it suffers wrong rather than use carnal weapons of offense, or defense; it seeks to do right by all men, and to deal kindly by all men, and so takes away occasions for strife. The peace of God, which passes all understanding, dwells with this wisdom, in the heart, and this is the very ground of a peaceable life outwardly. It could not be peaceable without being first pure. That which is pure has no element of strife in it; it has an eye single to the glory of God; it minds not earthly things, but minds the things of the Spirit.

Another mark of the indwelling of this pure and peaceable spirit of wisdom from above, is that it is gentle. The only way by which it can be known whether any

heavenly gift dwells in us, is by the fruits, which can only appear through the flesh, in our whole conversation. So if this wisdom which is gentle dwells in us it will be known by producing gentleness in us, and the people of God are exhorted to be gentle. The servant of God must not strive, but be gentle to all men, he ought to be gentle because his Master was before him. He ought to be gentle to all men, even to his enemies and persecutors, because thus did his Master. The Spirit of Christ, as exemplified in his whole life, is a spirit of gentleness. When he dwells in our hearts by faith and love, there will be no room for fighting and wars among us, but these things arise out of the flesh, and like the flesh are hateful, horrible, despicable. When a child of God forgets to be gentle in all his intercourse with his fellow men, as well as with his brethren, he is not under the influence of the wisdom which is from above. Earthly wisdom seeks its own, while heavenly wisdom seeks not its own, but the things of others. That is, one seeks its own glory, and honor, and welfare, while the other seeks the good of others. Therefore the one is full of strife, while the other is gentle. Heavenly wisdom seeks to win a brother rather than to destroy him. Earthly wisdom would destroy in order to build up one's own self upon the ruins of another, and therefore is not gentle, and cannot really be. Heavenly wisdom, because it seeks the good of others, is gentle.

Another mark of its indwelling is, that it will make its possessor easy to be entreated. Pride will not listen to any opposition, nor allow any entreaty against its decisions. But this humble wisdom brings a man to distrust himself, and will make him easy of approach; it leads to forbearance and a readiness to forgive

wrongs; its anger is soon turned away; it is always angry with sin, but soon leads its possessor to pity the sinner; it harbors not revenge; it would rather see penitence in an offender than to suspect him of continued evil design. It is therefore easy to be entreated. How lovely is such a spirit in any one. We surely know that where this spirit is seen, there Christ dwells.

Another mark of this wisdom is said to be that it is full of mercy and good fruits. Even where there has been real wrong, purposed wrong, it does not harbor revenge, nor glory in the trouble which that wrong has brought upon the offender, but it pities, and would hold out a helping hand; it would not have the heart of such an offender burdened with overmuch sorrow; it will seek to do him all good. By this mercy, and by all good fruits, we know that heavenly wisdom dwells within. And the child of God may know whether this wisdom be in his heart, by the sorrow that he feels, because it does not reign at all times, and because many things contrary to it are found within him. Pure and peaceable wisdom says, "O wretched man that I am! who shall deliver me from the body of this death?" Earthly wisdom has no such complaint to make of itself. It is also said to be without partiality, and without hypocrisy. Partiality belongs to this evil nature of ours; it is born and bred in it. We are partial to all that ministers to us, first of all. We set the rich on high, and place the lowly at our feet. These very brethren to whom James was writing were guilty of this very thing. This was not the fruit of heavenly wisdom. This wisdom sees beneath a poor and ragged garb, an heir of God and glory, and counts him richer and nobler than a prince of earth, en-

dowed with all its riches. This heavenly wisdom takes no cognizance of earthly distinctions, counting them of no account in the sight of God, and when seen in the light of eternity; it sees the image of the Master in the beggar as well as in the prince, and it loves it in the one as well as in the other. Paul exhorts his brethren to do nothing by partiality. It is most unbecoming in the house of God; it says that one is not as dear to God as another; it would deny that Jesus Christ is as much to one as to another of his redeemed. But this heavenly wisdom is honest, speaking the truth in love, and making its possessor open and truthful in all his relations. When led by this wisdom he has no need to be otherwise. It will lead a man to be very humble, and slow to claim to be even what he is; it will not handle the word of God deceitfully; it wants the truth, and nothing but the truth.

The closing mark of this wisdom is that, "The fruit of righteousness is sown in peace of them that make peace." That is, all that can proceed from this wisdom, and the peace which it gives, is, and must be, righteous and peaceable. The life which is filled with this wisdom will have fruit. This a precious assurance to every humble soul who sees so much to deplore in his life. The people of God often look for fruit, and find none, so far as they can see, in all that they have done. One of the most loving, humble and faithful servants of God that we have ever known, said, when called suddenly to his reward, as he was about to pass away, "This is the end of an unprofitable life." Those of us who knew him well, knew that if any man had borne righteous fruit, he had also. Yet it did not so appear to him. This very humility of feeling, and inability to see

that which was good in himself, was one of the fruits of peace in him. This very humility made him gentle, and easy to be entreated, and full of mercy to all. But what this dear brother did not see, others did. While the Savior has taught us that we must not say that the life of any man, even he whose service is most abundant, is profitable, yet we may say, for so the Master has said himself, that some are faithful, and the dear brother referred to was faithful. According to the closing words of the text, this fruit of righteousness is sown within, and its fruit appears in the outward life. This is in full agreement with the words of Paul, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

We leave these reflections with the brother at whose request they have been written, and with our readers.

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. It is a good plan to inclose in the letter, one of the little pink slips containing the name, taken either from the margin of the paper, or from the wrapper in which the paper comes.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### REVELATION II. 17.

"HE that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

This text contains a part of the message which John was commanded to send to the angel of the church of Pergamos, one of the seven churches of Asia. This church had her dwelling, or location, where Satan's seat was, consequently was exposed to many temptations and much persecution. She is commended for holding fast the name of him that hath the sharp sword with two edges, and for not denying the faith, in the trying hour in which one of their number had suffered martyrdom. Still there were some things in this church reprov'd; the doctrine of Balaam, and the doctrine of the Nicolaitanes was held by some who were in some way connected with the church. Under these circumstances the church is addressed and encouraged to hold fast that which is approved of God, and to still stem the torrent of persecution, and admonished most solemnly to put away from them those things which the Lord hates. This message is addressed, like all other divine communications, to all who have an ear to hear. No man in an unregenerated state ever had an ear to hear what the Spirit saith unto the churches. "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." These words were used by our Lord, (Matt. xi. 15,) and they are prefixed to several important communications addressed to the churches in

this book, from which we learn, first, that all the communications of the Spirit of God, in the gospel, or under the dispensation of the gospel, are addressed to the church, or body of our Lord Jesus Christ, and not to the world at large, and secondly, that all who have an ear to hear the communications of the Spirit, are born of God, and have a vital interest in the kingdom of Christ, and are subject to the reproofs, and made welcome to the consolations thereof. What the law saith, it saith to them that are under the law; but what the Spirit saith unto the churches, or what the ministration of the Spirit addresses to the body of Christ, is addressed to all who have ears to hear. The communication of the Spirit to the church of Pergamos, in this case is, "To him that overcometh, will I give," &c. These words imply a conflict, a warfare, a struggle; and the connection explains the nature of the strife, the parties engaged, and the matter in dispute. The parties are the church on the one side, and Satan and his legions on the other; the war is between truth and error; the doctrine and order of the gospel contended for by the church and saints of God on the one hand, opposed by the doctrines of Balaam and the Nicolaitanes on the other. The doctrine of Balaam was that in which he taught Balac, the king of the Midianites, to cast a stumbling-block before Israel, to cause the Israelites to sin.

The doctrine of the Nicolaitanes is supposed, by Dr. Gill and others, to have reference to heresies in the church of Rome, in which they forbid their priests to marry, and recommend celibacy to virgins, which led to the most extravagant licentiousness, and for which pardons and indulgences were given by the Romish church. This doctrine, it seems, had been insinuated to some extent in the

church of Pergamos, and of this church was admonished to repent.

"To him that overcometh" these temptations, heresies and abominations, and bare with patience the persecution to which they were exposed, by their steadfastness in the truth, should be given to eat of the hidden manna. Allusion is here made evidently to the manna on which Israel was fed in the wilderness, and which was laid up in the golden pot, and kept in the most holy place. As when God brought out his chosen tribes from the abominations of Egypt, and fed them on manna sent down to them from heaven, so those who should be delivered from the idolatry, heresy and abomination set forth in the doctrines of Balaam and the Nicolaitanes, shall be fed on the pure gospel of our Lord Jesus Christ. Instead of eating the things offered to idols, they should eat that bread which comes down from heaven, live by faith upon the Son of God, who is the true and living bread. This is truly a hidden manna; a food of which all are strangers until they are born of God.

"And I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." White stones, it is said, were given to the conquerors in the Olympic games, with their names written upon them, and the value of their prize. As the apostles have sometimes borrowed figures from the usages at the Olympic games, it has been thought that this figure is thus appropriated in this case to show that the conquerors in this spiritual conflict with the man of sin, shall after that similitude receive expressions of the divine approbation.

Whatever period or state of the christian church may have been especially designed by the Pergamos church, we

cannot flatter ourselves that the present state of the church is perfectly free from the corruptions set forth as staining the fair reputation of the church of Pergamos. Jude speaks of those characters as having crept into the christian profession and become associated with the saints, ungodly men, turning the grace of our God into licentiousness, and denying the only Lord God, and our Lord Jesus Christ. These, he says, are spots in your feasts of charity, when they feast with you, feeding themselves without fear. He calls them clouds 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 shape, wandering stars to whom is reserved the blackness of darkness forever. Of these he says, "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for a reward, and perished in the gainsayings of Core." Balaam seems to be a striking type of those hireling prophets and false teachers who have ever been seeking for the patronage of earthly potentates and human governments, and goaded on by excessive love of princely honors and emolument, have always been ready to betray the cause of truth, and lay plans for seducing the saints of God from the pure doctrine, practice and order of the church of the living God. The Baptist church has been beset with these lovers of the wages of unrighteousness for the last half century. And although by their counsel, many have gone out from us, yet it is to be feared there are still some remaining, if not in direct communication with the church of God, who are at least permitted to spot, stain and pollute, our feasts of charity. By the counsel of these Balaams, the fair daughters of Midian flourish their gaudy



dresses of Benevolence, Temperance, Missionism, to allure, decoy and seduce, if possible, the sons of Zion. And if there are none of these Midianish women brought into our camp, entailing plagues and judgments upon us, we have much cause to rejoice. To oppose these and to keep from being contaminated by them, requires a constant vigilance and much hard fighting, (but not with carnal weapons). And have not those who have overcome in these conflicts truly been fed on heavenly manna, such as the world and antichrist know not of? Have they not received divine manifestations of the approbation of their Lord and Master?

From our subject, let us be admonished to depart from all iniquity, to contend earnestly for the faith once delivered to the saints, to fight the good fight, and confidentially look for that final victory, in which our God will make us more than conquerors through him that loved us.

MIDDLETOWN, N. Y., December 15, 1856.

### AN IMPARTIAL INVESTIGATION

OF

FREE WILL AND FREE MORAL AGENCY,

A pamphlet by Elder W. N. Tharp, of Liberty, Ind., a copy of which we have had the privilege of reading, is certainly a most able and conclusive refutation of the doctrine of Free Will and Free Moral Agency, which of late has been advocated by some of the periodicals claiming to be published in the interest of the Primitive Baptists. We advise our readers to send for it.

Single copy, one cent; twelve copies, ten cents. Send one or two cent stamps.

Address,

ELDER W. N. THARP.

LIBERTY, Ind.

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

Previously acknowledged.....	\$287 55
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### OBITUARY NOTICES.

**Cornelia Search Linton**, wife of John Linton, and daughter of the late Christopher Search, of Baltimore, Md., died at her late residence, 715 N. Fulton Ave., Baltimore, Md., on Thursday, May 11th, 1899, at 6 o'clock p. m. Dear brother Chick, you knew much of her journey through life during the time that you lived near Baltimore, and of her last long and painful illness you have no doubt heard a great deal. She bore it all with wonderful patience, though her sufferings were intense. She never murmured, saying so often to the dear, patient sisters who were constantly at her bedside, "It is all right." She had not been feeling well all summer, but when on October 29th, she gave up, and took her bed, she was hopeful that she might still recover. While the doctor gave no hope, she did not know that her case was hopeless, and all the time of her suffering she hoped for recovery, until the last day she gave up hope. It was my privilege to visit her but once, which was in December last, when she seemed wonderfully cheerful, though very weak, and she said to me, if it was to be her last illness it was all right. Her sisters tell me that at one time she became very despondent, as she did not improve, and seemed to cling to life, and was not yet reconciled to go. They asked Elder Rowe to see her, and he came and talked with her for a time. Among other things she told him that at times Jesus seemed so near to her that she could almost reach out and touch his hand, and her mind became more composed.

She was a member of the Primitive Baptist church in Baltimore; she and I were baptized on the same day by dear Elder Purington. It was August 24th, 1868. That was a happy day to both of us. During her life she had many severe trials, and often said during her sickness, that life seemed hardly worth the struggle, and that if she recovered this time, something else would soon overtake her, and it seemed as though she might as well give up the struggle. She left three sisters and four brothers to mourn their sad loss, but they have good hope that she is resting from all her trials and cares. Her husband who has been afflicted with paralysis, and whom she has nursed with unceasing care for the last seven years, is left alone in his old age and helplessness. She was a devoted and faithful wife to him. Her walk in life in every way was that of a meek and humble follower of Jesus. I have been closely associated with her, and I feel that I have indeed lost a sister and friend. About one year ago she visited us for two weeks, and seemed to enjoy her visit, although not feeling well. She had an opportunity to see Elder Waters, and hear him preach, which was an unexpected pleasure to her, and she spoke so many times of how kind every one was, and of how much she appreciated the privilege of visiting her old home



neighborhood again. But now all is over, and the dear wasted frame is laid peacefully to rest. This was on May 14th, under the grand old oaks at Greenmount, and the happy spirit freed from all pain is, we hope and trust, resting in the dear Savior's arms, there to join in songs of praise forever to the dear Jesus that she loved and trusted. Father, Corrie and myself attended the funeral. Elder Rowe made a few remarks. I hoped that you, brother Chick, could be there, as you knew so much more of her life.

## IDA SEARCH.

[WE can but add an expression of our sorrow at the death of the dear sister, as here recorded by her cousin. We knew her intimately for thirty-two years. There never was a more devoted member of the church, nor one with whom there was a more abiding desire to do the things which are pleasing to God. Amid many cares, disappointments and crosses, she maintained an unwavering trust in God. In all the years when we constantly visited her and her family, we always found her ready and anxious to converse upon the theme of reigning grace. We have no doubt that she is at rest with her Lord.—Ed.]

It becomes my mournful duty, but in great weakness, to pay my last earthly tribute to the memory of my beloved brother, **Frederick Stipp**, according to the flesh, and if my own unworthiness, unprofitableness and unfruitfulness did not stand as an insurmountable barrier in the way, I might joyfully claim him as my beloved brother in the sufferings and triumphs of the Lord Jesus Christ. The subject of this sketch was born near the village of Lebanon, Warren Co., Ohio, in the year 1815, and would, had he lived until Nov. 13th, 1899, have been 84 years old. My brother died suddenly and alone, at his home at Birnamwood, Wis., of heart disease, on the 14th day of July, 1899, his youngest son, who was living with him, being in the meadow at work at the time. Frederick Stipp confessed faith in the cleansing blood of the Lord Jesus Christ in the year of 1840, and was baptized in the fellowship of the Danville, Ill., Old School Baptist church, by Elder R. M. Newport, in which our beloved father and mother held their membership from 1831 until they were called to their final and eternal rest. A short time before his death, my brother requested me to write his obituary for the SIGNS, and I feel that I can do no better than to close this by copying a few lines of his last letter to me on the 22d of last May.

"I am feeling very badly this spring, my health is very poor. I am failing very fast, and can hardly walk around any more. I know the end with me is near. I look for it at any time. I have heart trouble, and am liable to drop dead at any time. I feel sometimes that it would be a relief if I could lie down never to rise again till the last day, yet I feel willing to await the Lord's time, believing his is the right

time. I know I cannot go until he calls me. Sometimes I feel that I would be glad to leave this wicked world and be at rest. But I will await all my appointed time till my change come."

Amid all my sorrow and grief over the death of my lamented brother, I feel the great consolation that he has departed to be with Christ, which is far better, and "Precious in the sight of the Lord is the death of his saints."

HENRY S. STIPP.

LOS GATOS, California.

DIED—April 30th, 1899, of pneumonia, **Mrs. Elizabeth C. Hellings**, wife of Thomas J. Hellings, and daughter of the late Isaac and Emily Hobensack. Sister Hellings was a firm believer of the doctrine of salvation by grace, having felt the power of that salvation in her own heart. We have not known much of the early experience by which she was led into the truth, and came to rest in it as her comfort and joy, but we knew her as one who had no place in her heart for the doctrine of human merit. She was a member of the church at Southampton, and was baptized by Elder Daniel L. Harding, on the first Sunday in March, 1856. When she was going down into the water the hymn, "Humble souls who seek salvation," was sung. That day Elder Harding preached from the words in 1 Tim. ii. 6. Her health was always poor, and she could not attend her meeting as often as she desired, but that was the last place she was at before she died. She attended meeting on Sunday, April 23d, and was brought home from there very sick. This was the last time she was out, and about the same time the next Sunday she passed away. Her daughter informs us that the expression upon her face was one of peculiar happiness, and their faith and assurance is that she has gone to be with him whom she loved. She leaves a husband and three children, who mourn their loss greatly, but believe that their loss is her gain. Three sisters and a brother also remain.

She was buried at Southampton, Pa., on May 3d, where the sorrowing friends gathered to pay their last testimony of love to the mortal remains of the dear wife, mother and sister. Elder Durand, the pastor of that church, being absent, we were sent for, and tried to speak to the comfort of the friends. All regreted that her pastor could not have been present.

By request of the family we have prepared this obituary. C.

"WHAT man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah."—Psalms lxxxix. 48.

DIED—At his residence near Rock Springs, Lancaster Co., Pa., **Mr. Daus Scott**, May 25th, 1899, in the 67th year of his age, after a long continued illness, which was supposed to be paralysis, affecting his

limbs, and at times his speech, shortly bringing him to death, the house appointed for all living. He was a man widely known. His house was ever open, day or night, to the friends visiting Rock Springs church. He was a business man, and prosperous in the world, having a very comfortable home and surroundings, a home much enjoyed by others, and a resting-place for the traveler. But he is gone, and is in the hand of the Lord, who giveth life and breath to all, and who taketh away the breath and we die and return to dust. The deceased made no public profession of faith in Christ, but like many others kept concealed what travel of mind he may have had in the things of the gospel. I had known him for forty years, visiting the church at that place all these years once a month, and was so often at his house, that I need but little information in regard to the history and life of the man who will be much missed in his neighborhood. He was a regular attendant at Rock Springs, before his affliction of body. He leaves a widow and a daughter, the only remaining members of his family. I am sure they have the sympathy of the entire neighborhood, also three sisters are bereaved of their only brother, out of four. But the Lord knows best. Also there are a number of nieces and nephews that will see Uncle Dans no more in the flesh, neither will you see him an afflicted man. You could not relieve and cure him while here, and the Lord has taken him away. Can you say, Blessed be the name of the Lord?

His funeral was largely attended, at which the writer made some remarks. Interment at Penn Hill. May the Lord bless the remaining ones.

WM. GRAFTON.

SISTER Mary Boggs was born May 14th, 1833, and died July 11th, 1899. She was baptized nearly forty years ago. Her father was Elder John Boggs, who was pastor at Hopewell, N. J., for forty years or more. She was the youngest of nine children, only one of whom, myself, survives. We have been intimately associated all our lives. Brother Fetter read at the funeral hymn 651, (Beebe's Collection,) and spoke most consolingly from Matthew xii. 46-50.

Sister was taken with "la grippe" about Christmas last. She was never out of our yard after New Year's day. We had preaching that day at the house of sister Vance, a few squares away from our home, and she went to the meeting, and it was the last time that she was out. She was not confined to her bed, but was poorly. About the first of March she was seized with pleurisy, and for eight weeks suffered very much from it. When the pleurisy gave way a complication of stomach and heart trouble followed. From the first of March to the close of her life my sister was a great sufferer, but she never murmured or repined. She told me that all was right. A few days before death came relief was given her, and

from that time her sufferings were comparatively light. Heart failure closed the scene, and she slept herself away as calmly as an infant on its mother's breast. We mourn our loss. She was our wise counselor, our competent adviser, our devoted and loving one, and was esteemed and beloved by all who were conversant with her. We cannot mourn for her, for we have an abiding trust that our loss is her eternal gain. Thus has the Lord strengthened us to say, "Not my will, but thine be done." We laid the lovely remains (for she seemed as if sleeping the sweetest sleep) in the beautiful cemetery at Maxwell City. She always admired the place, and it seemed fitting to lay her remains there. And I am fully satisfied that the archangel's trump will waken those who sleep in Jesus, it matters not where they lie, only how they sleep. Some of the friends in writing us seem to feel that we are alone in a strange land, but it is not so. I asked sister more than once if she was tired of Maxwell, and wanted to return home? "Why no," she said, "we are in the midst of friends here." We had the kindest physician, the most attentive friends and the most merciful heavenly Father.

"Keep silence, all created things,  
And wait thy Maker's nod."

I might write you all day, and not begin to tell you of the mercies of a covenant-keeping God. It will require an eternity to sound forth the praises of God. And if we are permitted to join in the song of that great multitude, redeemed from among men, we shall never be able to sing the whole, nor become weary of the same.

I remain your unworthy sister,

ELIZABETH H. BOGGS.

## ASSOCIATIONAL.

THE Licking Association of Regular Predestinarian Baptists, will convene, the Lord willing, with the Bald Eagle church, at Mt. Sterling, Montgomery Co., Ky., on Friday, Sept. 8th, and continue three days.

Those coming from the east or west will be met Thursday and Friday, and conveyed to places of entertainment.

J. W. RATLIFF, Clerk.

THE Maine Old School Baptist Association will be held, the Lord willing, with the church in Whitefield, Maine, to commence on Friday before the second Monday in September, 1899, and continue three days.

Those coming from the south, on the Wiscasset & Quebec Railroad, will be met at the Depot in Whitefield, at the afternoon train on Thursday, and conveyed to places of entertainment, and from there to the meeting. We will be glad to meet all lovers of the truth who feel to come.

J. H. LOWELL, Clerk.

THE Roxbury Old School or Primitive Baptist Association will convene, the Lord willing, with the First Church of Roxbury, on the second Wednesday and Thursday in September, (13th and 14th,) 1899, to begin at 10 o'clock a. m. A cordial invitation is extended to all, especially ministering brethren.

Those coming by rail will be met at Roxbury on Tuesday, the day before the meeting.

WILLIAM BALLARD, Church Clerk.

THE Juniata Old School Baptist Association will meet with the Springfield church, in Huntingdon Co., Pa., the second Sunday in October, and Friday and Saturday before.

Those coming by railroad will come on the Pennsylvania road to Mount Union, and there take the East Broadtop road to Three Springs. Come on Thursday. The trains leave Mount Union at 9:15 a. m. and 4 p. m., arriving at Three Springs about 10:30 a. m. and 5:30 p. m. There will be some one there to see that all are cared for.

We hope our ministering brethren, and all that love the truth, will remember us.

AHIMAAZ MELLOTT.

## MEETINGS.

### A GREAT MISTAKE!

I made it. The two days meeting in Albany & Troy, N. Y., is to be held Sept. 21st and 22d, Thursday and Friday before the fourth Sunday, instead of the 23th and 29th, as I wrote you. Hope the friends will bear it in mind.

D. M. VAIL.

THE Old School Baptist church of Albany & Troy have arranged to hold a two days meeting, Thursday and Friday, Sept. 21st and 22d, 1899. Ticket to Albany, N. Y., then take Belt Line steam cars to Bath, five miles from Albany, where there will be conveyances Wednesday afternoon, to convey friends three miles in country, to place of meeting. Should any come Thursday morning, they will please send line to brother Chas. Shade, 415 Canal St., Albany, N. Y., or Mr. Delos Becker, Defreestville, N. Y. Meeting Saturday and Sunday following, at Troy and Sand Lake.

We will gladly welcome all that can come, and hope to see many.

THE annual meeting at Cow Marsh, Kent Co., Del., is appointed for the fourth Sunday in September, Saturday and Monday included.

Friends coming by rail will take the morning train from either north or south to Woodside, where they will be met. Saturday meeting 2 o'clock p. m.

A cordial invitation is extended.

E. RITTENHOUSE, Pastor.

A yearly meeting is appointed to be held with the Harford church, Harford Co., Md., commencing at 10 a. m., on Saturday before the first Sunday in Sept., 1899, and continuing two days. A cordial invitation is extended.

Those coming by way of Baltimore will take train at 4 p. m., at North Avenue Station, Baltimore, Lehigh, or (Narrow Gauge R. R.) for Long Green, or Forest Hill, from where they will be conveyed to places of entertainment.

NATHAN GRAFTON, Church Clerk.

At their regular meeting of business, August 5th, 1899, the Lime Creek church, Regular Predestinarian Baptists, of Floyd Co., Iowa, voted unanimously to hold the future meetings of said church at Garden City, at the usual time, the first Sunday in each month and Saturday preceding.

GARRETT MURPHY, Moderator.

WM. C. BROWN, Church Clerk.

N. B.—A meeting was appointed at Nora Springs, Iowa, October 1st and Saturday before.

G. M.

THE yearly two days meeting of the Otego Old School Baptist church, has been appointed to be held at Otego, N. Y., the last Wednesday and Thursday in September, (27th and 28th,) 1899. The regular monthly meeting for October is to be on Saturday afternoon and Sunday following the yearly meeting. We hope our kindred in Christ will remember us, and try and attend our meetings. All will be cared for who come.

Done for and in behalf of the church.

S. C. F. GUERNSEY, Church Clerk.

## EBENEZER OLD SCHOOL BAPTIST CHURCH,

IN

NEW YORK CITY.

Meetings every Sunday, at the Hall,

226 West 58th Street,

10:30 A. M.

3 P. M.

To them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ, is extended a most cordial invitation to meet with us.

THE

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 67. MIDDLETOWN, N. Y., SEPTEMBER 15, 1899. NO. 18.

## CORRESPONDENCE.

### JONATHAN AND DAVID.

THE history of Jonathan and David in their relation to each other has a very peculiar interest. Even to the natural mind it is a wonderful and touching story; but, as is the case with all the Scriptures, its far deeper, its real and true interest and value, lie in its spiritual meaning. All that was written aforetime was written for our learning in spiritual things in this gospel dispensation. (Romans xv. 4.) This history has a striking gospel significance, which I wish to speak of briefly.

It is undoubtedly true that David was an eminent type of Christ, and that in most if not all of the incidents of his life recorded in the Scriptures there is set forth in a figure some truth concerning Jesus in his work of salvation. Jonathan appears to represent the Lord's spiritual people as they appeared under the law, while Saul as the anointed king represents Israel after the flesh, with the authority of the worldly sanctuary and carnal ordinances, and all that pertained to the first covenant. Saul and Jonathan were related in the flesh, and were both

under that legal covenant, as the carnal Israelites and those who had divine life were all together under that law, and under its carnal service, and could not be distinguished from each other by anything peculiar to either in that legal work. But when David returned from the slaughter of the Philistine, Saul hated him from that time, while from that same time “Jonathan's soul was knit to the soul of David, and he loved him as his own soul.” So when Jesus appeared, even in the prophecies of the Old Testament, as the conqueror of death, the enmity of the carnal mind was ever excited against him, and those who testified of him were persecuted.

I will dwell somewhat upon this battle of David. He was in the house of Saul after he had been anointed king, of which fact Saul was ignorant. Although anointed to be king, the kingdom was not to be given to David until Saul's death, then it was to be established to him and his seed forever. It was probably to signify the permanence of the kingdom to him and his seed that he was anointed out of a horn, while Saul was anointed out of a vial for the opposite reason. David always acknowledged Saul as king

while he lived. Jesus was in the legal house, and subject to both parental and legal authority, but was not known as the anointed King by the legal rulers and princes of this world. He was not under their displeasure as a man, but only when by act or word he declared his sovereign power, and the work of salvation which he came to do.

When David was sent by his father to see his brethren, who were in the army of Saul fighting the Philistines, a champion of great size had come out of the camp of the Philistines forty days in succession, and each day had challenged Israel to choose a man to fight him. Upon his appearance all Israel were dismayed at the sight of him, and fled from him. Nevertheless Israel each morning, seeming to forget their fear of the previous day, went forth to the fight again, in the same armor, and again shouted for the battle, as though confident of the victory. But again they were afraid at the sight of Goliath, and fled from him.

The Philistines were gathered at Shohoh, (a thicket) which belonged to Judah, and pitched between that and Azekah (a cultivated ground). To my mind they, who were the great and constant enemies of Israel, represent our sins, and all the vileness of our fleshly nature, and it is in the wilderness of the flesh, between the flesh and the cultivated soil where grace reigns, the battle is waged. The great and fearful champion that comes forth from that camp of our enemies is death. Of him the Lord's quickened people must be afraid, for in the armor of the law they cannot overcome him, but must fall before him. Sin reigns unto death.

It was on the fortieth day of the champion's appearance that David appeared and accepted the challenge. So on the fortieth day Jesus overcame the devil in

the wilderness. David could not go to fight Goliath without the authority of Saul, so Jesus must be recognized by the law as having the right to go into the conflict with death. He was authorized by the law, and put forward by the legal authorities as the one man who "ought to die for the people, that the whole nation perish not," though the high priest who uttered that prophecy by the Spirit did not himself know the power of the words he uttered. (John xi. 50-52.)

Saul armed David with his own armor, but David put it off. The law armed Jesus with the flesh. By being made flesh he came under the law. He could not meet and overcome death until he had taken upon himself and put off again that flesh in which sin had been committed, and thus had condemned sin in the flesh. It was only by first being overcome himself that he could overcome the great enemy. He must first die in order to abolish death. The law must first be satisfied by his death, which makes an end of sin, and then death has lost its power. "He that is dead is freed from sin." Then the Son of God, who took upon himself the likeness of sinful flesh, in order to die the death due for the transgressions of his people, can no longer be holden of death, but comes forth victorious over him. "Death hath no more dominion over him."

All this must be shown in a figure by the action of David, while David must remain alive. So having put off Saul's armor, he chose five smooth stones from the valley. These stones represent an accursed death inflicted upon an Israelite. When a man became accursed he must be stoned to death. David threw one of these stones and brought down the giant. Jesus by his own death under the curse of the law, represented in this figure by

the smooth (perfect) stones with which David armed himself, brought death down at his feet, and "destroyed him that had the power of death." He must first die, and then meet death with his own death, and thus overcome him so thoroughly that he can never make any one for whom Jesus died his captive any more. Jesus fought the battle so effectually in the valley of Elah, the bitter valley of death, that when he came forth out of that valley he even "carried captivity captive."

To make the figure more complete David took the champion's own sword to cut off his head. It was the sword of justice which death held over all who were under the curse of the law. But when Jesus through his own death "finished transgression, made an end of sin," and so laid death low, deprived of all his power, then that sword of justice was taken from death and turned against himself to bring his existence to an end. It was not simply absolute power, as abstractly considered, by which Jesus overcame death, but the power that justice and judgment give, for they are the habitation of God's throne, or the foundation of his power as against death. His people are not simply snatched from death, as a stronger man may take away a lawful captive from a weaker, but they are legally delivered. They are justified. No charge can ever be brought against them, for God has justified them. "It was Christ that died, yea, rather, is risen again, and is now at the right hand of God, who also maketh intercession for them." His intercession is felt to be effectual, for with the sword of justice justly taken from his conquered enemy he has destroyed him forever.

"The Philistines stood on a mountain on one side, and Israel stood on a moun-

tain on the other side, and there was a valley between them." "And when the Philistines saw their champion was dead they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines until thou come to the valley, and to the gates of Ekron." And when the Lord's people see the victory of Jesus over death they arise, and shout, and pursue their enemies, and rejoice in the victory that is given unto them through Jesus Christ our Lord.

When David went forth to fight the Philistine Saul inquired who he was. No one seemed to know. Upon his return Saul sent for him and asked him, "Whose son art thou, thou young man?" David with modesty and meekness answered, "I am the son of thy servant Jesse the Bethlehemite." When he had thus spoken to Saul, "the soul of Jonathan was knit with the soul of David; and he loved him as his own soul." "Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle."

What can this act of Jonathan signify unless it be the fact that all of the Lord's people in all dispensations do ever ascribe their robe of righteousness, and all their garments of salvation, and all their weapons of war and their strength, to Jesus? They recognize and testify that all they have belongs to him, and is his gift to them. This is as clearly declared by the holy men in the legal dispensation as by those now in the gospel day.

To the sight of men, Jonathan and Saul were alike as warriors. They fought with carnal weapons, and must both fall upon that same battlefield, overcome by the Philistines. That is the end of all

who are under that dispensation. It is the end of all flesh. It is only by faith that a future is seen for Jonathan which is not seen for Saul, in which he and his seed shall be remembered in covenant love and salvation by David. Upon this earthly battlefield he and his fathers fight side by side with equal courage and zeal. David classes them as equals, and speaks of them with equal praise. "From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions." "How are the mighty fallen." That legal covenant could not furnish any weapon to those under it whereby they could overcome their enemies. "How are the weapons of war perished!"

For Jonathan, David had some words of love and tenderness which he had not for Saul. "I am distressed for thee, my brother Jonathan. Very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women." The love of the Lord's people to Jesus is wonderfully described in those few words. In all ages, in all dispensations, in all lands and among all people, it is the same. It is indeed wonderful, a "love that passeth knowledge."

"Jonathan spake good of David unto Saul his father," and defended him at the risk of his own life, and saved him out of his father's hand, who sought to kill even Jonathan his son because of his defense of David. In this Jonathan may well represent the prophets and holy men of old, who testified of Jesus, and declared his coming and kingdom, and who were hated by the carnal Israelites and their rulers, and were persecuted and killed,

because they spake good concerning the spiritual David who was to be the Ruler over Israel.

And Jonathan said to David, "And thou shalt not only while yet I live shew me the kindness of the Lord, that I die not: but also thou shalt not cut off thy kindness from my house forever: no, not when the Lord hath cut off the enemies of David every one from the face of the earth. So Jonathan made a covenant with the house of David, saying, Let the Lord even require it at the hand of David's enemies. And Jonathan caused David to swear again, because he loved him; for he loved him as his own soul."

This promise was not literally fulfilled to Jonathan, for he died with Saul in battle with the Philistines on Mount Gilboa. Nor were the promises which were given to the prophets to declare among the people literally fulfilled to them. They, with all the Lord's spiritual Israel under the old dispensation, "having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."—Heb. xi. 39, 40. The "everlasting covenant, ordered in all things and sure," which was made with them, and which was all their salvation and all their desire, (2 Sam. xxiii. 5,) was not made to grow or be fulfilled in their flesh, nor in the sight of men. Its fulfillment was experienced then in the manifestation of Christ to them through the Spirit, who has now appeared in the flesh, and has openly fulfilled all that they spoke of him, revealing himself to his people among all nations by faith, and showing unto us that his people both under the old and the new dispensations are made perfect only in him.

As we see the heart of Jonathan turned



toward his children far in the future, with a longing desire that David would show the kindness of the Lord to them, so we see the hearts of the fathers (the prophets) turned unto their children in the gospel dispensation, and rejoicing when it was made known unto them that the things they declared were to be fulfilled unto us. (Luke i. 17; 1 Peter i. 12.)

Our next inquiry will be concerning the seed of Jonathan.

SILAS H. DURAND.

SOUTHAMPTON, Pa., August 18, 1899.

I CORINTHIANS VI. 17.

"He that is joined unto the Lord is one spirit."

BELOVED IN THE BONDS OF THE COVENANT OF GRACE:—It is only as my heart is exercised with the things of God that I find any satisfaction in either speaking or writing. When it is otherwise how mechanical, what a task to attempt to utter anything relating to God. It seems to me that I am a mass of contradictions. In my flesh there dwells no good thing, yet I, a very worm, love the Lord, and have affection for those who fear his dear name. It seems incredible that such opposite emotions should exercise the same person. But the mystery is declared in the Scriptures as being the two natures in the child of God. The old man and the new man, the flesh and the Spirit, and these are contrary the one to the other; as diverse as light and darkness. The vile and sinful nature is derived from our natural head and progenitor, and the pure and incorruptible nature, which is the source of all our yearnings after the living God, is derived from our divine Head and Husband, the Son of God, the Lord from heaven, the last Adam. That I am related to the first man Adam, (1 Cor. xv. 45,) by whom sin entered the world, and death by sin, I feel I have

every evidence. I am a sinner, and the life derived from Adam is unholy and sinful and mortal: in Adam we all die. But that I am related to the Incarnate Word, the last Adam, is not always so evident. The natural, vain, sinful life is so uppermost, so thrusts itself into the moments of my sojourn here, that I go about with a sort of despairing cry, sighing for some evidence of divine life. O, where art thou, my love, my dove, thou sweet communion with the Lord, thou fountain of life, Hast thou deserted me? Art thou gone? Hast thou failed? Wilt thou not spring up again? O well, I thirst, I pant, I pine to prove, to taste the life of Christ in my soul. Ah, though I know it not at the time, these very yearnings, sighs and supplications are evidences of the very life of God in the soul, bubbling up, and overflowing, rising above all the oppression of the world, the flesh and the devil. It is written, "He that is joined unto the Lord is one spirit." Am I then joined to the Lord? Am I in oneness of spirit with him? Am I married to Jesus Christ? Is he my Husband, am I his bride? Am I included among those who are said to be members of his body, of his flesh and of his bones? (Eph. v. 30.) These are vital, important questions, and it is only under the assuring power of the Comforter that they can be answered in the affirmative. "No man can say that Jesus is the Lord, but by the Holy Ghost." If we have the Spirit of Christ we are his. (Romans viii. 9.) We are joined unto him by such ties that all the powers of sin and Satan can never sunder. "Who shall separate us from the love of Christ?" You know how blessedly the apostle Paul declares that nothing shall separate us from the love of God, which is in Christ Jesus our Lord. Let us bear in mind that our

Savior is both God and man; the Word made flesh. In his eternal Godhead he is the fellow of the Lord of hosts, and in his holy manhood he is one with, and the fellow of all his chosen people. (Zech. xiii. 7; Psalm xlv. 7.) Christ Jesus the Son of God, is God. (John i. 1.) The equal with God, (Phil. ii. 6,) and the image of God. (2 Cor. iv. 4.) The express image of the Father, and brightness of his glory. (Heb. i. 3.) He who thought it not robbery to be equal with God, was made in the likeness of sinful flesh; he took into union with himself our manhood, for it behooved him to be made like unto his brethren (the elect, whom the Father predestinated unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will). Our Redeemer then is truly man, the seed of Abraham, the firstborn child of the Virgin Mary. (Luke i. 31-35.)

It is very precious to contemplate that our Lord Jesus Christ is in his person verily God and verily man. "Thou shalt call me Ishi." [my husband]—Hosea ii. 16. The Spirit of Christ was in the saints before the coming of our Redeemer in the flesh, and from the testimony of the Scriptures we learn they were deeply exercised concerning Christ. They yearned to know the signification of Christ's sufferings and the glory that should follow. Their yearning hearts reached forward to the time when he should come and fulfill that which the Spirit testified in them he should accomplish. That is, their emancipation from sin and the curse, from hell and the grave, and present them in perfection of beauty, in justification of life, in eternal glory, before the throne of God, with exceeding joy. (1 Peter i. 11.) The saints then of old times were joined unto the Lord, and this union was very comfort-

ingly declared unto them as being a marriage union. Truly, "This is a great mystery."—Eph. v. 32. "For thy Maker is thine Husband; The Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called."—Isaiah liv. 5. "I am married unto you."—Jer. iii. 14. Thus the Lord testified unto his people that he was joined unto them, and they unto him, and he put a new spirit within them. (Ezek. xi. 19.) This was his Spirit, the Spirit of Christ. (Joel ii. 28; Acts ii. 17, 18.) If then we are joined unto the Lord, married to him in a perpetual covenant that shall not be forgotten, as in the marriage of husband and wife they are no more twain but one flesh, so he that is joined unto the Lord is one spirit. Let us consider this one Spirit that is in Christ and his own, and which evidences the union of Christ and his church. In him love, meekness and truth were ever exemplified. Are we joined in this self-same spirit of love and meekness and truth unto Jesus? Vain are all our religious pretensions if we have not the Spirit of Christ, we are none of his. Jesus our Savior loved God, and loved his people. If therefore we are joined in bands of life, knit unto the Son of God in life eternal, if he, the last Adam, a quickening Spirit, hath quickened us that were dead in trespasses and sins, and has thus joined us unto himself, this life that is in him, and is derived from him, will (as the sap in the branches of the vine) spring up in us, and animate our souls. Paul says, "Christ liveth in me." His love we shall feel, we shall love what Jesus loved. He loved the Father, loved the church, loved all the attributes of God, his holiness, wisdom and power, he rejoiced in the sovereignty and mercy of God to the lowly and helpless, as it is

written, "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." If we are one spirit with our Lord, we will love the truth of the gospel, and that truth, though humbling to the flesh, will be precious, and held fast in our affections. We receive from him the love of the truth that we might be saved. In this love we have the witness and knowledge that we are of God, born of God, that we know God; there is a divine intimacy between our souls and God, and we are passed from death unto life. Christ Jesus was full of tenderness and forgiveness. What a cry was that, how dear! "Father, forgive them; for they know not what they do."—Luke xxiii. 34. And that martyr Stephen was evidently joined unto the Lord when he cried aloud with his dying breath, "Lord, lay not this sin to their charge. And when he had said this, he fell asleep."—Acts vii. 60. What exalted, lovely teaching flows from the lips of our Beloved. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children [evidentially] of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Is there not within us that which falls in love with this, and we inwardly say, I want in my heart to so live and walk before the Lord? Another token that we have the Spirit of Christ is, that sin is our grief. Jesus was grieved in Spirit, (Mark iii. 5,) and he was put to grief when he bare our sins, and all that are led by the Spirit of God, mourn over

their iniquities. (Ezek. vii. 16.) Every one shall know his own sore, and his own grief. (2 Chron. vi. 29.) The high and lofty One that inhabiteth eternity dwells with the humble and contrite in spirit to revive the spirit of the humble, and to revive the heart of the contrite ones. I will not attempt to present all the features of the one spirit which believers have in union with the Lord, but one more thought let me set before you. "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Gal. iv. 6. "And I said, Thou shalt call me, my Father; and shalt not turn away from me."—Jer. iii. 19. This is wonderful, that a creature, a sinful creature, should have such favor bestowed upon him to have the power to call the everlasting God, "My Father."

"As many as received him, [the only begotten Son of God] to them gave he power to become the sons of God, even to them that believe on his name." However easily religionists may utter the language, "Our Father who art in heaven, hallowed be thy name," those who are in truth born of God, feel that they need a continual supply of the Spirit of Jesus Christ to say from their hearts, My Father. How near we are to the Holy One of Israel, when in our hearts we cry, Abba, Father! Sometimes I have been afraid to call God my Father. I felt I was so far off from him, so carnal, it seemed as though it would be wicked to thrust myself into the inner chambers of the palace of the Most High, claiming by such language recognition and acceptance in his sight as his child. O, the relationship has appeared too sacred and near for me to claim. So, poor and miserable sinner that I am, I have as it were stood afar off, outside the gate, my unbelief has wasted my courage, and timid

and trembling I have addressed the Lord calling him God. O, I have wanted to call him my Father, but have felt I am in my secret life living so far from God, how dare I lift up my face and say, My Father? I feel because of my worldliness and carnality, too ashamed to do so, and yet though I cannot frame the words and speak them, I feel I have that hope that I am his child, till at length after much inward conflicts in humility, and love and grief, there has burst forth from my heart the cry, O, my Father, have pity upon me. Many times, since I first believed on his name, has my experience been such as I have attempted to portray, and I find it is only by the power of the Spirit of Christ the Son of God, that I can feelingly say, "Our Father who art in heaven," and in this spirit I have hope that I am joined unto the Lord. I feel this is a great thing to say, but at present I can say no less.

I am, I hope, your brother in Jesus,  
 FRED. W. KEENE.

NORTH BERWICK, Maine.

STATE ROAD, Del., August, 1899.

BROTHER BEEBE:—I feel disposed to offer some reflections this morning on a paragraph of Scripture, but I doubt whether I should have attempted it if I had not been requested to do so.

The Scripture to which I propose to refer more particularly is Psalms lxviii. 18: "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."

We are not left to conjecture what these gifts were, or to whom they were given, as the apostle has fully informed us as he cites the passage and comments upon it. There appears to be a diversity

in these gifts, as different terms are used to designate them, but all to one end, and the accomplishing of one and the same grand purpose. In regard to the ascension of Christ, the apostle says, "He ascended far above all heavens that he might fill all things." These expressions, "on high," and "far above," are not to be understood of locality, as in infinite space one place is not higher than another. But he is invested with the prerogative and authority; all the powers of heaven and earth being in and with him. I think we are safe in assuming that the apostle's list embraces all the gifts that the Redeemer received in his ascension, and all that the church would ever need, or that would ever be recognized. The apostle in his letter to the Ephesians names, apostles and prophets, and some evangelists, and some pastors and teachers. In his letter to the church at Corinth he adds to this list, "After that miracles, the gift of healing, helps, governments, diversities of tongues." But he bases all these gifts upon the fact of their being the body of Christ, and members in particular. It should especially claim our attention that these gifts are all of heavenly origin, and heavenly excellency, and that nothing above them is to be found even in the heavens. The angel that John saw having the everlasting gospel to preach, was seen soaring in the midst of heaven. The best gifts that men may acquire on earth by human teaching, or creature effort, are not to be compared with these gifts of which the psalmist speaks. As to the recipients of these gifts the apostle does not leave any of the saints out. But he says to every one of us is given grace according to the measure of the gift of Christ. Those to whom it is not given to speak, it is given to hear and to under-

stand to profit. The purpose for which all these gifts are conferred upon men is a point about which men differ. Yet the psalmist and the apostle both tell us in plain, unequivocal terms, and leave no room for doubt or uncertainty as to the grand design of them, and work to be accomplished by them. If these gifts were designed, any single one of them, or all combined, for the conversion of sinners, or the salvation of souls that would otherwise be lost, would it not have been so said? Here we have a definite statement of the grand object in bestowing all these gifts upon men. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." There are three different expressions here, but in substance the same, and covering all the ground. As the saints are spoken of as being born, and as lambs and little children, and new born babes, it follows of course that they can be ministered unto for their profit and growth. As in nature all children coming into the world need nursing and caring for and ministering unto, so in the spiritual birth. The life is there, but is not fully developed. There is room to grow in the knowledge of that great salvation. The subjects of the kingdom are compared to the mustard seed, which is so very small, and yet capable of such wonderful growth. The grace itself does not grow, but there is a growth in the knowledge and experience of it. The apostle says, "That ye be no more children tossed to and fro, and carried about with every wind of doctrine." This is plain enough, and it gives us to understand that young believers are learners, and that they are not perfect in knowledge. They are being led in a new and strange pathway, many things in their experience seeming to be against

them, and causing them to stumble. For this cause no doubt many remain a long time out of the church. They do not have the knowledge of what a work of grace really is, to be satisfied for themselves, and so like timid, weakly lambs, have need to be led, or carried, to the company and privileges that they are longing to enjoy. The kind of perfection the apostle talks about cannot be attained to outside of the church. It is in the church where they are builded together for an habitation of the Spirit, and grow to an holy temple in the Lord. We cannot minister unless there are those who can be ministered unto, and if it is a ministration of spiritual things, they can only be ministered to those who can receive the things of the Spirit. "No man knoweth the things of God save the Spirit of God." In order to edify the body of Christ it must first be that body and members of that body that are ministered unto. And these ministrations will tend more and more to make manifest the Spirit of Christ which is in them. The faith of God's people although a unit, covers much ground, and though in the start we may be believers in Christ, yet there is a growth afterward, when we can be said to have grown up in all things into him who is the Head, even Christ. It is indeed a blessed ministry that results in all those ministered unto being found to be subjects of one and the same faith. That their knowledge of the Son of God recognizes in him a complete salvation, and that they all have the same faith in him and love to him. There is a perfection in this, when all the members of any church are fully established in the truth, and are living examples and illustrations of the fullness and perfection there is in Christ. These for whom all this provision and ministration is made

are saints in the first place, before they are ministered unto by men, even good preachers, and there are no gifts conferred upon men to convert sinners, or to provide saints. If it was not thought incredible with King Agrippa that God should raise the dead, why should it be thought incredible with us, or why should we not recognize that God-given life that constitutes the saints? The perfection is in the life, only it has need to be developed. The unity is in the faith, but the young believer has need to grow up into it. Under that gospel ministry, that the Lord has provided, the knowledge of salvation will be increased, but whatever that salvation is, is found in the life and experience of the believer, so as witness is borne to and with their experience, there results an interesting knowledge of the salvation that is in Christ, as wrought in their own heart. We do not have knowledge of the Son of God as a Savior only in what is revealed in our personal experience. The Savior spoke of giving living water, and that it would ever after have an abiding place in the recipient. "It shall be in him a well of water springing up into everlasting life." This life then is a flowing fountain. It wells up, and drawing from it does not exhaust or diminish it. So it ministers to the growth and health of others. But spiritual life can only be ministered unto with spiritual things. The natural man receiveth them not. And natural men do not and cannot provide for the children of the kingdom. If this consummation is to be reached, that "We all come to the measure of the stature of the fullness of Christ," it is certainly an attainment worthy of a God-given ministry that was from far above all heavens. A ministry of this kind is easily distinguishable from anything and everything that men have

devised, or that their zeal has accomplished. No man knoweth the Son but the Father, and if any man have not the Spirit of Christ he is none of his.

I submit these reflections as about as clear as I am able to make them at this time.

E. RITTENHOUSE.

#### ROMANS V. 14.

"WHO is the figure of him that was to come."

We know that Paul was not mistaken in this, for like other holy men of God, he spake as he was moved by the Holy Ghost, and therefore the mind of God is here expressed by him. It could not be that Adam is the figure in the sense that he was made in the shape of God, for God's shape is not known. (Deut. iv. 12; 1 Tim. vi. 16.) The Holy Ghost appeared to John the Baptist, in bodily shape as a dove, at the baptism of our Lord. The Lord appeared to Abraham as a man, and Christ was manifest in the flesh, and after his resurrection he appeared to many of his disciples, in the same form. In all these instances of his bodily appearance, it was for a witness unto his people, and not to show them his heavenly shape was like that of Adam, or that Adam was his image in that sense. Adam was material, but God is a Spirit. (John iv. 24.) We do not, as men and women, (that is Adam) worship God, for they that worship him, must worship him in Spirit and in truth.

When God made man, the woman was not in the man as a woman, but as a rib. She was in this invisible and undeveloped form when man received the law, but yet she received the law in him. As he was material and earthy, so was she. Her life was in him. We do not read that when God had made the woman he gave her another life separate from that which

was in the man. When the rib was made a woman, and brought to the man, he recognized her as a part of himself. She still was not separated from him, but he testified that a man should leave his father and his mother, and should cleave unto his wife. They are no more twain, but one flesh. He is flesh, and she is that same flesh, or one flesh.

Then again, the woman goes down in sin, under temptation, being deceived. The man is not deceived, but goes with his wife, down into the transgression and dies. They were one in their first state, and they are one in death. Death does not separate them. God, in the sense of being his originator, is his Father, and he must leave his Father, and cleave unto his wife, even though she go down into death. Thus Adam falls into the ground and dies, both male and female, and from thence is the multiplication of the Adamic race, and the replenishing of the earth. This man, Adam, is of the earth earthy, and as the earthy so are they also that are earthy. Now the second man is the Lord from heaven. And as the heavenly so must they be who are heavenly, or who are his. They who now bear the image of the earthy, shall also bear the image of the heavenly. This wonderfully glorious change comes from a certain beginning. We could not have an individual existence or being in Christ, for he was not an individual, but he was the eternal life of his people, and then, just as much as now. Therefore our names were given in the Father's will, as those who should afterward be manifested in that eternal life, and by it developed, and made the recipients of the life unity with their husband, Jesus. When John saw the holy city, she was coming down from God out of heaven. This was the bride, the Lamb's wife, who, as we are told, is

the mother of all (all the saints). From her we all are born and developed into spiritual existence, and the sacred unity is made manifest. Now, if she in some sense, had not been in him, she could not have been developed out of him, and would have been of a different nature or spirit from him. But to appear with him, and that she should be accepted with him, she must be one with him, and clothed with his own raiment. Otherwise he could not present her in those blessed words, "Behold I, and the children which thou hast given me." Thus he presents them in himself, or in his righteousness.

It is, it must be, in this sacred relationship of life unity, that Adam is the figure of him that was to come (Christ), and Eve, the figure of the church; and also in this, that neither could bring forth fruit without falling into the ground and dying, and in that both times the two brides were deceived, and went into the transgression, but the husbands were not deceived. But in the first instance, Adam went down to die with his bride, and in the second, Christ died that she might have life; his life, which was given her in him before the foundation of the world.

The first husband had no existence prior to his creation, nor any life prior to the moment when God breathed into his nostrils the breath of life, but the second husband was the Creator of the first, and had his existence with the Father forever. Therefore his life was of the same duration, and his life is the life of the bride, and therefore her life is eternal. His life is like himself spiritual, therefore her life is spiritual, and she like her life must be spiritual. In a covenant sense we were Christ's before we were Adam's children, for we were chosen in him before the foundation of the world. (Eph. i. iv; 1 Peter i. 2.) We were given to him



in God's will, to be saved, and he to us as our Savior. (John vi. 39.) And in the end he declared it is finished; the work was done.

The first woman was developed like the first man, for she was of him. The second woman is developing, and shall be developed like Christ, for she is of him. To-day when we look upon man or woman, we see nothing more or less than Adam. These we see with the natural eye, for they are natural, and like all things in nature, they must pass away. But with the children of God there is a spiritual eye, which by the Spirit of God has been opened to spiritual things, and by that eye we see the children of God, as Christ Jesus shines in them. I do not believe that the development of the church can be seen with the natural eye, any more than the Jews could understand that Jesus was the Christ, without a revelation from heaven.

Here is one evidence that we are the Lord's. We are developing in him by being made conformable unto him, both in his life and in his suffering, and in his death, and his life from the dead. As Christ is revealed in us in the new birth, so are we developed, and so do we grow up in him, in fiery trials that purge and cleanse us from all the dross of sin. Were it not for these we would have no evidence that we are, or ever were in Christ in any sense of the word. Every time that we hear his voice speaking peace in times of trouble, calming the tempest, shadowing us from the parching heat of the sun; every time his mercies flow out to us, and we feel the forgiveness of sins, that often do we have the renewed assurance that we are the members of his body in particular, and members one of another, and that the life which is in the head, is also our life,

making us abhor ourselves, and hunger for Christ and his glory. Thus we wait for the adoption, to wit, the redemption of our body, which shall be sown in weakness, but shall be raised in power, (Christ) for it shall be changed and fashioned like unto his glorious body. In death it will lose every particle of Adam, but in the resurrection it shall put on all or the full appearance of Christ. Lord, when I awake with thy likeness, then I shall be satisfied.

I have said more than I expected, but do not know as you will be able to get out of it what you hungered for. The Lord bless it to your comfort.

Your brother in hope,

L. H. HARDY.

ROXBORO, N. C., June 13, 1899.

[THE above letter has been handed us by sister John Hough. Though not written for publication, yet we do not doubt that brother Hardy will pardon its use in that way. It will doubtless be read with deep interest by many of the brethren and sisters. The subject is one of deep importance, as all the words of inspiration are. Much has been said and written upon it in past years, and there have been some differences of opinion among brethren. It is certainly true, that as Eve derived her life naturally from Adam, so the people of God derive all their spiritual life from Christ. Christ is himself our life. What a mercy that to fallen sinners such a boon has been given. The Savior said, "I give unto them eternal life, and they shall never perish." As he bestows this life upon them, he himself comes and dwells in them, the hope of glory. They can have no acceptance with God except as they are found in him as believers and partakers of his grace.—ED.]



## 2 CORINTHIANS X. 3.

"FOR though we walk in the flesh, we do not war after the flesh."

Paul, here in the preface of his argument, sets forth the spiritual might and authority with which he is armed against all adverse powers, assuring the Corinthian brethren that the "weapons of warfare are not carnal, but mighty through God to the pulling down of strongholds." To the subversion of the works of the flesh, and the subduing of envy, and all unrighteous aspirations.

Weapon, means an instrument of offense or defense, as used in time of war against the invasion of a foreign power, to protect or shield one's self or nation against the inroads and ravages of a foe. However, Paul did "not war after the flesh," neither were the weapons of his warfare carnal, "but mighty through God."

A soldier is a military man or warrior, and we notice they have on a uniform which distinguishes them from the enemy, and is a perfect sign by which to recognize the friend from the foe, the true from the false. A soldier must only act when commanded by his superior officer, and is never allowed to take or select his own position on the battle field, but this is absolutely the work of his commanding officer. The soldier does not have to even furnish himself, but is equipped and provided with all needed supplies, from the great commissary department of an efficient government or kingdom.

So it is in the church or kingdom of heaven; they are provided for by the great Captain of their salvation, clothed in the uniform of the righteousness of Christ, the great commanding Officer of heaven and earth, who speaks, and it is done, commands, and it stands fast.

He has set every member in the body just as it hath pleased him, giving them every good and perfect gift, and securing to them an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for them. They are shielded and supported by his power, the great King in Zion, the Governor among the nations, that will do all his pleasure. The administration of this service not only supplieth the wants of the saints, but is abundant also, by many thanksgivings unto God. The gospel is the power of God, the word of truth, the sword of the spirit, the armor of God on the right hand and on the left, quick and powerful, piercing to the dividing asunder of soul and spirit, and is a discernor of the thoughts and intents of the heart.

This was Paul's weapon, his sure defense, and by it he was enabled to withstand all the fiery darts of Satan, and stand before kings and rulers, for a testimony against them and the Gentiles. And by the same weapon to comfort, enlighten and confirm the church in the principles of the true faith, and at the same time bore down all opposition and every false way. "Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." Here is presented the true trumpet that is blown in Zion, and it ever gives the certain sound of the voice of the great Shepherd, that saith, "Lo, I am with you alway, even unto the end of the world."

This is a time of trouble and great commotion throughout christendom, and I fear to the annoyance and confusion of the true church, as the howl of the wolf, like an angry cloud, is coming up from all the precincts of idolatry and false worship to dupe the children of men;

deceiving and being deceived. "For every battle of the warrior is with confused noise and garments rolled in blood."—Isa. ix. 5. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Though we live in the flesh we do not war after the flesh, because "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." All the schemes and weapons of the world shall come to naught, and perish forever, but the truth as it is in Jesus, the great Judge of quick and dead, shall prosper, and finally consume all the inventions and abominations of men, casting down every imagination, remain firm as the Rock of our salvation, and shall triumph gloriously.

My sheet is full. God bless you forever.

ASA HOWARD.

SNYDER, TEXAS.

HUNTSVILLE, Ark., May 20, 1899.

G. BEEBE'S SON—DEAR BROTHER:—I desire to write you an account of my travel from nature to grace, if indeed I have ever traveled that road. Some years ago I got into trouble concerning my condition, and sometimes I was in more trouble than at other times. At times my trouble would leave me, and I would get along very well, then again it would return, and it would be worse than ever. It was this way with me for some time, and it finally appeared to me that if something was not done for me I was lost. I thought that I would go to work, which I did, but instead of getting relieved of my trouble, it got worse all the time. I was trying to sing and pray all the time, and I got no better. One day

I had been to town, and on my way home I got into an awful condition; it appeared to me that I could not live, unless some relief was given me, and that quickly. I had done all in my power, but to no effect; I seemed to have come to the end of my own strength, and if anything was done to save me it must be in some other way.

We read of the children of Israel crossing the Red Sea, which is a type of spiritual Israel, the church. Thus all the children of God have to cross the Red Sea. I was going down a mountain, and it appeared to me that I had done all that I could do, and something had to be done for me or I would perish, and so I prayed to God, "Thou art all-wise, and hast all power in heaven and in earth, now take me and deal with me as seemeth good in thy sight, if I am saved it is just, and if I am damned it is just." Then it was that my burden left me, and I believe and hope it was then, that like Israel, I crossed over the Red Sea. I felt that all was well for a time, but soon began to doubt and think I was deceived. I would go back and travel over the road again, from the time when I hoped that the Lord appeared to me and showed me that I was a sinner, and then come on down to the time when I trust, as said before, that I crossed over the Red Sea, where I had been brought to a standstill place and saw, as I hope, the salvation of God. Then it would seem as though I could not be mistaken. Then I felt that I wanted to follow my Savior; I felt that I loved him, and he says, "If ye love me, keep my commandments." I desired to go home to the church of God and tell what the Lord had done for me, and be baptized, and live with his people. There were no Old School Baptists in my neighborhood, and I went

to some meetings of some who went by the name of Old School Baptists; but the bell did not ring to suit me, altogether. They would mix and mingle with other people, and a great many of them belonged to secret societies, and would preach with other people, and would call upon them to take part in their meetings. This did not seem right to me. I went on for some time, when I heard of some brethren living at some distance, and I wrote to them, and in correspondence with them I found them to be sound. By this time, one or two more Baptists had moved in the little settlement where I lived, enough to organize a church, so I wrote to Elder C. W. Hudson, and Elder A. A. Edwards, and sister Reynolds wrote to Elder J. D. Miracle and Elder C. W. Anderson, and they came and constituted a church at a meeting-house called Shiloh, and the church was called by that name also. It belongs to the New Hope Association.

This is some of my travel, as I hope, from nature to grace. Now for fear I may be too lengthy, unless it were better, I will close. I leave it with you to do with as you deem best, if you deem it worthy of a place in your paper you may publish it, and if not, it will be all right with me.

May God bless and direct you in the way of truth, and cause you to stand firm on the Rock of eternal ages.

Yours in hope of life eternal,  
AMBROSE PARKS.

WOODLAND, Cal., Sept. 23, 1898.

DEAR BROTHER BEEBE:—I hope that you will pardon me for my neglect in sending my remittance. I feel so poor and needy, so vile, so prone to sin, that I often fear that I have not been born again. I have been so low down in the

valley for the greater part of the past year, that I hardly felt that I should survive, but I will say that thus far the Lord has led me on, and thus far his power prolongs my days, but I am so lifeless that I seem to have lost all feeling. I seem to be spiritually dead, and to have wandered away from my Father's house. "So far from God I seem to be, O, is there any one like me?"

Jesus says, "A man's foes shall be they of his own household." When I turn my eyes within I discover them. For when I would do good, evil is present with me, so that the good I would I do not, and the evil that I would not, that I do. I feel sometimes that God has withdrawn his Holy Spirit from me, and that I am left to grope in the dark. Then a ray of light will break in again, and I am made to cry, "O Lord, still support and comfort me," and again I cry, "Leave, ah leave me not alone." I go here and go there to get a crumb, but there is nothing but husks that the swine do eat. At times when I am trying to listen to them, I do cry out in my heart, O, that the good Lord would only send some one to preach the gospel to us poor, hungry, starving souls, away out in this country that is seemingly God forsaken. But the Lord has said, "I will send a famine in the land; not a famine for bread, nor a thirst for water, but of hearing the words of the Lord. \* \* \* They shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it."—Amos viii. 11, 12. Did I not say before, I have experienced this same truth? Did I not say I have run here and there to hear the word of the Lord, but I cannot find it? What I hear is that other gospel which Paul speaks of. (2 Cor. xi. 4; Gal. i. 6, 7.) Paul says,

"All Scripture is given by inspiration of God, and is profitable," &c. Now I want to ask of brother Durand, and brother Keene, if they will please write upon some Scriptures which I shall name: Gen. iii. 15; Matt. i. 21-23; Matt. xiii. 38; John viii. 44; John xii. 38; Luke i. 35; 1 Peter i. 23; Gal. iii. 16-29.

I have a few words more that I wish to say. I heard a Campbellite preacher this summer say, The Old Testament is the New Testament concealed, and the New Testament is the Old Testament revealed. Will some of the Old School Baptists tell me what they think of this? Will brother Durand, brother Keene or brother Chick do this? Will brother Keene tell us about Acts vii. 38? Who was it that was with the church in the wilderness, with the angel which spake to us in the Mount Sinai, and our fathers who received the lively oracles to give them unto us? I think that it was Jesus. Am I right or wrong? Please give your views through the SIGNS OF THE TIMES, for the benefit of a poor old sinner like me.

Your unworthy sister in hope,  
MRS. E. M. HOLLINGSWORTH.

MOODY, Ark., June 25, 1899.

DEAR BRETHREN EDITORS:—Accept my thanks for the sample copy of the SIGNS of June 15th, which came duly to hand. I feel to thank God that it is "The sword of Gideon," boldly contending for the truth as revealed in the Scriptures, and taught by the Holy Spirit, and witnessed to by every child of grace. I do believe the doctrine of predestination, and that any appellation, as for instance, Absolute, adds nothing to its force or meaning. I believe that our God is confined to no boundary, and circumscribed by no line. Heaven is his throne and the earth is his

footstool. He rules in the armies of heaven, and among the inhabitants of the earth. He speaks and it is done, he commands and it stands fast. He knows the end from the beginning, from ancient times the things not yet done, saying, My counsel shall stand, and I will do all my pleasure. To circumscribe his omniscience, omnipotence and omnipresence is to my mind, to snatch from his hand the balance and the rod, rejudge his justice, and deny the God of gods, and that he is all-wise and omniscient, knowing the end from the beginning. The good and the bad are all known to him in every creature on earth. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. \* \* \* The darkness and the light are both alike to thee."—Psalm cxxxix. 7-12. These things teach his omnipresence.

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God."—Romans xiii. 1, 2. This teaches his omnipotence, and anything short of this trinity of attributes is not God.

If found worthy in your judgment, I feel as though I would like sometimes to contribute to your columns. I have been made to feel the power of the beast, and to praise God for deliverance from him.

Yours in hope of life in Christ,

J. P. BAKER.

[WRITE on, brother Baker, our columns are open for articles containing such truths.—ED.]

BETHAYRES, Pa., June 28, 1899.

DEAR BROTHER CHICK:—I take the liberty to drop you a few lines, hoping that you will excuse me. I feel as though I would like to say something to God's dear children about his love, his unspeakable love, love that comes to one not by works, but by gift from God. He makes me love the things that I once hated, and love the church and people that I once despised. I could not do this if left to the flesh, but I feel that the Spirit of the Savior has fought against the flesh until it has made me love these things, and say thy will be done, and not mine. Then I think, Can it be that God so loved me, one so vile and sinful as I, and that the Savior died for me? O, what love. Tongue cannot express my feelings upon this matter; tears will come when I am made to think about it. I would rather have a back seat in the house of God, than be clothed with the riches of the world. I am made at times to feel as helpless as clay in the hands of the potter. I cannot do the things that I would, and I am all the time doing the things that I would not. The world says, "You must work," Jesus says, Salvation is by grace, and not by works, lest man should boast. The world says, We have a will to do, while Jesus says, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." When the light was revealed to me, if it ever was, it was not by anything that I did. I was in my stable about two years ago, and there was no earthly ear to hear my cry, and there for the first time I saw that I was a lost and helpless sinner, as helpless as a babe, and it was there Jesus appeared in a cloud, and assured me that he was the only Savior to depend upon. Since then I have had trials and sufferings, but I have a desire to look to the

hills of Zion, from whence comes all my strength and help. If I was left alone I know that I would fall. I love to be with all the saints who give all the glory and praise to God, and none to man. I know there is nothing good in me; my thoughts are evil, and I have nothing good, only as my Father in heaven has seen fit to give it to me through his Son Jesus Christ. O, how helpless, how unworthy, how ungrateful I am; I am not fit to receive the smallest blessing from him. I teach my children to love me, and how they shall talk. It is Jesus that teaches his children to pray, and he tells them what to say, and what to ask for; he knows our need before we ask him. It seems to me that we cannot desire a thing until we feel the need of it. If we desire the love of God and his righteousness, he must first put that desire in our hearts, and it can never come there by our works, any more than we can get into the world by works.

Please excuse my letter. If not worth reading, my mind is relieved.

From your brother in hope,

CHARLES S. BOND.

HOPEWELL, N. J., June 26, 1899.

DEAR BRETHREN AND SISTERS IN THE LORD:—I would like to say a few words to you all this morning, if I could, through our family paper, the SIGNS OF THE TIMES. I feel very unworthy to thus address you, knowing that the flesh is weak, but I feel that in the Lord Jesus we are rich beyond measure. If we love one another we will desire each other's company, that we may speak often one to another, telling of our welfare, and desiring to know of the other's also. Thus we may encourage each other by the way. Sometimes we pass through dark trials and know not what to do, and then we are

made to cry to our heavenly Father to deliver us once more out of this trouble, and then before we are aware, the trouble is gone and we are so glad, and feel to praise our heavenly Father for his great and wonderful mercy unto us. Then we can say the tempest is hushed and all is well once more, and go on our way rejoicing again, but O how careful we are, and how desirous that he would not leave us to ourselves, but would keep us from all evil, for we fear our own hearts above all things. We know if left to ourselves, we shall sow to the flesh, and of the flesh shall reap corruption, and that in our carnal nature.

AUGUST 11, 1899.

AFTER having had quite a little interruption, I will try to write a little more, as I am sick and cannot do much else. It seems, dear ones, that as soon as we are delivered from one trouble and feel so glad, that we are soon engulfed in another, and then we have to beg again for mercy and deliverance. We are ready to cry what miserable creatures we are. Why is all this trouble and perplexity of mind, which causes us so much daily sorrow? Is it not because our heavenly Father has said it should be so? While in this world we must have tribulation and trials, for so he himself was acquainted with grief while in the days of his flesh, and it was on account of our sins that he suffered and died in our stead. When we are given to see how very sinful we are, and that these very sins nailed him to the cross, and we see the agonizing Savior suffering for us, how it does humble us in the dust before him. But just now comes a comfort to me in this very thing, for it is in knowing that we are sinful (in knowing, I say) that we have the assurance that we are his. For if our cruel sins nailed him to the cross, then

surely we are his forever, and he is ours, bless his holy name. What sweet comfort and what assurance is in this. So let us try to fill our place in duty, as unto the Lord, whether they be spiritual duties relating to our privileges in the church, or whether they be our temporal duties at home, in our families, let us do these things with the ability which he has seen fit to give us, while we stay here below, and when he is done serving himself with us here, may he receive us unto himself in glory, where there will be no more sorrows, perplexities and anxious cares belonging to this life, and all will be sweet peace for evermore.

As you see by the date of this letter, I began it some time ago, and then laid it one side, thinking I would never finish it, but while sick, I picked it up and read it over, and concluded to finish it, and submit it to the editors' better judgment, whether to publish it or not. All will be right with me in any event.

Affectionately yours,

MRS. GEORGE YARD.

RUCKER, Tenn., Sept. 2, 1899.

BROTHER BEEBE:—As my subscription to the SIGNS has about expired, I inclose five dollars, for which give me credit. My renewal for that length of time is but a feeble expression of my appreciation of the paper. I wish I could express the comfort and edification I receive from the able editorials and communications. When any are taken away, like brethren Jenkins, Cox and others, the paper still continues the same able and sound exponent of Bible truths. I thank the Lord I have been made to appreciate these truths.

I am better pleased than I expected to be, if possible, with the two "Books of Editorials."

In a blessed hope, I am your brother,  
WM. P. TOLLEY,

**EDITORIAL.**

MIDDLETOWN, N. Y., SEPTEMBER 15, 1899.

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

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

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

**THE PARABLE OF THE SOWER.**

(Matt. xiii; Mark iv; Luke viii.)

THIS parable has been resting with some force upon our mind of late, and therefore we feel like presenting some of the reflections which have occurred to us, for the consideration of our readers.

Like all the parables, the meaning of this parable must be largely determined by the connection. At the close of the parable the Savior said to his disciples, "Take heed how ye hear," and one of the evangelists adds that he said, "Take heed what ye hear." It is evident from these expressions that this parable was intended to warn the disciples of danger as regards how and what they should hear. It seems clear that the Savior intended to teach that disciples themselves might hear in all these ways.

First, the seed does not seem to be the essential word written in the heart; that is, it does not appear to be that divine life which is communicated to the sinner in the new birth. It is the word preached, whether by the Savior when in the days of his flesh he spoke forth his own gospel, or by the apostles who heard his gracious words, and saw his gracious deeds of mercy, which they afterwards declared in their public ministry, and in their writ-

ings, or by those who are called in every age to preach the truth.

Second, the sowing is not that experience of the power of God in regeneration, which is never resisted, and which always accomplishes its work, and which is always the special work of God. It is the setting forth of the doctrine of the gospel, wherever it is preached. This sowing is not that experience which John declares when he said, "Ye have an unction from the Holy One, and ye know all things." This anointing or unction always produces fruit. This seed, no matter upon what sort of ground it falls, always prepares the ground by its omnipotent power, and so none of it is ever wasted, or fails to accomplish its purpose. The ground where this all-powerful word falls, is always bad ground, and is very dry, as the prophet Isaiah declares, and the seed has power over the ground, rather than the ground over it. It never owes the ground anything, but the transformed ground owes all things spiritual to it. Where this seed falls, the wonderful power in it transforms the wayside, the stony ground, and the ground infested with thorns and briars, into good ground. Its power can never fail. This work is always the work of the Spirit of God. This is the fulfillment of the Savior's words, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." The coming of the life of Jesus into the heart is never in vain. The seed and the sowing then is the preaching of the word, wherever it may be proclaimed.

While there may be a sense in which natural men may receive the word preached with some apparent approval for a time, yet some expressions in the parable, and connected with it, seem to



forbid that the parable can relate to unregenerate men in any way. For instance, it is said that the word was sown in their hearts. It does not seem scriptural that unregenerate men can receive the word spoken, in the heart. Also, the Master afterward said to his disciples, as recorded by one of the evangelists, "Take heed how ye hear," and as recorded by another he said, "Take heed what ye hear." It seems most certain that had there been no danger that his disciples might hear in all three of these unprofitable ways, he would not have deemed it needful to utter this warning for them. If it be true that the world of mankind may hear at all, it must be of course in a merely outward sense. The preaching of the word can have no true spiritual effect upon them, nor can they have a love for it, and so the word preached has no result in their lives, so as to bring forth any fruit. Let this be as it may, in the parable the Savior thought it needful to warn his own disciples against the danger of hearing in all these ways. "Take heed how ye hear," "Take heed what ye hear."

We are told in the third place that Jesus afterwards explained to his disciples, and some others, the meaning of the parable. But the multitude had departed. A dividing line was drawn here. Those who had no place in their hearts for these things of which Jesus spoke, went away. That which had been to them a mere matter of passing curiosity, called forth no inquiry as to what it might mean. But there were some whose hearts were opened to hear, and to them was given a desire to understand what he had been saying unto them. It is a good thing when any heart is drawn to ask, What does this or that word of Scripture mean? Thus the eunuch desired to be

instructed, and thus Lydia attended to the things which were spoken by Paul, and thus the Bereans were more noble than others, because they searched daily the Scriptures, to see if these things were so. When a desire exists in the heart to know the meaning of the Scripture, the conversation of those who meet together is likely to be profitable to all who engage in it, and such an inquiring spirit is evidence of the indwelling and work of the Holy Spirit. Where the Spirit does not dwell, what fleshly interest may be felt, soon dies down, and they go away. Thus it was with this multitude, but some remained to inquire, and to them Jesus gave the meaning of the parable, and added the warning to take heed how and what they heard. How important the injunction then, whether we regard how we hear, or what we hear. These two words are not the same in the original, and do not mean the same thing. Neither is there a contradiction in the narrative. It need not be doubted that the Master used in his discourse both words. How important that we consider them for a time at least.

"Take heed what ye hear." We do not always realize the importance of this. What we hear has more or less effect upon us. No man can habitually allow himself to hear what is evil or false without becoming corrupted by it. Evil communications corrupt good manners," is the inspired declaration. Believers cannot allow themselves to sit under the sound of falsehood willingly, without imbibing more or less of the poisonous thing. If by the providence of God we are placed where we must hear what is false in doctrine, or evil in any other way, grace will be given us as our day. But to willingly place one's self where the truth is assailed, or where vile speech



is used, cannot fail to defile the conscience. Believers have a sensitive conscience given them, and it is a grief when they come in contact with evil in any form. What believer does not know the effect of being compelled to listen for a little time even, to vain, ribald conversation? We are made to realize that it is easy for us to be defiled by contact with evil in any form. By sore experience then believers learn that it will not do for them to addict themselves to hearing all things. It shows a bad state of heart and conscience to even be willing to hear falsehood, and to thus willingly hear cannot but leave a bitter taste. The foul thing will leave an evil remembrance with us. How many things would believers be glad to utterly forget. Even though what we might hear should leave no vile stain upon us, yet what true child of God could desire to hear the truth which he loves blasphemed or ridiculed? Who that has felt the power of Jesus' blood applied to cleanse his soul from guilt would be willing to hear the name of that Savior made light of? Let us then take heed what we hear. Said the Savior, "Beware of the leaven of the Pharisees." What disciple would be willing to listen to their hypocritical prayers, their vain professions of piety, their loud claims to charity and good will? Paul was very anxious that his brethren should be delivered from legal teachers, and the word of those who denied the resurrection of the dead, saying that it was past already. It is not a light thing to hear falsehood then. When falsehood has no charms for the mind, and the true believer has turned away from it with horror and fear, there yet remains another danger: even the truth may not be heard aright; even the truth may fail of having its proper effect, because of something

unspiritual in our way of hearing. "Take heed how ye hear."

This brings us to consider the things said in the parable, and in the explanation given by the Savior. Some seed fell by the wayside, and the fowls of the air came and gathered it up. This was declared to be the coming of the devil and catching away the word, so that it did not abide with those where it was sown. The wayside does not mean just what we now would understand by the word. In the text it means a narrow path where men and beasts tread as they go on their way. The ground might be naturally good, but it is trodden down of men so that the seed could not enter and be covered by it. How often is the heart hardened by the deceitfulness of sin. Once the word found a ready entrance, and seemed to abide and produce results in the heart and life, but now there seems to be no effect, and what is heard does not remain with us at all. The devil did not catch the word away from the good ground in the parable, because the seed had entered into the soft ground, but here he can catch the word away, because the ground is trodden down and is hard. Who is there among the children of God that at some time in his life has not been made aware that his contact with the world and worldly things which throng and press upon him has hardened his heart so that there seems to be no place for the word to abide? The enemy of souls is ever ready to catch away the word, lest it should be to the comfort or instruction of the people of God, and the disciples are warned to be aware of the danger of becoming thus hardened, so that the word does not abide with them, even when they hear it. The paths where the world and its traffic go should not be in the good ground of the

believer's heart. If the procession of these things must go on, this is not the place for it. The believer has been prepared for better things. God's people have been called unto liberty, the liberty of Christ and of the gospel, and not to the bondage of the world or of legality. Yet, like the brethren at Galatia, they may be ensnared, and become hardened so that the word of truth may fail to do them any good. The Savior said this was because the devil came and caught away the word which fell by the wayside upon hard ground.

Some seed fell upon stony ground. This does not mean what we would now understand by stony ground, but rather ground where a solid ledge comes near to the surface. It is said that here the seed sprang up quickly, because it had no depth of earth. There was some soil, but it had no depth. Every farmer knows that seed sown here will spring up quickly, more so than seed sown on deep soil. But it withered away as quickly when the sun was up. The Savior declares that this represents one who receives the word with joy, but because he has no depth of earth, when persecution shall come he becomes offended, and so falls away. It seemed that Peter heard in this way at the time when he denied his Lord. He had said he would go with him to prison and to death, and would never leave nor forsake him. He received the message of his Master with joy, and was full of life, and of ready desire to serve him, but soon, when he was subjected to temptation and trial, he failed, and denied his Lord with cursing and swearing. Indeed, how seldom we are able to endure persecution and reproach. How often we deny the Lord in our daily life, in failing to testify of him, because of the reproach of men. The sun of per-

secution arises with its burning heat of affliction, and we find the word which we have heard with joy has withered. How true it is that it is not always those who have seemed most animated and overjoyed at the word which has been preached, that endure, and are steadfast. It is not always those who have the most to say about what they have heard, that reveal the fruits of it in daily life, when its trials are upon them. The plant withers for the same reason that it sprang up quickly, it has no depth of earth.

Some seed fell among thorns, and when it was sprung up the thorns choked it, so that it brought no fruit to perfection. This the Savior says represents those who have received the word with joy, but the cares of this world, and the deceitfulness of riches, and the lust of other things spring up and choke the word. They do not take the word away as in the first case, with the wayside hearers, nor does the word wither and die under persecution, but its power and strength are hindered by all the things named, and the stalk is frail, and the grain in the head shriveled and few in number. It brings fruit, but no fruit to perfection. This is the most common hindrance to the word that is preached. Who does not know the temptation resulting from the care of this world, and the hope of riches, and the deceitful promise of happiness in riches, and the desire or lust of other things? These things are in the way of every one. As we look back over the life that we have lived in the past, do we not all know that we have often neglected the things of the kingdom for some worldly gain? The word of truth has made its presence felt at times, and we cannot say that we are altogether dead to spiritual things, or to the obligations resting upon us as the subjects of

the kingdom of grace, but still we so often have brought no fruit to perfection. We frankly confess that it seems our chief hindrance has been in this last part of the parable. We do know something of the first two hindrances, to our shame and sorrow, but the last seems to be constantly in the way. If we go where saints congregate, and carry along with us the care of the world, and are making plans for the increase of riches, and the heart and mind are full of unholy desires for other things, none of us can hear to profit, even when the word is most plainly preached. And then when the next day with it labors has come, how often we have to lament that what we have heard does not show itself in our thoughts, words and conduct, as we have hoped and thought it would. What a hindrance have we all found the cares and riches and lusts of the world. Like Esau we sell our birthright for a mess of pottage. We labor for the meat that perishes, rather than that which endures to everlasting life. We seek first the things of the world, rather than the kingdom of God and his righteousness. This may be true while the outward conduct is above reproach, and even while there seems to be a reasonable diligence in attending upon the services of the sanctuary, and a willingness to bear our share of the financial burdens of the church. While each believer looking into his own heart will say that he is guilty of these things, no matter how closely he may have walked with God in the sight of his brethren, yet we believe that this does apply to some who never do seem to put the things of the kingdom first, but who are all the time striving for temporal things. They may strive honestly before men, but yet the whole spirit of their life and conduct is contrary to the profession which they

have made. They are filled with worldly mindedness. Their pastor does not look to them for help and counsel and comfort in his trials. Their brethren do not think of broaching the subject of their trials and temptations to them, neither when glad in the Lord do they go to them with the glad story, with assurance that they will also rejoice. They themselves never seem to feel any need of the companionship of their kindred in Christ. They are sound in the letter of the doctrine perhaps, but its fragrance does not appear in them. They may continue to make a good profession, and in outward life appear to live, but there is no perfect fruit. How sad when christians fall into such a condition as this, yet we are all liable to thus fall, else why should the Savior say, "Take heed how ye hear?"

The seed falling upon the good ground are they who receive the word in good and honest hearts, and bring forth fruit, some thirty, some sixty and some an hundred fold. In these the ground is not trodden underfoot of men and beasts; of them it cannot be said that they have no depth of earth, and they are not occupied with thorns, or the cares and riches and lusts of the world. The soil is deep and soft. But yet it is of different quality, as the different results in the harvest show. These bring forth the proper fruit; these addict themselves to the word; they attend to what they hear, their hearts being opened, as was the heart of Lydia. The fruit we understand to be the living out the word truth, the conformity of the life to the gospel, and the walk which is in Christ Jesus, of which the apostle speaks when he enjoins upon his brethren to walk in Christ Jesus the Lord as they have received him. We see this fruit manifested in the apostles themselves afterward when they went

everywhere preaching the word, giving freely as they had received freely. We see it in the early saints of whom Paul in Hebrews speaks saying, that the world was not worthy of them. This fruit appears in hundreds of humble lowly lives who live unknown to all save God. They hear and read the word with care. This fruit is not born with a sound of trumpets, or with great professions of love and service, but it appears in the quiet, steadfast adherence to truth, and to what is right, which is so lovely in the sight of God, and of all who really know the truth. This fruit means all love, all fear, all humility, all hope, all tenderness and forbearance, and all straightforward adherence to the truth. These take heed how they hear, and these take heed also as to what they hear.

In conclusion we will say, it has been and is our view, that each and every child of God may hear in all these different ways, at different times in his experience. God's free mercy may bring the one who is walking furthest away from the truth to repentance, and to an humble reception of the word. Such an one when thus dealt with will confess with bitter shame his past folly, and will with earnest longing desire that he may be kept from going any longer astray. The best evidence that one is hearing profitably, as the good ground, is that there exists great fear in the heart, of his own weakness and treacherous nature, and a great desire that what he hears from the word may abide with him as his daily food. His daily prayer will be, Do thou give me an honest and good heart. And if there be any glad abiding of the word in his memory and heart, he will see daily cause to bless and praise God for it.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

MARK X. 14 ; LUKE XVIII. 16.

"SUFFER little children to come unto me, and forbid them not; for of such is the kingdom of God."

We are unable to discover anything in this passage inharmonious with the views expressed in the twenty-third number of our last volume, on the subject of the salvation of infants. To our mind this text, when properly understood, will confirm the sentiments therein expressed. The occasion on which these words were spoken by our lord, was not one in which he was setting forth the way of salvation. The people which gathered around our Lord, were bringing their little children or infants to Christ, not to have them baptized nor rantized, but we are informed in the context that the object of those who brought their children to him was that he would touch them. Who they were who brought their children, or what benefit they hoped to secure for their little ones, from his touching them, we are not informed; but we presume that, like the diseased woman who sought to touch the hem of his garment that she might be healed of her infirmity, they believed that a virtue would be communicated by the touch which would secure to them some blessing either temporal or spiritual. But the disciples rebuked them. From this circumstance it would seem that those who brought their children were not disciples, but whether they were or not, they were rebuked by the disciples, who seemed to regard it as an annoyance, and rebuked them. Mark says, "When Jesus saw it," (that is, when he saw the conduct of the disciples,) "he was much displeased, and said unto them, Suffer little children to come unto me." It was somewhat presuming in the disciples, in the presence

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of the Master, without any authority from him, to rebuke those who brought their children to him. This may serve as an admonition to us all as disciples of the Redeemer, to avoid the assumption of authority which he has not vested in us. It becomes us as his disciples to always remember that it is his to command, and ours to obey. In the text we have two express and positive commands laid down for the government of the disciples of Christ, for unto them as such the text is addressed. Both of these commands enjoin the duty on the disciples to be passive, in regard to children's coming to Christ; and the reason why they should be passive is given also, namely: "For of such is the kingdom of God." It would be exceedingly difficult to infer from these words a duty to interfere in the matter of bringing or preventing them from coming, much less to infer an obligation to baptize or rantize them. Christ has informed us that no man can come unto him except the Father, which sent him, draw them; and all such as are drawn to him by the Father, he will raise up at the last day. Hence it is a matter over which his disciples have no power or control. They can neither facilitate nor hinder any from coming to Christ, either infants or adults, who are drawn to him by the Father, for the same power is displayed in drawing them to him that was displayed in sending the Savior into the world. As none but God the Father had the power and the right to send his Son into the world to save sinners, so none but God has the power or right to draw sinners, old or young, unto him. And as they have no power to draw them, they are equally destitute of power to oppose their coming to him, when drawn or brought to him. It is indeed a matter in which they are not allowed to interfere.

There can be no danger that any of God's chosen people should fail to come to Christ, for he has positively assured us, that "All that the Father giveth me, shall come unto me, and him that cometh to me, I will in no wise cast out." The work of salvation is so ordered and established in the counsel and decree of God, that neither men nor angels shall share with God in the work, nor divide with him the glory resulting from it. He will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one of them that is called by my name, for I have created him for my glory; I have formed him, yea, I have made him.

The reason assigned by our Lord for commanding them to be passive is, when duly understood, a very weighty one. "For of such is the kingdom of God." If he had said to them, For of such shall be the kingdom of God, they might have inferred that the kingdom of God was not yet established, that the subjects of it were not yet known, and that there was some blank in regard to its establishment, yet to be filled up. But the kingdom of God was prepared from the foundation of the world. God's King is set upon his holy hill of Zion. His throne is forever and ever. It is from everlasting to everlasting. All his subjects were chosen in him before the foundation of the world, that they should be holy and without blame before him in love. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." And as he only, knoweth them that are his, or them that are of this spiritual kingdom, none others are qualified to decide who shall or who shall not come to the Redeemer. The disciples can only know who they are as he makes them

manifest. They could not therefore be competent to supervise the matter by forbidding any, whether old or young, to come unto him. But as the words of our Lord are full of wisdom and instruction, we may learn that besides impressing the disciples with a sense of their incompetency to judge and decide who may or may not come to Christ, or who are and who are not of the kingdom of God, we learn two other important truths :

First, that there are some such children in the kingdom of God, as those whom he had taken in his arms, laid his hands upon, and blessed. "For of such is the kingdom of God." Those whom he has blessed are blessed for evermore; and, on this occasion at least, he blessed some who were literally little children. As in the article in the twenty-third number of the last volume, we proved by the testimony of the Scriptures, that all the human family, young and old, are by nature children of wrath; that all have sinned, and are therefore mortal; that if they were not sinners they could not die, neither could they be saved by the mediation of Christ, if they were not sinners, for he came not to call the righteous but sinners to repentance. His name is called Jesus, for he shall save his people from their sins; it is therefore fully demonstrated that infants, in order to be saved, must be redeemed by Christ, and born again of an incorruptible seed, by the word of the Lord, which liveth and abideth forever. And we now reiterate the declaration we before made, and which cannot be successfully contradicted, that the doctrine held by the Old School Baptists is the only doctrine preached among men that can possibly embrace the salvation of infants, or of any others.

Second, "Of such is the kingdom of God." All who belong to the kingdom of

God, are brought experimentally into it by being born again, in which birth they are converted and become as little children. "Except a man be born again, he cannot see the kingdom of God." And in connection with our text Christ said, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."—Mark x. 15. "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein."—John xiii. 17. Let us seriously consider this important asseveration of our Lord Jesus Christ. What awful considerations hang upon these words. No man can enter the kingdom of God in any other way than as a little child. Then, instead of infants being debarred from salvation because they are infants, and unable to do anything to procure salvation, all adults, in order to be saved, must become as little children. What is there then peculiar to little children, which is so very important to qualify us for a reception of the kingdom, that none without it can in any wise enter without it? Is it free will, free agency, or human ability to comply with terms, conditions and overtures? We think there are none who will take that position. Little children are helpless, artless, dependent, without wisdom or ability to help themselves, and therefore entirely dependent on protectors for support and safety; let it be remembered that all who are born of God, taught by his Spirit, and brought by grace into the experimental enjoyment of the kingdom of God, must be reduced to a sense of their entire inability and helplessness, with no more power or wisdom of their own to rely upon, than the little child has for its own protection or support. As we are all by nature under the infatuation that we have sufficient power to determine our own destiny,

we must be converted from that delusion; be slain to all our confidence in the flesh, and taught of God to know that we are poor, guilty, condemned sinners, totally destitute of ability to will or to do anything towards our own deliverance. They are made to feel, to know, and to confess that if they are not saved by a strong, sovereign and almighty power, they are lost forever. When born of God, that meek, quiet, confiding, childlike spirit, which is peculiar to all the saints of God, is implanted in them, and under its benign influence they seek for a lowly place in the kingdom of God. They do not feel to enter the place of broad rivers and streams as a galley with oars, propelling themselves along by works, nor as the gallant ship in full trim, with canvas all spread out to the breeze; but stripped completely of its canvas, spars and rigging, of all its oars and self-propelling instruments, as the little, passive, helpless, dependent child enters into natural life, so enters the heaven-born child of God into the kingdom which is, and was, prepared for him from the foundation of the world. Now we ask; Is not this method of salvation alone by grace, perfectly adapted to all the redeemed family of God, whether infants or adults? The tall, the wise, the noble and the mighty men of this world, are quite as helpless and dependent for their salvation as the infant, the heathen, or the idiot. What other doctrine except that held by the old fashioned Baptists, and advocated in the SIGNS OF THE TIMES, presents any hope for the helpless, the lost and the ruined of mankind? This childlike condition not only qualifies Zion's converts to enter, but also to dwell in the kingdom. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, de-

sire the sincere milk of the word, that ye may grow thereby."

When the disciples of our Lord were at one time inflated with vain ambition, and inquired which of them was to be greatest in the kingdom of heaven, our Lord set a little child in their midst, "And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."—Matt. 3-6.

MIDDLETOWN, N. Y., January 15, 1857.

## CHURCH LETTER.

PROCEEDINGS of the council called by the minority part of the church at Mill Creek, M. H., Crockett Co., Tenn., which met on Friday, July 28th, 1899, when and where they organized by choosing Elder J. W. Kerby, Moderator, and T. H. Marshall Clerk, then adjourned until next day (Saturday) 10 a. m.

Saturday, met pursuant to adjournment, were called together by the Moderator.

First.—Read the charge brought against the majority part, by the minority part, with all the proofs, then called for the standing of the minority part in doctrine, faith and practice. After reading and carefully examining their declarations of belief, they come to the following agreement:

We, the undersigned Elders and members of the Old School Baptist church of Christ, believing in the doctrine of predestination, election and salvation by grace and grace alone, both in time and eternity, from first to finish, being present at a meeting held by the minority part of Mill Creek church of Primitive Baptists, at Edward's schoolhouse, Crockett Co., Tenn., on July 28th, 29th and 30th, 1899, and being invited by them, did enter into an investigating council, for the purpose of investigating their faith and practice. After due investigation and prayerful consideration of all the charges and proofs to same, together with their faith and practice,

We do unanimously agree that the minority part of



the church at Mill Creek, is the church, and we are sound in doctrine, faith and practice, and that we recommend them to all sound Primitive Baptists everywhere.

## COMMITTEE.

S. B. Forrest, H. H. Lanier, H. H. Parker, J. M. Newman, A. E. Cox, J. E. Lowery, R. H. Boaz, John Price, W. M. Jones, Jabob Glenn and G. W. Ingram.

J. W. KERBY, Moderator.

T. H. MARSHALL, Clerk.

We had a good meeting, and the preaching was encouraging, consoling and comforting to us. It was the old bell, salvation by grace and grace alone from first to finish, in time and in eternity.

May the Lord bless his Zion everywhere, is our prayer for Christ's sake. Amen.

J. M. WHITENTON, Moderator.

S. L. LOMAX, Church Clerk.

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**OBITUARY NOTICES.**


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OUR venerable brother, **Elder W. B. Stringer**, of Mt. Vernon, Texas, departed this life at his home, July 17th, 1899, at the advanced age of 87 years, 2 months and 4 days, having been born in Pike Co., Ala., May 13th, 1812. He joined the church called Hopewell, in the same County, and was baptized by Elder Moses Helms, and was ordained deacon, and afterwards minister, at the same church. All this occurred many years ago, but I have not been able to get exact dates. During his time in Alabama, I am told that he held for a time both the position of County Commissioner and Legislator. He moved to Texas, I am informed, about the year 1867, first stopping in Harrison Co., after one year he moved to Titus Co. Shortly afterward Franklin County was organized, and he was elected County Treasurer, which position he held continuously until last November. He was first married in Alabama, to Miss Margaret Williamson, Feb. 6th, 1834, who died August 24th, 1868. To them were born five children, four boys and one girl, only two of whom survived him, a son and a daughter. He was married the second time to Martha A. Long, in 1873, who died Oct. 3d, 1889. He was married the third time to Mrs. M. A. Thomas, April 27th, 1892, who is still living. Brother Stringer was in many respects a remarkable man; sociable, kind and generous-hearted, he made many strong friends, conscientious and honest. Those who were acquainted with him had the utmost confidence in him as an honest and an upright man. He was a devoted Primitive Baptist, and his house was ever the home of his brethren, sisters and friends. We shall greatly miss his presence in our meetings, but as it was the will of his Master to call him home, we desire to be submissive. May the God of all comfort be with his bereft companion, and sustain her through her remaining days by his grace, is my prayer.

He was laid away in the Providence graveyard, on July 18th, where was gathered a large concourse of relatives and friends. The writer tried to speak to the comfort of the bereaved.

H. B. JONES.

MT. VERNON, Texas, August 7, 1899.

DIED—Mrs. **Rachel Dance**, in the 70th year of her age. She was the loving companion of Alexander Dance, of Long Green, Baltimore Co., Md. We have known the deceased from early life. She was a daughter of the late John B. Ensor, of Black Rock, Md., a family well known throughout that neighborhood. Those who were not members of that church seemed friendly, and were in their place together on meeting days. The deceased made no public profession of her faith in Christ, but gave clear evidence of an undying interest in her Redeemer. Her disease was called asthma, which developed many years previous to her death, causing great oppression and difficult breathing, but a few months previous to her death a new symptom appeared, of a dropsical nature, swelling her limbs, and causing distress to the extent that has not often been witnessed, yet all the while she was of a patient and resigned disposition to the will of the Lord, often expressing herself as having a desire to depart. Death had lost its sting, and in the end she quietly passed away. She leaves no immediate family, except a bereaved husband, whose loss is great, they having lived forty-one years lovingly together. May the Lord make a way for him in his affliction.

The meeting at the house was appointed for 9 o'clock, Monday after the third Sunday in August, 1899. After some remarks by the writer, her remains were taken to Black Rock, a distance of sixteen miles, where Elder Ker met them, and made some appropriate remarks, after which her body was laid near her people, in the presence of a large collection of people. The Lord bless the sorrowing ones.

WM. GRAFTON.

DIED—March 12th, 1899, **Jesse Vannetta**, in his 85th year. Uncle Jesse, as he was generally known, was born Feb. 5th, 1815, near Warrenton, Fauquier Co., Va., and came with his parents to Shelby Co., Ky., when but a child. Uncle Jesse was never married, but had made his home for more than forty-five years with brother Sleadd, whose wife is his only sister, and only surviving member of the family. He never made a profession of his hope of salvation, to the church, but was a regular attendant at the Old Bethel church since I have known him. He was a true believer in Jesus, his only hope of salvation. He told the writer several years ago, when interrogated as to his hope, that if he knew anything about the matter at all, that he had experienced a hope in 1843, but a sense of his unworthiness, and of so many



wicked thoughts, kept him from the church. He said on his death bed, he would have been glad of a membership, and to have been baptized, if they could have received him. (The church would have gladly received him.) He is now joined unto that heavenly band, that congregation that never breaks up. He had been quite feeble for some time, when he was quite severely hurt by a fall, from which he never recovered. He had been a subscriber to the SIGNS for many years.

His funeral was largely attended at the cemetery chapel, at Shelbyville, Ky., where all that is mortal was committed to the dust, to await the resurrection.

May the Lord in his love and mercy remember the surviving ones.

P. W. SAWIN.

NEWCASTLE, Ky.

My dear mother, Mrs. E. J. Sloan, was born in Shelby Co., Ky., Oct. 16th, 1827, and died near Delano, Cal., June 13th, 1899. She was therefore 71 years, 9 months and 17 days of age. She leaves two sons and one daughter, and fifteen grandchildren, to mourn their loss. Five of her children preceded her to the grave. For more than thirty years mother's hope and trust was in the widow's God, the God of Jacob. She was a firm believer in the doctrine of salvation by grace, as set forth by the great apostle to the Gentiles, "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 was mother's desire to depart and be at rest, and she said that she wanted to die, if it was the Lord's will. So we sorrow not as those who have no hope, for death is but a sweet release to the christian, from sorrow and pain, and entering into endless joy, peace and happiness, to those who know the plague of their own heart. It is not death to die, to leave this weary road, to be released from this prison-house of clay, it is but going home to the realm of immortality; it is only entering into paradise, to dwell forever with the Lord.

WM. F. SLOAN.

HEMPRIDGE, Ky., July 8, 1899.

My dear husband, Orange Gaylord, passed away from earth, and I think left evidence that he was going to be with Jesus. He had not joined the church on earth, but I believe he has joined the church above. He often would say he believed the Old School Baptist church was the true church of Christ, but there was none near here but those that claim to be helping the Lord, and we were poor help. He passed away April 27th, 1899, so peaceful, without a struggle or a groan, putting his hand on his breast saying, "My breath is getting short," and shut his eyes, and such a peaceful, pleasant look I never saw before in death. He would have been 76 the four-

teenth of June. We had six children born to us, two sons and four daughters, two of the daughters have been called away from earth. We were married in Illinois, in 1843. My father was Elder Ezra Stout, of Morgan Co., Ill.

SARAH E. GAYLORD.

MEETINGS.

EBENEZER  
OLD SCHOOL  
BAPTIST CHURCH,  
IN  
NEW YORK CITY.

Meetings every Sunday, at the Hall,  
226 West 58th Street,

10:30 A. M.

3 P. M.

To them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ, is extended a most cordial invitation to meet with us.

THE Corresponding Meeting of Virginia will be held with the Ebenezer church, Loudoun Co., Va., commencing on Wednesday after the second Sunday in October, 1899, and continuing three days.

Friends coming to the meeting by railroad will take the train for Round Hill, at Sixth St. station, Washington, D. C., at 9 o'clock a. m., on Tuesday before the meeting, where they will be met and cared for. Round Hill is on the Washington & Ohio branch of the Southern Railroad.

An earnest invitation is extended to all who may wish to meet with us on the occasion.

J. N. BADGER.

A GREAT MISTAKE!

I made it. The two days meeting in Albany & Troy, N. Y., is to be held Sept. 21st and 22d, Thursday and Friday before the fourth Sunday, instead of the 28th and 29th, as I wrote you. Hope the friends will bear it in mind.

D. M. VAIL.

THE Old School Baptist church of Albany & Troy have arranged to hold a two days meeting, Thursday and Friday, Sept. 21st and 22d, 1899. Ticket to Albany, N. Y., then take Belt Line steam cars to Bath, five miles from Albany, where there will be

conveyances Wednesday afternoon, to convey friends three miles in country, to place of meeting. Should any come Thursday morning, they will please send line to brother Chas. Shade, 415 Canal St., Albany, N. Y., or Mr. Delos Becker, Defreestville, N. Y. Meeting Saturday and Sunday following, at Troy and Sand Lake.

We will gladly welcome all that can come, and hope to see many.

THE annual meeting at Cow Marsh, Kent Co., Del., is appointed for the fourth Sunday in September, Saturday and Monday included.

Friends coming by rail will take the morning train from either north or south to Woodside, where they will be met. Saturday meeting 2 o'clock p. m.

A cordial invitation is extended.

E. RITTENHOUSE, Pastor.

THE Little Zion church of Regular Predestinarian Baptists, will hold, if the Lord will, a visitation meeting in Osborne Co., Kansas, four and one-half miles west of Bloomington, to commence 4 o'clock p. m., Friday before the third Sunday in October, 1899.

The passenger train will be met Thursday evening about 7:30, at Bloomington, also the freight train on Friday. All lovers of the truth are invited.

By order of the church,

W. S. AYDELOTT, Church Clerk.

THE yearly two days meeting of the Otego Old School Baptist church, has been appointed to be held at Otego, N. Y., the last Wednesday and Thursday in September, (27th and 28th,) 1899. The regular monthly meeting for October is to be on Saturday afternoon and Sunday following the yearly meeting. We hope our kindred in Christ will remember us, and try and attend our meetings. All will be cared for who come.

Done for and in behalf of the church.

S. C. F. GUERNSEY, Church Clerk.

A YEARLY meeting is appointed to be held with the Jefferson Old School Baptist church, on the 16th and 17th of September, 1899.

A cordial invitation is extended to all lovers of the truth, especially brethren in the ministry.

THE Abbingdon Old School Baptist church, of Justus, Pa., has appointed a two days meeting to be held Wednesday and Thursday, October 18th and 19th, 1899.

Those coming on the Delaware & Hudson R. R., and New York, Ontario & Western, will meet at Olyphant Tuesday afternoon. Those coming on the D., L. & W. R. R., will stop at Clark's Summit.

A cordial invitation is extended to all who love the truth.

G. W. GOODRICH, Church Clerk.

## ASSOCIATIONAL.

THE Juniata Old School Baptist Association will meet with the Springfield church, in Huntingdon Co., Pa., the second Sunday in October, and Friday and Saturday before.

Those coming by railroad will come on the Pennsylvania road to Mount Union, and there take the East Broadtop road to Three Springs. Come on Thursday. The trains leave Mount Union at 9:15 a. m. and 4 p. m., arriving at Three Springs about 10:30 a. m. and 5:30 p. m. There will be some one there to see that all are cared for.

We hope our ministering brethren, and all that love the truth, will remember us.

AHIMAAZ MELLOTT.

THE Mount Pleasant Association of Regular Baptists will convene with the Mt. Pleasant Regular Baptist church at Pleasureville, Henry Co., Ky., on Wednesday, Sept. 13th, and two following days.

Pleasureville is on L. & L. division of L. & Nashville R. R., forty-four miles from Louisville, Ky., and fifty miles from Lexington, Ky. Two trains each way daily.

Brethren in fellowship with us and the doctrine we hold, are cordially invited to be with us at that time.

C. F. DUDLEY, Church Clerk.

THE Lexington Association of Old School or Primitive Baptists, have appointed their association to be held with the Lexington church, at Lexington, Greene Co., N. Y., on the first Wednesday and Thursday (4th and 5th) of October, 1899, when and where we hope to see our brethren and sisters, and ministers of our faith and order that are in fellowship with us.

Those coming on the Ulster & Delaware R. R. will get off at Shandaken, where the stage meets the forenoon trains each day, and will also meet the afternoon trains on Tuesday, to convey any and all to Lexington, at our expense. As we are eleven miles from Shandaken, it would be well for those that intend to come, to write me so that we may send teams to carry all that come.

FLETCHER MACKEY, Church Clerk.

LEXINGTON, Greene Co., N. Y.

## E R R A T A .

I WISH to have some mistakes corrected in a notice of Davis Scott's obituary notice, in the last issue of the SIGNS. His name was Davis, not Dans. Again, it should read, slowly bringing him to death, and not shortly.

WM. GRAFTON.

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

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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. 67. MIDDLETOWN, N. Y., OCTOBER 1, 1899. NO. 19.

## CORRESPONDENCE.

### MEPHIBOSHETH AND DAVID.

(2 Samuel ix.)

AFTER David had become fully established upon the throne of Israel he said, “Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan’s sake?” Thus he remembered his covenant of love made with Jonathan to which he swear twice, (1 Sam. xx. 17,) that he would show the kindness of the Lord to his seed. And thus is shown in a figure, the covenant of love and mercy made by the dear Savior, the Son of David, with his people, and declared unto them by the prophets under that old dispensation, which was to be fulfilled “after those days” unto their children. This is that covenant which was confirmed unto the heirs of promise by the oath and promise of God, that they might have that strong consolation which they shall so much need. (Heb. vi. 18.) After David was exalted upon the throne he could shew mercy. Jesus was exalted for that very purpose, that he might have mercy upon the heirs of promise. (Isa. xxx. 18; Acts v. 31.)

Jonathan was the son of a king, and

himself, to all human appearance, the heir of the kingdom. He was undoubtedly of a kingly character and appearance, and David compared him to a lion for strength, and to an eagle for swiftness. Now when a search is made for his descendants what kind of men shall we expect to find? Certainly those of like kingly appearance, those who shall shew their noble descent. But no, this is not to be the case. When the son of Jonathan is discovered we see a poor man, destitute, lame on both his feet, helpless, living upon bounty, who describes himself with apparent fitness as “a dead dog” when he comes into the presence of David. His name has in it an element which signifies shame, but also shows that there is a contention against that shameful condition. He is found in the house of Machir, which signifies sold, or brought to ruin, and yet the name of Machir’s father Ammiel intimates a kinship to God. The name of the place where he is found is Lodebar, which means “no pasture.”

When Jesus, exalted upon the throne of his kingdom, remembers his covenant, “to perform the mercy promised unto our fathers,” (Luke i. 72,) and calls for

the heirs of promise, this is the way and manner of their appearance. Though of kinship to God, as every quickened sinner is, there is nothing in their appearance to indicate it. They are found in ruin, "sold under sin," in a desolate, pastureless land, and lame on both their feet. They have not only lost all of their former riches of righteousness, but they are in a helpless condition, so that they can never do any work to earn any more. When they are brought into the presence of the King they are lost in astonishment that he should look upon such as they, much more that he should shew such unexpected kindness. "What is thy servant, that thou shouldst look upon such a dead dog as I am?" This suits the feelings of a poor sinner well when the strange, surprising grace and mercy of the Lord are made known to him.

Let us consider this lameness. "He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame."—2 Sam. iv. 4. All of the Lord's people become lame. This is one thing by which they are designated. The accident to the child, Mephibosheth, may well be regarded as one of the figurative presentations in the Old Testament of that lameness and its cause. Jacob became lame while wrestling with the angel of God's presence in the law, by the angel's touch. He must become lame before he can receive the blessing. Mephibosheth became lame while fleeing in the arms of his nurse, when news came that the last battle was lost, and his father and grandfather were dead. If Mephibosheth represents the Lord's people as they are brought to Jesus, he well shows in this how early in their experience of divine

life they become lame on their feet, finding their utter inability to contend with the power of the law, or to flee from the destruction and desolation that must come upon all who are under its curse. It is always while under the care of the legal nurse that they become lame. The lameness is not partial, but complete. Whenever they undertake to stand on their feet, and to walk in their own strength, this lameness is manifested. He was lame on both his feet.

This is the condition of each one of the redeemed family when the covenant of promise is manifested to him, that he may be a witness that the salvation of God is not because of any works of righteousness which we have done, but all of his mercy and grace. Because of the everlasting covenant of grace they are now remembered in love, and are given a seat at the table of the King, there to eat bread all the days of their life.

Here are the gospel characters, and the gospel blessings. To sit continually at the King's table eating bread would seem to the natural view somewhat monotonous and tiresome, and especially to be compelled to sit there all the time because of that lameness. But the spiritual mind is instructed to regard this position as representing the child of God not only in the enjoyment of gospel promises, but in all the labors, cares, trials and afflictions of the gospel. Although seated at the table of the Lord's bounteous provisions of grace, it is not to represent him as idle, or as merely gratifying a carnal appetite, but as depending alone upon the grace and bounty of the Lord, being helpless in himself. It is only at this gospel table that any one can count afflictions a joy and trials most nourishing food. It is only here that the child of God feels that it is his meat and his

drink to do the will of the Father. This table is not one where surfeiting and selfish ease are encouraged. While at this table every spiritual "Mephibosheth," though unable to take one step, or even to stand a moment on his feet in his own strength and righteousness, is walking in the order and ordinances of the gospel, and running in the gospel race. It is here we find the lame man who has been made by the grace of God to "leap like the hart," though still remaining lame. It is here that he who has a measure of Hezekiah's deep afflictions of soul can say with Hezekiah, "O Lord, by these things men live, and in all these things is the life of my spirit."—Isa. xxxviii. 16. Here the children of God learn the healing and nourishing value of "the bread of tears," (Psalm lxxx. 5,) and experience the sweet and wholesome effect of "sorrowful meat." (Job vi. 7.) Here they are fed with the Lord's rod, and greatly comforted by the fruit of the vineyards given them from the wilderness of trouble. (Micah vii. 14; Hosea ii. 15.) On this table of our King are all the duties and privileges of the gospel, and these poor, lame Mephibosheths are eating most excellent food when walking in them. Not only the promises and privileges are food, but the exhortations and reproofs also. Not only the Pascal Lamb is to be eaten, but with it always the bitter herbs.

While Mephibosheth was told that he should eat meat continually at David's table all the days of his life, the King also told him that all of the land of Saul his father should be restored unto him. In pursuance of this promise David put Ziba, Saul's servant, in charge of all that pertained to Saul and to all his house, and commanded him, with his fifteen sons and twenty servants, to till the land for Mephibosheth, "and bring in the fruits,

that thy master's son may have food to eat: but Mephibosheth, thy master's son, shall eat bread alway at my table."

What can be the need of this latter promise while the former is in force? If the lame man is to eat alway at David's table; why command the fruits of Saul's land to be brought to him that he may have food to eat? The gospel only shows the meaning of this, and makes it clear that the two promises are not in conflict with each other. The Lord's promise to his people not only covers the ground of all their spiritual needs, but also secures to them the supply for all their temporal needs as well, while they shall remain in the flesh. To them who are called into the kingdom of our Lord and Savior Jesus Christ it is said, "All things are yours;" and again, Take no thought, saying, What shall we eat? or, What shall we drink? or wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matt. vi. 25-34; 1 Cor. iii. 21.)

How clearly and sweetly does the promise of David to Mephibosheth, and his command to Ziba, set forth the abundant fullness and absolute sufficiency of the Lord's provisions for his people, in both temporal and spiritual things. No indolence or lack of care in regard to our worldly duties, and the responsibilities of our earthly relationships, are taught or encouraged; but the absolute trust in and reliance upon our God, which he enjoins upon those who are called by grace. It is not taught them that they shall neglect their houses or lands or wives or children, but that when the Lord calls them into his kingdom they are to learn of him, and not from the world, their duties in these

respects, and that when he calls them to any work in his kingdom nothing is to stand in the way of that work. They are to go forward in the work to which he has called them, trusting and knowing that he will supply all the lack which their absence occasions; he, and not they, being the Judge, and "will supply all their need, according to his riches in glory, by Christ Jesus." It means that they are henceforth to live, not unto themselves, but unto him who died for them and rose again. (2 Cor. v.) It means that while engaged in the work whereunto God has called one, he has no need to take thought for the things of tomorrow to the hindrance of his work, but may rest in the promise of God that all that he needs of temporal things will be given him. While one is walking in the ordinances and commandments of God, the fruits of the earth are his to the extent of his need, and cannot be withheld.

Mephibosheth and Ziba afterward had some kind of a contention about the inheritance, in which the former was probably to blame in thinking too much about the inheritance of Saul, and became slack in his ways during David's absence, on account of Absalom's rebellion. Ziba also appeared to be very zealous for David. When the king questioned Mephibosheth about his apparent backwardness, he tried to explain, but evidently was complaining of Ziba's conduct, and wanting something arranged differently. Then the king said, "Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land."—2 Sam. xix. 29. Then Mephibosheth seems to remember himself, and is willing that Ziba shall take all the land, "Forasmuch as my lord the king is come again in peace to his own house."

Too much anxiety about our worldly

inheritance, houses and lands, and money, which is apt to come over us in the absence of our dear Lord, makes us trouble, but it brings us to see that that kind of inheritance we share with the world, and the tenants whom the Lord has appointed to work the land for his servants who sit at his table and eat bread there continually, will be sure to come off best in any conflict they may have with them. If we begin to try to collect the rents ourselves, and call upon Ziba for the fruits, we shall fail, and fall short, and get into trouble. Better let the Lord do the collecting for us. It is a good deal better than the result of our own undertaking, for that is merely that we and Ziba divide the land, and then our part of the land must remain uncultivated.

But when the Lord again returns, we can easily give up trying to make provisions for the flesh, but do what our hands find to do, being diligent in business, but seeking first the kingdom of God and his righteousness. So again we sit in humility and contentment at the table of our King, eating our bread with gladness, and trusting in him for everything. "So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet."

So that is the sad but sweet story to the last, "lame on both his feet." By faith he has leaped for joy, and has run victoriously in the gospel race, but lame he is still; still held down by infirmities. By faith he has gone forth in joy, and been led forth in peace, while the trees clapped their hands before him, and has joined with the great multitude of the redeemed in songs of praise; but he is still in the bondage of corruption, longing to be delivered, unable to do the good that he would, because lame on both his feet.



But how sweet it is when he remembers that thus he is kept at this table, unable to get away from it, as he would do if his lame feet were whole; also how sweet to remember that thus he is made to keep in view the wonderful works of his King, who has done all for him, and prepared all blessings for him, and has placed him where he shall ever have in view those wonderful works, and feast upon the precious things "which God has prepared for all them that love him."

SILAS H. DURAND.

SOUTHAMPTON, Pa., September, 1899.

NORTH BERWICK, Maine, August 19, 1899.

BELOVED IN CHRIST JESUS OUR LORD:

—You are all pursuing that path that leads to eternal glory. It is a path which none know but the ransomed of the Lord, and they only walk therein by faith, and not by sight. That faith which worketh by love, and which is of the operation of God, clings to, rests upon and walks in the new and living way which Jesus has consecrated for us, through the veil, that is to say, his flesh. The obedience and atoning sacrifice of the Lamb is the glorious highway through this wilderness to the city which hath foundations, whose builder and maker is God. "I, saith Jesus, am the Way." As I contemplate the lot of the righteous, and muse upon their blissful end and eternal inheritance of glory with Christ the Head of the church, I find longings flowing forth from my soul, and I join with one of old saying, "Remember me, O Lord, with the favor that thou bearest unto thy people: O visit me with thy salvation; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance." I gladly admit that our God grants me seasons when I sing with gladness of

heart for Jacob. "For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he." But O, at other times I am so beset with enemies, so tossed with internal conflicts, and my sins as a very plague seem to isolate me from the commonwealth of Israel. I am as one thrust forth from thy tents, O happy Israel! The fretting leprosy of mine iniquities causes me to wander as an outcast from the holy people. Ah, well I know my uncleanness unfits me to associate with the clean. I feel my presence would defile the tents of the beloved nation. Therefore when any of the family of God would draw nigh to recognize and to embrace me as a brother, I inwardly cry out as if to forbid their drawing nigh. I am unclean, unclean, I am not fit to be taken into fellowship and companionship with the ransomed of the Lord. And when, notwithstanding my inward protestations, tokens of fellowship have been bestowed upon me by God's dear children, this so humbles me, I feel so contemptibly mean, so vile, so unworthy of their esteem that I have gone before now in secret to sigh and to weep. I need thy precious blood, O Lamb of God, to cleanse my guilt away. If thou wilt thou canst make me clean. The blood of thine atonement apply to my diseased soul. O give me the evidences that thou didst die for me, and then I shall be clean in thy sight. Wash me thoroughly from mine iniquities, and cleanse me from my sin. Wash me and I shall be whiter than snow. This shall raise me up from the dust to rejoice in thy salvation. "He sent his word and healed them." This is what I need, not the bare theory of doctrine, with its proof texts set in array in my natural understanding, but the glorious truth sent by the Lord's gracious

power, in the Holy Ghost, and in much assurance. When the Lord sends the word it prospers in the thing whereunto he sends it. This I know, for then his speech distills as the dew upon my soul, and I am refreshed. His doctrine sent to my heart calms all the tumult that my sins and the devil create, and I have peace through the blood of Emmanuel's cross. Sometimes I am as one famishing, and I pine away for want of the fruits of the field. My soul craveth Jehovah's sweet mercy, I yearn to taste again his pardoning love, but the Bible cannot afford it, the letter of the Scriptures cannot bestow it. I have no power to suck honey out of them. Those who can go to the Scriptures and always get what they need, and can close the book well satisfied with what they have got, are altogether different from poor, sinful, helpless me. I find I can no more help myself to food out of the Bible than a very babe could feed itself at a well laden table spread with all manner of sweet tasting and nourishing food. I well know that the concentration of the natural intellect upon the Scriptures cannot gather food therefrom. Mere natural study yields no sustenance to the quickened soul. By our natural powers we may acquire a natural knowledge that the Bible teaches the doctrine of predestination, election, salvation by grace, &c., and by the application of the natural mind to these subjects in the perusal of the Bible, a person may be well versed, as the saying is, and be able to prove his points, to preach the doctrine in the letter. He may be quite competent to debate with the opponents of the doctrine, and secretly, if not openly, pride himself on his ability in this line. But what of it all? It may all be, and that man's soul be utterly destitute of the grace of

God that bringeth salvation. I have been harrassed with thoughts that I was just such an one, that all I know is the result of natural study of the Scriptures, and fears have invaded my heart that after all I know nothing of the anointing of the Spirit. I have been brought low, and with great searchings of heart, I have fallen at the feet of the Lord so troubled, so weakened, so dismayed at the thought that the secret of the Lord was not with me. Perhaps some one who is fully six feet tall according to his own measurement, may hold one like me in very contempt, and think by this time I should be a man, and no more a child. Well, perhaps there are times when I am a man, strong indeed in Christ Jesus. I grow up by faith, by the abundant ministrations of the Spirit of truth into Jesus Christ in all things. I am strong then in the strength of our Redeemer, and the arms of my hands are made strong by the hands of the mighty God of Jacob. Then I can vanquish the foe, and tread down my enemies as the mire of the streets, but my triumphing and all these exploits are altogether by faith, which is the fruit of the Spirit, in the love, and mercy, and faithfulness of God, in the blood and righteousness of Jesus. These are rare times when I can in truth experimentally triumph and glory in Christ Jesus. But I am as a sickly babe sometimes, so weak, defenseless, I feel as it were to be dying for the need of some one to care for me, feed me and clothe me, and that one, that only One that can do these things unto me is the glorious and everlasting God. "As one whom his mother comforteth, so will I comfort you." Sickly and faint and ready to die in the filth of my own vile heart, the Lord in his tender pity has placed me in the arms of Zion, she has borne me upon

her sides, and carried me in her bosom. I have been dandled upon her knees, and she has drawn out the breasts of her consolations to me; there I have been suckled, and have been satisfied with the abundance of her glory.

They have breasts in some places that they call "conditional time salvation," but from the description that some give of them I am fully satisfied they are not the breasts of the free woman, but the breasts of Hagar the bond woman. However well the children of the bond woman may thrive upon Hagar's breasts, Isaac will only do well by being suckled at the breasts of the everlasting covenant of grace, even the sure mercies of David. Those who want to suck at the breasts of "conditional happiness, of conditional time salvation," can do so, and they are welcome to all the happiness that they derive therefrom. There is a vast amount of fleshly religious happiness in the world that is of no kin to the joy of the Lord. People may perform their supposed duties, and render their supposed obedience unto God, and compass themselves about with their sparks, and walk in the light of their fire, and in the sparks that they have kindled, but I had rather walk in the dark with God than walk in their light. (Isaiah l. 10, 11.) I am pained to think that such teachings are being taught among our people, teachings wherein the precious precepts of the law of liberty are mingled and confounded with the precepts of the covenant that gendereth to bondage. The obedience of faith, and commandments of Christ's gospel, are handled in such a way that the joyous, captivating sound of them cannot be heard as they come from the lips of conditionalists. Their sweetness, freshness and beauty is departed, and grace, the grace of God, cannot be dis-

cerned in the obedience required, and the gracious and almighty operations of the Holy Ghost exercising the hearts of the elect to the obedience of faith is altogether in the background, in the doctrines that are being promulgated under this distasteful phraseology, "conditional time salvation." True gospel obedience flows from the constraining love of Christ. Apart from the love of God in the soul there is no obedience in the gospel. "If ye love me, keep my commandments." The Lord delights in that which his own Spirit inspires. In order to the true worship of God we need the ministrations, the communion of the Holy Ghost to revive our faith, and hope, and love, praises and supplications, then obedience to God will be the fruit. "I will run in the way of thy commandments, when thou shalt enlarge my heart."—Psalm cxix. 32. O, what are all the best services that we have ever rendered unto the God of our salvation? To this day I have to say to Jehovah's sovereign grace every mercy I owe above what the fiends have in hell. I desire from my very soul to walk holily, justly and unblameably before the Lord and his people, but I have not attained unto this. I see very plainly that vanity is stamped upon all that I engage in, the vileness of my flesh is so manifest to me, it intrudes itself, mixes itself with and defiles all that I put my hands unto. That others may not be so beset with sinfulness and so polluted I allow, for I see it is only by a miracle of grace that I can be saved, and grace is the only fountain that yields supplies to one like me. I can with all my heart join with Hart, who sings,

"Jesus gives us pure affections,  
Wills to do what he requires,  
Makes us follow his directions,  
And what he commands, inspires.

All our prayers, and all our praises,  
Rightly offered in his name;  
He that dictates them is Jesus,  
He that answers is the same."

"Love is the fulfilling of the law."

Thus that dear child of God, that helpless invalid, that deaf and dumb paralytic, who by the sweet communion of the Holy Ghost is instructed and comforted, and filled with love to the Redeemer, is as much obedient unto Christ as any of the ransomed family. That strength and grace by which the believer walks in the commandments of the Lord our Redeemer, is not an ability that we have inherent in us as subjects of the new birth, which it is in our power according to our will to put into exercise, and thus, apart from the ministrations of the Holy Spirit, walk obediently. When the child of God walks obediently, it is the obedience of faith, and this comprehends that God's grace is made to abound unto us, and this is our sufficiency. (2 Cor. ix. 8.) "I can do all things through Christ which strengtheneth me." Thus the apostle knowing that believers have no stored up, inherent ability, in themselves, to do the will of their God says, "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."—Heb. xiii. 20, 21.

Though I am, I hope, a subject of Jehovah's grace, and born of the Spirit, and if so, ever such an one, yet with me there are many times when I have no strength, I am as it were dead, I have not the power to put forth a sigh or groan; to cry, to pray to God, seems impossible. I am so hardened, so frozen up, so stiffened

and numbed by the deceitfulness of my sins, and an evil heart of unbelief, that I find it beyond all my power to think a thought. Ah, I know by humbling, bitter experiences, that apart from the unremitting ministry of the Comforter, the Holy Spirit, that I have no might to worship God. Those who can always sigh over their sins, and pray unto the Lord for his pardoning love, those who can praise God any hour of the day that they appoint to do so, are not like me. But I have proved that our God is very pitiful, and his long-suffering with such a miserable, unprofitable worm like me is a wonder of wonders. "He giveth power unto the faint, and to them that have no might he increaseth strength." He visits my soul in his love, he chastens me with his rod, he shews me when I am smarting under his reproofs, that mine iniquities have exceeded all his chastenings. (Job xxxvi. 9.) He maketh my heart soft, he gives me under this discipline, a humble and contrite heart, he smiles with pardoning grace upon me, he speaks kind promises to my soul, he gives me glimpses of the riches of his grace, displayed in the works and merits of Jesus, our covenant Head. O, then I sigh, then I weep, then I pray, then I praise, then I can do all things through Christ that strengtheneth me. "I can do nothing without thee, my strength is wholly thine; withered and barren should I be if severed from the vine." I find, dear children of God, that I have to be learning over and over again that, "Christ is all and in all."—Col. iii. 11. O, that name Jesus, the Savior, is so sweet! In him are such transcendent excellencies, and so suitable to a needy sinner like me that at every view that is given me by the Spirit of truth, I fall deeper and deeper in love with our altogether lovely Savior.

And when his love is shed abroad in my heart, I find myself saying within me, He loveth me, he loveth even me, and what proofs of his love I see in his fulfilling all the gracious relations that he sustains to his people, as the loving Kinsman, our Brother, our tender, faithful Husband, our almighty Friend and Redeemer. When the Holy Spirit who takes of the things of Jesus, and shews them unto the elect, shews them unto me, how can I help loving him, and praising and adoring the King in his beauty? Ah, it is then I would not in word only, but in deed and in truth, love him who hath loved me with an everlasting love.

"Love moved him to die, on this I rely;  
My Savior hath loved me, I cannot tell why;  
But this I can tell, he loved me so well,  
As to lay down his life, to redeem me from hell."

FRED. W. KEENE.

DELMAR, Del., August 15, 1899.

DEAR BROTHER LIVELY:—Your esteemed favor of the tenth inst. was received yesterday, and I have read it carefully and noted its contents. I do not feel competent to write anything for publication on the sublime subject under discussion. I feel when good, able and spiritually minded brethren, who no doubt express the honest convictions of their hearts, so widely differ in the presentation of their views, that my poor, weak pen should lie idle, and that I should sit at the feet of my brethren and learn, rather than aspire to be a teacher. However I will reply to your letter, giving you liberty to have it published if you think it will subserve the cause of truth. I have no idea that anything that I may write will have the least tendency to reconcile the differences which seem to exist among brethren on this subject; only our God can do that. As we believe that he has a purpose in allowing

those things which seem to us to be arrayed against him, and that all things work together for good to them that love him, and are the called according to his purpose, we must believe that some good will result, even from the contention of those who profess to be brethren. John records Rev. xii. 7, 8, "And there was war in heaven: [the church] Michael and his angels [servants, ministers,] fought against the dragon; and the dragon fought and his angels, and prevailed not." It really seems to me that we have fallen upon the time of the fulfillment of this prophecy, but the saints need not fear, for the dragon cannot prevail; if God be for us he is more than all they that are against us, and "he that is in you is greater than he that is in the world." Those who speak or write against the predestination of all things do not succeed in making those who believe the doctrine ridiculous, but they only succeed in making themselves so, for their contention is not against men but against God, and he says that "he that sitteth in the heavens shall laugh, the Lord shall have them in derision." I have not seen the article to which you refer, but have heard something of it, but your article published in the SIGNS of July 15th, I have read with great pleasure, and I trust profit. I heartily subscribe to, and indorse every sentiment contained therein, and would be willing to put my name to the article as published. I have the charity for those brethren who oppose the doctrine, to think that they are not really opposing the doctrine itself, but their opposition is to something which they have in their imagination which does not really belong to the doctrine. The most of them will admit that God permitted sin to be in the world, and that it does subserve his purpose, but they do not be-

lieve that God from all eternity predestinated the sinful acts of his children. I do not know that even the most ultra advocates of the doctrine believe that. All that is needful for God to do, if he wills to teach one of his children a lesson concerning his own helplessness, is to leave him to himself, and he will soon learn the lesson. It was so with Peter, and it has been so with you and me. An aged sister once told me that she asked Elder Samuel Trott, "What is God's predestination concerning the wicked?" His answer was, "God decreed to leave man to himself to work out his own wickedness." I have not been able to see the difference between God's decreeing to permit a thing, and a straight out decree that the thing be done. If in one case God is responsible, he is also in the other, for we know that he could prevent everything that takes place, and that he does not do so is conclusive evidence that he does not want to prevent it. He "Shut up the sea with doors, when it brake forth, \* \* \* and said, Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed."

About four years ago I visited a brother in Ohio who claimed that he could not believe the predestination of all things, I replied, "I think that you do, and if you will answer a few questions I will show to you in five minutes that you do."

"Well," he replied, "I do not see how."

"Very well," I said, "Do you believe in the absolute sovereignty of God?"

"Yes," he replied.

"How long has God been an absolute Sovereign?"

"Always."

"Has he ever vacated his sovereignty at any time?"

"No."

"Do you believe that he works all things after the counsel of his own will?"

"Yes."

"How long has he been doing that?"

"From eternity."

"Has he ever altered his will?"

"I should say not."

"Do you believe that he works all things together for good to them that love him?"

"Yes."

"Well," I replied, "you do believe in the absolute predestination of all things, for this is inseparable from his absolute sovereignty, and the unchangeableness of his mind, and the immutability of his will."

The brother then made no further objections. Whether I converted the brother from the error of his way I do not know, as I have not met him since that day.

I have thought that one difficulty in the minds of those brethren is, that they have too superficial a view of the matter. They say we must not try to look too deep into things. Is it too deep for us to look into the things which God has revealed? Has he not revealed deep things to his people? Has he not answered them by terrible things in righteousness? Then it is right for us to look into these things. Surely God has declared his purpose, and that purpose was fixed and fully determined before ever there was a man upon the earth, or even before there was any earth, before the world began. That purpose was the salvation of his people, and more, he also absolutely determined how and by whom they should be saved. Surely every honest Bible reader must believe that. What was there then (that is, before the world was,) from which man should be saved? There was no sin then, so it must have been something which was yet to be manifested. When Jesus Christ came in

the flesh, it was by divine appointment, and at the time appointed to redeem his people, to save them from their sins. John at Jordan said, "Behold the Lamb of God, which taketh away the sin of the world." By man came sin and death, and God decreed to make an end of sin and death by man, that man whom he had ordained, and that by him also should come the resurrection from the dead. I will not say that God predestinated that man should sin, because the Scriptures do not say so, but I will ask the question, If man had not sinned what would have become of all the arrangements which God had made to meet the exigences and consequences of sin? They must certainly have proved of no avail. God's chosen people, the bride of the Lamb, must have yet remained in the world in the flesh, and in the likeness of the earthly Adam, and Christ would have been dwelling alone. Yes, I believe that all things work together to the fulfillment of God's eternal purpose of love and mercy toward his children, to conform them to the image of his dear Son, that he should be the firstborn among many brethren. He was the first to arise from that death to which sin, the sin of his people, had surely consigned him, as it had them, and in which he became identified with them manifestly when he took part of their flesh and blood. As Adam must partake of the forbidden fruit with his bride or forever be separated from her, so Jesus must partake with his bride, the church, or be forever separated from her. But this could not be, because his life and her life were bound together, and his love for her was such that it was a joy for him to suffer for her. Because of the joy of having her forever at his side, a helpmeet for him, he gave himself up a willing sacrifice, as the law required, in

order to answer all the claims of law and justice upon her, and that he might sanctify and cleanse her with the washing of water by the word, and present her unto himself a glorious church, not having spot or wrinkle, or any such thing, but that she should be holy and without blame before him in love. This was the joy that was set before him, for which he endured the cross, despising the shame, &c. All things must surely embrace everything, without exception, and if so it must also embrace sin. So then the good and the bad by the hand of God are so wrought together as to fulfill the eternal purpose of the eternal, immortal, invisible and all-wise God. And I must conclude that all are but necessary parts of that purpose, and that it would not be complete without all. Even the least thing could not be left out. God never has by his Holy Spirit wrought in any man to cause him to commit iniquity, but all the work of his Spirit in man has been to cause him to hate evil, and abhor himself, and despise himself, because of the corruptions which he sees and feels within, and also to mourn and grieve on account of sin. It occurs to me that God created man and placed him under such conditions that when the temptation was presented to him he was not able to withstand, and so fell; that is, the condition and circumstances were such that he must yield to them, a helpless victim, and he was thus placed in the very situation contemplated in the eternal wisdom of Jehovah, and so the foundation of salvation was laid whereby God should be glorified.

When I united with the church, in 1865, there was not a question, so far as I had ever heard, of the truth of the doctrine of God's absolute predestination of all things, among the Old School Baptists



east, west, north or south, and I am sure that if one had offered himself to the church where I was received, and had declared that he was opposed to that doctrine, he would not have been received. And so in 1899 as well. I will here say that I could not conscientiously baptize such a person, nor would I sit and listen to a tirade against the doctrine from one claiming to be an Old School Baptist, and I would not enter a pulpit knowingly with such. I do not mean by this that I require that all should fully understand or subscribe to the expression, for we are commanded to receive him that is weak in the faith, but not to doubtful disputations. Weakness in the faith and in understanding the doctrine is one thing, and hatred and ridicule of the doctrine is another. I have been a consistent adherent of the principles adopted by the brethren at their meeting at Black Rock, Md., in 1832, in which the line was drawn that separated the Old and the New School Baptists from each other, and I neither know nor desire a middle ground now. No compromise has ever been stamped upon the banner under which I have heretofore fought, and by the help of God have continued to this day, and hope to continue until my warfare is ended. Jesus said, "He that is not with me, is against me: and he that gathereth not with me scattereth abroad." Those who would make a compromise are not the friends of Jesus.

Yours in the persecutions and afflictions of the gospel,

A. B. FRANCIS.

PRATT CITY, Alabama.

DEAR BRETHREN EDITORS:—There has been no controversy in these parts for some time about the doctrine of predestination of all things, but from what I can

hear one way and another, there seems to be still some dispute in some places about the matter. The dispute here never did any good that I know of, except to cause some to read after it more, and to believe in it stronger. Those that ridiculed it never gained anything. The dispute and controversy about predestination must not be very old among the old order of Baptists; I never heard such a thing here till about fifteen or sixteen years ago. Elder Beebe referred to it in 1880, but if we are to believe all that we read on the subject in this day and time, there are many of our ministers that never did believe it, and have always preached against it, but I am loath to believe such statements. It does seem to me that if there had been any controversy upon the subject among our people, that the historians would have given some more attention to it. I have read Dr. Watson's book, Burckett's history, and William Jones' history of the church, and two books of editorials of the late Elder Gilbert Beebe, and in all these I find nothing of a debate among the Old Baptists about predestination. I have before me the latest history, giving an account of predestinarian churches in England, Canada and the United States, and a full copy of the old London confession of faith, which states that, "God hath decreed in himself from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably [absolutely] all things whatsoever comes to pass, yet so as thereby God is not the author of sin." This seems to me to be strong language upon the subject, in my estimation equivalent to the phrase, "absolute predestination of all things," yet so as thereby God is not the author of sin. This historian shows that the London confession was adopted by some Baptists of the



United States, and he has copied one of the ablest editorials of Elder Gilbert Beebe, and extracts from other eminent writers upon the subject.

On one page he says, "Every article written on the subject but convinces me the more, that on the great Bible doctrine of predestination, Primitive Baptists everywhere are essentially, if not verbally, agreed." Taking into consideration all history, together with this later statement by the historian, helps to confirm my opinion that all this dispute and debate upon the subject is a new thing among our people. I was surprised when I first heard it, and I am still being surprised to hear of it still in progress, and doing more harm than good. I have seen one or two instances referred to where one professing to be an Old Baptist tried to shield themselves in some transgressions behind predestination, but if it is true, they are only professors, and not possessors. They do not understand the doctrine, nor do they believe the doctrine, and such could just as easily seek to justify themselves, and say, God did not predestinate any such, and I am a free agent, was never in bondage to any man, and what I do is nobody's business but my own.

On another page, this latest historian has wisely and truthfully said, "Christian predestinarianism far surpasses arminianism in its moral results, as history abundantly demonstrates, as may be seen by comparing the Waldenses with the Italians, the Huguenots with the other French, the Jansemist with the Jesuits, the Puritans with the Cavileirs, and the Scotch with the Europeans. Predestinarianism is highly promotive of both civil and religious liberty. It represents God as absolute and supreme, and makes all men equal before him; it develops the

power of self-government and manly spirit of independence, which fears no man, though seated on a throne, because it fears God, the only real Sovereign."

On another page he says, "If God is omniscient and omnipotent, and existed alone from eternity, and created all things out of nothing, and disposed of all things in his providence with all the surrounding circumstances, exactly foreknowing all the results, then certainly in one sense his foreknowledge of all things is equivalent to his foreordination of all things, including the volitions of his creatures, yet without the slightest degree of sin on his part, as the most holy God tempts no one to sin."

This is the doctrine in a nutshell. The volitions of all the creatures of God were most assuredly embraced in his foreknowledge, and he knew full well what all would do, and all events in time must have been settled or determined in his mind. So when all things are done in time there will be nothing new or old to him.

This historian goes on to say that, "The sinful, carnal mind of fallen, darkened rationalism, paints this curtain truth of nature and Scripture in the most revolting colors, preferring that senseless and heartless fate, or chance, should sit at the helm of the universe, but the regenerated, enlightened and spiritual mind of the child of God, incomparably prefers that his holy heavenly Father should sit at the helm, and direct and work all things according to the counsel of his own will."

This is the truth, and when I first read it I considered it a timely rebuke to all who were contending against the doctrine, and I hoped then that the dispute would soon end, but I was disappointed. There may be some extremists among our

people somewhere. If there is, I would not defend them.

I will bring this to a close; I shall take too much space if you should deem it fit to print. I hope if it is printed it will do no harm if it does no good. I should be so glad to hear that all debates and controversies had ceased among our people, and that all could see eye to eye, and speak the same thing.

Yours in hope of life,

P. J. POWELL.

LUKE XXIII. 34.

"FATHER, forgive them; for they know not what they do."

How sublime and wonderful the language; amazing in pathos, and boundless in its scope, as with unlimited power it reaches to the depths of the inner consciousness of those who love the appearing of Jesus. It is not the prayer of a king, the King of Israel, neither the petitions of the High Priest of our profession, but the simple, prayerful pleading of the man Christ Jesus. He that was "made of a woman, made under the law," to fulfill the law. The Son of God pleading with the Father for righteousness' sake. The manifest humility of the possessor of all worlds, in the interest of misguided humanity. Let us look upon the scene: An angry tumultuous mob, seeking and wrecking vengeance upon an innocent victim, subjecting him to the basest ignominy, giving him the place of a seditious man and a murderer, and placing him between two thieves, to crucify him in their cruel, spiteful violence. Call to your mind of imagination a face belonging to a soul filled with hatred, and envy, and malice, and murder, and out of such imagery, behold the faces of whom the prophet spake in the days of old, "And they looked upon him whom they

had pierced," and listen to the dreadful cursings and ravings which proceed out of their mouth. Then with an upward glance view the serene and lovely countenance of him who hung upon the cross, and who suffered as no man could suffer, and hear the gracious words which ascended to the throne of the Father's grace in a rainbow of perfect love, "Father, forgive them; for they know not what they do." How great the contrast, and how bottomless the chasm which separated them. With wicked and blinded zeal, they treacherously crucified the Lord of glory. Can we stand up with clean hands, in a transparent, sunlit cloud of virtue and offended dignity, and say to that swaying multitude, For shame, for shame? As sinners, conscious of our sin and its exceeding sinfulness, do we not know that we ourselves have also crucified the Lord of glory with the same venomous hatred which characterized that fitful, dreadful morning? Hath not our very own flesh cried out (as did they), "Away with him, away with him, we will not have this man to reign over us?" Let us search our hearts, and discover if we were not among those who turned away from Jesus when he said, "He that is without sin first cast a stone." In our moments of deep contrition, does not our heart confess and say, "It was my cruel sins that drove the nails through his unresisting, innocent hands, and that drove the spear far into his dear side, drawing therefrom the precious life-blood of a gracious Redeemer? How shall we stand in the great and terrible day of the vengeance of our God? How shall we stand in the face of the justice of an outraged and violated law? How shall we approach unto the mercy-seat of him whom we have murdered, when we view him in his mediatorship as the ladder which

reaches from the heaven to the earth, from God to man? How does our heart burn within us, when by faith we see his bowed head and trembling form yielding obedience to the will of his Father, and as he talked with us by the way? And how precious is the wondrous truth, which takes root in our breast, and bearing fruit amid the whispers which say, "God commended his love unto us, in that while we were yet sinners Christ died for us." Then as the spirit of humility moves us, (as in the case of the poor publican) we approach unto a throne of grace with fear and trembling, "standing afar off" not so much as raising our eyes to heaven, but prostrate in dust and ashes, crying out of a burdened and broken heart and a contrite spirit, "Lord, be merciful to me, a sinner." How blessed is the heart that is filled with the spirit of forgiveness. Only the broken heart and the contrite spirit is able to forgive the enemies that seek to take away our life. In his ministry Jesus taught his disciples to pray for forgiveness in proportion as we forgive them that trespass against us. Therefore only as the spirit of forgiveness exercises us to forgive our debtors, shall we receive forgiveness of the Lord. Because only that spirit of forgiveness can antagonize and deliver us from those that conspire against our liberty in the gospel of Christ. May we as lowly followers of Jesus be blest with that spirit which Stephen possessed while being stoned to death. "He kneeled down and cried with a loud voice, Lord, lay not this sin to their charge," and the same spirit in the Master which said, "Father, forgive them; for they know not what they do."

B. F. COULTER.

PHILADELPHIA, Pa., Aug. 29, 1899.

LONGVIEW, Texas, May 7, 1899.

G. BEEBE'S SON:—Dear friend, and as I hope brother, in spirit and in truth, but I feel so ignorant and sinful that I fear it is a trespass to call you, or any of those that know the truth, as you and all the household of truth do, by that name. Still I cling to the doctrine with all the power that is within me. Yet I know there is not a good thought nor act that emanates from old Adam. All my own righteousness is as filthy rags. I go mourning all the days of this vain life, seeking for rest and often finding none. The Savior said, "In the world ye shall have tribulation, but in me ye shall have peace." So we see it is useless for the children to hope to find peace in and through this old body. We are like the troubled sea. Jeremiah said, "Wherefore doth a living man complain, a man for the punishment of his sins?" Yet we all grumble and complain at our lot, or at least that is the way with me. I am a rebellious mortal, but I hope that there is a mind about me which is not according to the prince of the power of the air, which still worketh in the children of disobedience. We are told that godliness with contentment is great gain. Whom the Lord loveth he chasteneth, and all that are without chastisement are bastards and not sons, for the Lord scourgeth every son whom he receiveth. They are all mourners in these low grounds of sorrow, as long as they bear about with them the Adamic body. They are of the class to whom the Savior said in the mount, "Blessed are they which mourn, for they shall be comforted." They are already blessed with an everlasting blessing, which was treasured up in Christ for them before the foundation of the world. This sometimes causes me to rejoice, and hope that I am one of the class that was

there addressed by the Savior, for I have had to pass through many conflicts in many ways. Four years ago I was visited by a mighty wind, called a cyclone, which completely demolished my house, and very nearly killed me and my companion, but we were spared.

I wish you success in going forward bearing the "Sword of the Lord and of Gideon." Please remember me at the throne of grace.

Your brother in hope,

W. H. SHADDOCK.

KANSAS, III., August 29, 1899.

ELDER DAVID BARTLEY—ESTEEMED BROTHER IN CHRIST:—It has been some time since I last wrote you, and also since receiving a letter from you. As Elder Lively says in his article in the SIGNS of September 1st, I also "have been lately cast about here and there, and could hardly locate myself," but when reading yesterday your article published in the same number of the SIGNS, I seemed to find some moorings, and felt that I still had an anchor that took fast hold of the truth. How beautifully you handled the words of our dear Master, "If a man love me, he will keep my words."—John xiv. 23.

How passing strange that some that claim the name Old Baptist, should contradict these lovingly and gloriously spoken words of the Savior of sinners, and say, "If you want to be saved you must keep his words," thereby claiming your own "time salvation" as merit, not by grace, but by human works. What more can the greatest Arminian claim? It is the very ground upon which all theorists and Arminians stand, advocating the freedom of the will, and saying, "If the sinner is lost, it is his own fault." O, what theories to be by some set forth

in Baptist pulpits, and yet not rebuked by churches that have been sound in doctrine. How true it is that false teachers lead God's people astray. In former times there was a woe pronounced upon such teachers. Will it be so again? Judging from the zeal and effrontery of some amongst us, they do not now feel any woe, or even any fear of the sad consequences of these new theories they are introducing. But, my dear brother, I am glad to know the words of Jesus are true, "None can pluck them out of my hand." Dear old Job had many false reports taken to him while he was allowed to be tempted, but his life was not given into the hands of Satan. So now the eternal life of God's people is not in the hands of these modern Judaizing teachers. Job was afflicted, and doubtless believed the reports that were taken to him by the messengers, and was upbraided by his "miserable comforters," and told, like these modern teachers tell the Lord's afflicted and tried ones, "It is all in your own hands, and if you will save yourselves you can do so." Job said to them, "Miserable comforters are you." So you and I know by experience these teachers of "conditional time salvation" are, for us, "miserable comforters." If I am saved at all, either in time or eternity, it is by grace alone, and not by any of my good deeds.

"Grace first ordained the way  
To save rebellious man,  
And all the steps that grace display  
Which drew the wondrous plan."

With the poet I hope I know,

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

I feel that you have heeded the solemn charge of Paul, as given to Timothy, and have in letter, as well as other times,

“preached the word,” and have in a meek spirit “reproved and rebuked” the teachers that do not “endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall [have] turn away their ears from the truth, and shall [have] be turned unto fables.” It seems the time may now be that we shall “shun profane and vain babblings, for they will increase unto more ungodliness.” Is it not now true that “their word will [does] eat as doth a canker?” This being the case, it behooves you and I to “stand fast in the liberty wherewith Christ hath made you free.”

I have written more than I thought when I commenced, but I felt to open my mind. Please accept my kindest and most heartfelt love. Remember my wife and self to sister Bartley, and any other lover of the truth.

Yours to serve,

JAMES M. TRUE.

[THAT there are many dear saints whose minds have been confused by this new theory of “conditional time salvation,” of late advocated by some who still cling to the name of Old School or Primitive Baptists, we do not doubt, and to such the above letter, written by brother True, may seem rather severe. To all such we would say, Search the Scriptures, and see if these things are true. If they are sustained by the divine word, then receive them, but “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” It matters not how plainly the arguments may be reasoned out, the question with us should be, Does the word of God set it forth? Does it give all the glory to God? If not, rest assured, dear saints, it is error.

Philosophy, or carnal reasoning, has nothing to do with preaching the truth of Christ, and Paul says, “Beware” of it.—  
ED.]

GLENMORE, N. J., May 30, 1899.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—It has been upon my mind since our church meeting on Saturday to write you a few lines. You said that you often wondered whether the brethren felt that you had crowded them out from speaking because you had spoken so long. Now, my dear brother, I have never felt that way about it. I often feel that I would be glad to say something about the goodness and mercy of God to a poor worm like me, but I so often feel that I am not what I profess to be, and that I have deceived the church, and that they can so plainly see by my walk and conversation that I have deceived them, I often wonder how they can fellowship me any longer, and more especially my own people, for they surely must know how far short I come of walking in the strait and narrow way. I believe that the Lord is able to make even the very stones to cry out, and if I am a child of God, and I many times fear greatly that I am not, I believe that when he shall open my mouth, no man can shut, and that we must know no man after the flesh. I have learned by bitter experience that it is not in man that walketh to direct his steps. He holds the destiny of all men in the hollow of his hand: he rideth upon the storm, and thundereth when he please. Palsied be the arm that undertakes to stay the power of God, for he possesses all power both in heaven and in earth. O, for a heart to praise him who has kept me as the apple of his eye. He has kept me from my youth. He called me out of darkness into his marvelous light.

Dear brother, the light of the knowledge of the glory of God as it is revealed in the face of Jesus Christ, the carnal mind knows nothing of, and we cannot learn it, except as God reveals it unto us through his Son Jesus Christ. The carnal mind is enmity against God, and knows not the things of God, because they are spiritually discerned. If we could find out God by searching, then Jesus need not have laid down his life for us, for the God of heaven has said that he gave his only begotten Son to redeem his people from their sins. If any one gives us anything, we do not search for it, or find it by searching, if we did it would not be a gift. But because God has already placed the blessed Spirit of Jesus in our hearts, we search for him. For this reason we are not satisfied with the things of this world any more. He will make manifest to every member of that mystical body that he is their salvation, and that he laid down his life that we might live. Jesus himself said, "The whole need not a physician, but they that are sick;" and again he said, "I came not to call the righteous, but sinners to repentance." Does not this plainly tell us who it was that he came to seek and to save? Are not all these precious declarations? He died to redeem his people from the law, the law of sin and death. He died and rose again, and became a conqueror over death, hell and the grave, and therefore the church, the bride, the Lamb's wife, stands without spot or wrinkle, or any such thing.

My dear pastor, if I have written anything that does not savor of Jesus and his truth, please tell me so, because I am poor, weak and sinful, and easily deceived. Satan is always ready to lead me astray.

DAVID W. SHEPHERD.

### CIRCULAR LETTERS.

*The Roxbury Old School or Primitive Baptist Association, in session with the First Church of Roxbury, at Vega, Delaware Co., N. Y., September 13th and 14th, 1899, to the several churches of which she is composed, sends christian love and fellowship.*

DEARLY BELOVED IN THE LORD:—  
Once more in the good will of our covenant God we are privileged to meet on the shore of time to render homage to the Lord, and show that as we believe the apostolic doctrine to be the doctrine of God our Savior, we hope and believe our fellowship is with the Father and his Son Jesus Christ. So we are reminded of the fact. "If any will live godly in Christ Jesus, he shall suffer persecution." Having been brought to know him whom to know is life eternal, we ought always to remember that he kills and also makes alive, and that he that wounds also heals, for when he opens no man can shut, and when he shuts no man can open. And furthermore, when the Lord makes straight, none can make crooked, and when the Lord makes crooked, who can make straight? Yet his saints are in their experience of his grace brought to know and feel that it is given them not only to believe on his name, but also to suffer for his sake. And as they are made willing in the day of his power, one would be loth to think they would ever forget this wonderful lesson; yet as we are dealing with members of churches, men and women who profess faith in God through our Lord Jesus Christ, it is no small matter that we refer to the importance of their standing, and of the certainty of the faithful dealings of God with them. Of course a Circular Letter to this, or any other number of churches as an association, will be of no use to them by way of stirring up their pure

minds, only as the Lord by his Spirit applies it in their personal interest, yet remembering that the Lord speaks and sends by whom he will for the comfort of his people when in trouble, to point them to the Lamb of God that takes away the sin of the world, and to turn them as prisoners of hope to their stronghold. This the view by faith of life hidden with Christ in God, prepares the tried child of God to rest with sweet confidence in the Captain of their salvation, who hath loved them, and has given himself for them. Then, like the faithful Moses of old, they "choose rather to suffer afflictions with the people of God than to enjoy the pleasure of sin for a season." For time with all the saints on earth is but a short season compared with eternal glory and blessedness in the presence of Jesus, as the only wise God our Savior, and Jesus Christ our Lord. For he is God over all, and blessed for evermore, and the momentary trial here is not worthy to be compared with that glory that shall be revealed in us. And this is not to be waited for until we are literally dead, and our spirit gone to God who gave it, but here in our mortal pilgrimage, wherein we have the world, the flesh and the devil to contend with, wherein our Savior has called us as heavy laden with sin, and laboring under the law of sin and death, to himself for rest. And now we believe the same rest remains to the people of God in all ages. And now we know there is joy in believing, for unto them that believe, the name of Jesus is precious, for there is no other name given under heaven whereby they must be saved, so they that believe according to the working of his (God's) mighty power in them, do enter into rest; they cease from their own works as God did from his, by entering the antitypical Sabbath,

the gospel day of rest. And all real believers born of God are alike in spirit. And as born of the water and Spirit, or established in the truth by knowing something of the suffering of Jesus, all have Christ formed in the soul (life) the hope of glory; and of such it can be said truly, spiritually, in him (Christ) they live, move and have their being. The love of God has been shed abroad in the heart of such, and they love him because he first loved them, and gave himself for them. But many who feel this wonderful love, and feel his free Spirit, are loth to undergo the trial that is in store, with the brilliancy of peace in obeying his holy command, yet there will be no mistake with the Captain of our salvation, whose Father has said to him, If thy children forsake my law, and keep not my statutes, I will visit their iniquity with a rod, and their transgression with stripes, nevertheless my loving-kindness I will not utterly take from him, (Jesus) nor suffer my faithfulness to fail. So those of his children who live in disobedience, and under the rod, have their own burden to bear. But God will have manifest witnesses on earth among the people, who will believe, and preach, and practice the truth. Though they be but two or three in a place, they will be acknowledged by him, when gathered in his name. And they shall be hated of all men because they are not of the world, although in it. When they as believers in Jesus, follow where he leads, or puts them forth, they love not the world that lies in wickedness, or unbelief. They as witnesses loving the truth as it is in Jesus, love them that are begotten of him, and love works no ill to its neighbor; it is with them a fulfilling the law. Such, in the trial of their faith, are prepared to endure hardness as good soldiers of Jesus



Christ, for his sake alone; such fight manfully the good fight of faith, and quit themselves as men. Living godly in Christ Jesus is in the measure manifest by the persecution borne or chastisement endured, for if ye endure chastening, God dealeth with you as sons, so "tribulation worketh patience," &c. And the poet is right.

"He that would to Jesus press,  
Must fix this firm and sure:  
Tribulation more or less,  
He must and shall endure."

The furnace is set in Zion; it is the lot of the Lord's afflicted and poor people in their profession of faith in Jesus, as they find rest to their souls by obeying, and learn of Jesus to soon find that in the world they shall have tribulation. And one particularly living and bright example was the apostle Paul, who in his description of his life and fare, as God dealt graciously with him as a subject of his heavenly grace, letting Satan and false brethren work intrigue and unbelieving men condemn, yet holding Paul as in the hollow of his hand, and raising him to heaven's height, in mind, to behold the glory of God and hear words unlawful to utter, and then to feel the pricking sensation of the thorn in the flesh, all showing that the godly life of Paul was most fully set forth in the things he suffered. Thus in conformity to the will of God, we best prove, that if the will of God be so, it is better to suffer for well doing than for wrong doing. Proving also as Jesus learned obedience by the things he suffered, becoming an ensample to his people to witness the truth in their one heart, and judgment in the things of the kingdom, which is not of this world. So, my dear brethren, may we prove our interest in Jesus Christ, and in the fellowship in his church on earth, by being followers of God as dear

children, walking in love, seeking first the kingdom of God and his righteousness, with the view of tribulations and all other things being added to us, being persuaded with Paul, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Amen.

J. D. HUBBELL, Moderator.

WILLIAM BALLARD, Clerk.

### CORRESPONDING LETTERS.

*The Roxbury Old School Baptist Association, in session with the First Roxbury Church, Delaware Co., N. Y., September 13th and 14th, 1899, to the associations and meetings with which we correspond, send christian love in the Lord.*

DEAR BRETHREN:—Through the unchanging goodness of our God to usward, we are permitted to meet again as an association of churches in brotherly love and fellowship. Our faith embraces the doctrine of the predestination of all things, and salvation by grace, for by grace ye are saved, through faith, which is the gift of God. Your ministers that have come to visit us have been received with joy and gladness of heart, and have been enabled by grace given to them to preach the truth with power and demonstration of the Spirit, and we feel to say that we have been made, as it were, to sit together in an heavenly place. We ask a continuation of your christian correspondence.

Our next meeting will be held, the Lord willing, with the Second Roxbury Church, Delaware Co., N. Y., on the second Wednesday in September, 1900, commencing at 10 o'clock, the first day.

J. D. HUBBELL, Moderator.

WILLIAM BALLARD, Clerk.



**EDITORIAL.**

MIDDLETOWN, N. Y., OCTOBER 1, 1899.

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

**ROMANS VI. 14.**

"SIN shall not have dominion over you: for ye are not under the law, but under grace."

A fact is stated in this text, and a reason for this fact. The fact is that sin shall not have dominion over the believer, and the reason is, he is under grace, and not under the law. The text implies two things: first, that he who is under the law is also under the dominion of sin, and second, that all deliverance from sin must be by grace. The awakened sinner has come to feel that subjection to sin is a bondage, and when the bondage is felt there must needs arise at once a desire for deliverance from that bondage. As the desire for this deliverance arises in the heart there will also be begun a struggle against sin, which will continue until the soul finds its own impotency in this struggle, and comes to the place in its experience when grace will be welcome, as he will see in it his only deliverance. The uppermost desire of such an one will be that sin shall no longer reign in his mortal body. And every such one will rejoice at any promise of deliverance which may be afforded him. To such ones the words of the text will come as the most joyful news possible. His one desire is that sin shall not reign over

him, or in his mortal body, and here is the promise of God that his desire shall be gratified, "Sin shall not have dominion over you."

We wish to notice the immediate reading of the text, laying especial emphasis upon each word and thought in it. First, the text deals with sin. Sin is the most terrible thing in the universe. To him who feels its presence and power it is as a dead body, to which he is fastened, and with which he is compelled to live; it is a dead body, and all the accompaniments of death are with it to him; all foulness and corruption and decay are in it, and such an one has found that he has been under the dominion of all these things. Now he has come to loathe it, and to hate even the garment spotted with it. Sin it is which has condemned him, it is this foul thing which separates him from all that is holy and undefiled, and all happiness and heaven, it is loathesome in itself, and its results are fearful. It is not some special sin, some bad habit merely of which the apostle speaks, but of sin, as to its essence in the very heart and life of the man. It is sin which fills every imagination, so that all is evil, and only evil, and that continually. It is sin which has taken possession of every thought, and every desire, and every power and faculty of the being. It reigns in head, heart and body. Spirit, soul and body are all under its dominion. It so completely reigns that man does not know that it does reign in him until enlightened to see the truth by the Spirit of truth. It dominates every purpose, and every word and act is tainted by it. In the expressive words of inspiration, "the whole head is sick, and the whole heart is faint." And "from the head to the sole of the feet, all is wounds, and bruises, and putrefying sores." It is the evil na-

ture which reigns, and not some bad or evil habits. Though all evil habits may be broken one by one, and a man may conquer debased appetites again and again, yet the reign of sin has not been at all broken thereby. Sin has but shifted its ground, and shows itself in some other form. It has a thousand ways in which to deceive men, and so we read of the deceitfulness of sin. This sin of heart and life is sweet to the natural man; he rolls it as a sweet morsel under his tongue; he loves it so that he runs greedily after it; his feet are swift to shed blood; his feet are swift to do all manner of evil; thus the complete dominion of sin is seen. This is over the natural man.

But to the believer there is another promise, "Sin shall not have dominion over you." Here is a positive promise. The word "shall," settles its certainty. Sin which rules over all mankind does not and shall not reign over the redeemed child of God. Some poor soul who has come to feel what an awful burden sin is, and who loathes it as a man would loathe the contact with a dead and putrefying body to which he might be fastened hand and foot, the very presence of which would dominate his every thought, and cause that his every breathing should be for deliverance from the foul thing, comes to the apostle and says, Is there any hope of deliverance from my sins? And the apostle replies, "Sin shall not have dominion over you." "What," says the trembling sinner, "do you mean that this is positive?" "Yes," says the apostle, "it SHALL not have dominion." But do you mean that there are no conditions for me to perform in order to attain to this glorious end? Must I not struggle hard to attain to this? Do you mean that the promise is without conditions?

How important these questions to the mind of such an one. I mean, says the apostle, that you have become dead to sin by the body of Christ, and you who are dead to sin cannot live in it any longer; sin shall not have dominion. What blessed news to such an one these words must be. We confess that it is a blessed message to us, and we are persuaded that it is also to many who may read these words. But, says the halting, stumbling traveler along the pilgrim way, I find that sin does still live in me; I find that when I would do good sin is present also; I find that I cannot do the good that I would, and that I do the evil which I would not; I find that if I pray, or hear, or read, sin is mixed with all I do. To will is present with me, but how to perform that which is good I find not. Surely then what is here said cannot apply to me. If sin did not have dominion over me, should I feel these conflicts? To this the apostle might reply that if sin were indeed reigning, there would be no complaint of its reign. If sin does reign in any heart, that heart is satisfied with its reign, and makes no complaint. It is when one would do good that sin is present. Before the soul had come to desire to do good it felt no hindrance in anything from sin. Now the power of sin to reign has been broken, and instead of desiring to sin, the desire is to do good. The soul is no longer in bondage to sin. Beside it is not said that sin shall not dwell in you, but only that it shall not reign over you. The fact that you abhor its presence, proves that its reign is broken. The very moment when you cease to love it, its reign is over. It is not said that it shall cease to annoy or perplex you, but only that it can no longer control. It means that your attitude toward it has changed. You are no longer its willing

subject, but are armed against it. You are in full rebellion against its unlawful reign. The unlawful king is not cast out of the land yet, but he is no longer openly upon the throne, but lurks in hiding-places, and seeks to harm where he can no longer hold undisputed sway.

But, inquires the fearful-hearted child of God, Does this mean that now sin does not reign? May it not mean that in some future day perhaps when I have gotten a great deal better in heart than I am now, perhaps when I shall have reached the consummation of my desires beyond this life, that then sin shall not have dominion over me, or in me? No; Paul here shows that it is now and here that sin does not reign, for he says, "How shall we that are dead to sin, live any longer therein?" It is a state then to which the believer has already attained through grace, and it is a state in which he shall continue until the perfect day shall dawn. Furthermore Paul says, upon this very ground, viz: that the dominion of sin has been broken over us, that those who have by faith come into the realization of this happy state should also not let sin reign in their mortal bodies. "Let not sin therefore reign in your mortal bodies." In other words, believers have redemption through the blood of the Redeemer from all sin, so that it shall not be laid to their charge any more. Now, therefore, they are not debtors to live after the flesh, but debtors to the Spirit, to live after it. Realizing his freedom from the curse and dominion of sin, the pure mind will be stirred up and is stirred up by these and similar considerations, so that he wrestles against sin, and desires that it shall not be obeyed in his mortal flesh. This truth, instead of putting those who have felt its power down upon the stool of do nothing, as it

is sometimes said, is on the other hand the strongest motive that can possibly be appealed to to stir us up to all right living in the sight of God. So that now, today, the glad assurance is ours, as believers, that sin does not reign. No matter how much it plagues us and grieves us, it still does not reign. The glorious truth is now that grace reigns instead of sin. What a glorious change of masters has taken place. Before grace came, sin reigned unhindered and unquestioned; now grace reigns, but not unquestioned. Sin wars in the shape of fleshly lusts against the soul, but it shall not conquer, and in the end shall be utterly cast out. For this very purpose was Christ manifested to destroy the works of the devil.

Why shall not sin reign any longer over us? Human reason teaches us that it must be because the force of the law has been so felt in the soul that man by a supreme effort has broken the power and bondage of sin. Human reason knows of no way of salvation from death and sin except by human effort, and it is the mind of the natural man that if the threatenings of the law be done away with there will be henceforth no inducement against sin, and for holiness. It is claimed to be a dangerous thing to teach, that any man is no longer under the law, and such as have boldly asserted it have been called Antinomians and other hard names. Yet it is a fact of holy writ, that the people of God are not under the law, and it is also another fact that those who are not under the law are also not under sin. How contrary is the revelation of grace from what men judge needful to salvation. But does not the law curse all who do not fulfill it, with death? Most certainly it does. How then shall a man be saved who does not keep the law? So it is argued that obedience is possible,

and that by it alone men must be saved. But Paul here teaches to the contrary, that believers are not under the law, and that this does not lead men to enter into a still closer compact to serve sin, but rather that it puts a veto upon the service of sin. It is because a man is *not under the law*, that sin does not reign over him. There is a better way. "What the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." The law could not break the dominion of sin in any sinner's heart, but the grace of God through Jesus Christ does. The law can only point out sin, and reveal the penalty. The law cannot compel any heartfelt obedience to itself. It can and does say what men ought to do, but gives no strength to the sinner by which he may do its requirements. The weakness of the law, and the strength of the grace that saves, is well presented when we read, "The law was given by Moses, but grace and truth came by Jesus Christ." There was no life-giving power in Moses, he could only point out the will of God to those who were already transgressors, and could afford no spirit of obedience, but Christ, as a Son, not only reveals his word, but lives in his people, and fulfills his own word in them with power. Moses can only demand all, but Christ gives all. The law cannot therefore break the dominion of sin, it can only reveal that dominion, but grace, the grace of God, comes and takes up its abode in the heart, and at once there is love there, that love which is the fulfilling of the law. Where love is, there is true obedience. In other words, the dominion of sin is broken.

When the sinner comes to realize that he is under the law, he finds the yoke heavy and the burden great. When he comes to know what it is to be under grace, he finds no heavy yoke, but rather what is a joy and delight to his soul. Grace has so wrought in him that it is his meat and drink to do the will of God. The very moment that this state of things prevails in the heart, that moment is the dominion of sin a thing of the past. The law could not take away the love of sin, and give the love of holiness in its stead. Grace does create in the heart, love to God, and hatred of sin, and so grace now reigns instead of sin, through righteousness unto eternal life, through Jesus Christ our Lord.

From these considerations can we not begin to see how the apostle could say to those who were under grace, that sin shall not have dominion over you? Thus it is grace which has put our feet in the way of righteousness in the first place, and it is grace which must be depended upon to keep them there all the way along. Every one who has experienced these things at all, will feel like thanking God for whatever of obedience there may be in his heart and life. He will say, "By the grace of God I am what I am." "'Tis grace has kept me to this day, and grace shall guide me home." The believer will feel to give all heed to every commandment of the Lord, but yet he will rejoice that love is the fulfilling of the law, and that if he loves, it is because God has given him this love, and keeps it alive in his breast. Such humble, fearful-hearted ones will welcome everything which will remind them of their position as the redeemed sons and daughters of the Lord. They will love all that serves to stir up their pure minds to their obligations to love and serve God. These

will feel that they need daily exhortation and admonition, and will welcome it, because they do want to be found walking in the strait and narrow way. Such as these will not feel that their service is upon the old legal ground of serving for some future reward. They will rejoice that they serve lovingly, willingly and freely, and because they love the service itself. They may become tired in the work, but they will not become tired of it. The body may and will oftentimes grow weary, but the spirit will be ready, being renewed day by day through grace. How free are all the gracious affections of such as believe. The worth of the object loved calls out their love, and not some hope of personal reward. To be allowed to love God is reward unspeakable in itself. Where sin has dominion, men serve for reward, or for fear of punishment. Where grace reigns men do not serve for reward, but do find a blessed reward, which is of grace, in the service itself. To have the privilege of this service of love is a wonderful grace in itself, and to have the accompanying peace and rest is but added grace bestowed upon us, who are all unworthy to hold a place in the house of God as servants at all. Thus all is of grace, and of grace we, therefore, we will loudly sing as long as we have breath.

C.

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#### ILLUSTRATED CATALOGUE.

ALTHOUGH we have not published for some time our advertisements of large Family, and Pulpit Bibles, and a number of other books, formerly advertised, yet we have them for sale, and any one wishing to purchase, can obtain full information in regard to them, by sending for one of our handsome illustrated catalogues, which we mail free.

### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

#### MATTHEW X. 27.

“WHAT I tell you in darkness, that speak ye in the light; and what ye hear in the ear, that preach ye upon the housetops.”

These, with other instructions, were given by our Lord Jesus Christ to the twelve apostles when about sending them out to preach in the cities of Judea to the lost sheep of the house of Israel, that the kingdom of heaven was at hand. He gave them to understand that they had nothing of friendship or favor to expect from those among whom they were to sojourn, or unto whom they were to preach. Behold, said he, I send you forth as sheep in the midst of wolves. Their mission was to men who would deliver them up to councils who would scourge them in their synagogues, and they should be brought before governors and kings.

Such being the nature of their mission, and circumstances attending the execution of it; we may safely conclude, if there ever was a time when Christ's ministers would have occasion to be well equipped with defensive armor and weapons, with swords, spears or Sharp's rifles, it would have been when going in the midst of enemies as hostile and as deadly as wolves are to sheep. But no such warlike instruments, nor even staves, by which they might keep the very dogs at bay, were allowed them. Human wisdom would suggest, at least, as they were going into the midst of such implacable enemies, they should be able to fall back on their own resources, and to enable them to do so they should be well provided with a generous outfit of food, apparel, of purse and scrip, that they might know what they were to eat and drink, and wherewithal they were to be clothed.

But nothing of this was allowed; all this human economy was strictly forbidden; not a purse, or scrip, or second garment, or money, or anything else that human prudence could suggest, was allowed. All these provisions were evidently denied them, that from necessity their trust and confidence should be alone in God for all these things.

There was also another consideration; they were to be brought before councils, governors and kings, and those, all of them, of the most hostile temper and disposition. Would it not be well for the apostles to take some lessons on the subject of parliamentary usages and military tactics, that they should be well versed in legal matters that they might know how to plead their own and their Master's cause, when before the potentates of the earth? Human wisdom would readily assent to this. But that wisdom which cometh from above will not allow it. Completely cut off from all self-dependence, Christ sent his ministers forth at that time, and thus he sends them still. And by this manifest dependence on God for safety and success, the ministers of Christ shall be distinguished from the ministers of antichrist, down to the end of the world. Perfectly harmonious with these regulations and restrictions, is the instruction given for the composition of their sermons. They were not to cull out from the sayings of men such passages as suited their fancy, and compile their discourses according to the rules of the schoolmen of the age, nor even to premeditate what they should say, but rely alone on the ever-constant providence of God, and in the same hour in which they were to speak, it should be given them what they should say. To this day there is no preaching that so comforts, warms and cheers the hearts of God's people as

that which comes fresh from heaven. In the same hour in which it is received, it is handed out; it has no time to get cold nor stale.

"What I tell you in darkness." Instead of going to some popular seminary to learn what, and how, and when, and where to preach, the disciples of Christ receive their message from the same Master who gives their commission. Not what others tell you, but what I tell you. This would be enough for them to preach, and they may well leave all other preaching to the ministers of men, and the emissaries of Satan. The ministers of Jesus should always be prepared to preach, saying, Thus saith the Lord. But there is an intimation here expressed of the manner in which Christ instructs his ministers how and what they shall preach.

"What I tell you in darkness." There is a two-fold sense in which we may understand that Christ instructs his ministers what to publish in his name, in darkness. These instructions are given them out of the sight of all others, when secluded and alone, the matter is between the servant of the living God and his divine Master and Lord: hence in this sense it is told them in darkness. How frequently in ancient and modern times has this distinguishing peculiarity identified the Lord's ministers in distinction from all others. An instance of this is given in Acts iv. 13: Two of the disciples, to whom the words of our text were immediately addressed, Peter and John, were brought before the rulers and examined, and the result was, "When they," the rulers, "saw the boldness of Peter and John, and perceived that they were unlearned men," that is, that they had not the embellishment of the schools, that they had not learned their theology at the feet of Gamaliel, "they marveled; and they

took knowledge of them that they had been with Jesus." Where else could they have learned to preach that gospel which is not a science, but a direct revelation, by the Spirit, from God? So it is also at this day a mystery how God qualifies his ministers to declare among the Gentiles the unsearchable riches of Christ. To speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory, which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory. Truly the secret of the Lord is with them that fear him, and he will show unto him his covenant.

The quickened and guilt-stricken sinner wonders, when hearing his case described by the minister, how the preacher came to know all about his situation; and the joyful convert and the aged pilgrim all are surprised when they hear, perhaps from one who in the flesh is a stranger, the very exercises of their own mind. The truth is, they have been told these things in darkness, or in those spiritual revelations which are out of the sight of human reason.

But there is another sense in which the ministers of Christ receive their instructions in darkness. This is in regard to their own peculiar exercises and experience. When God communicated to Abraham the things that should befall his progeny in the land of Egypt, he caused a horror of darkness to fall upon him, and it is generally, if not uniformly the case, that the most important communications of the Spirit are made to the people of God, especially to his ministers, when clouds and darkness seem to us to be round about his throne, when he keepeth back the face thereof and spreadeth his cloud upon it. He answered Job out of

the whirlwind, and good old Elijah had stretched himself out to die, when God told him of more than seven thousand reserved ones who had not bowed the knee to Baal. The ground is barren and the pasture is dry indeed, where no clouds or darkness are ever known. "What I tell you in darkness, that speak ye in the light." Be that your theme to preach, and that your message to the people. God's people, especially his ministers, are to have no secrets in religion. Although all the things of the Spirit are a hidden mystery to every natural man, yet, so far as the minister is concerned, he is not to shun to declare the whole counsel of God. He is to speak in the light; that is, openly, undisguisedly, and without reserve, what he has been divinely commissioned to proclaim. Freely they receive and as freely should they communicate.

"And what ye hear in the ear, that preach ye upon the housetops." Of course we are to understand that what they hear in the ear, has reference to spiritual and divine things. Hence, in giving instructions to his disciples, Christ said to them, "Blessed are your ears, for they hear; and blessed are your eyes, for they see." And again, "He that hath ears to hear, let him hear." And in the letters to the seven churches, the language frequently occurs, "He that hath an ear, let him hear what the Spirit saith unto the churches." The hearing ear, and the understanding heart, are the special gifts of God, and the evidence of spiritual life. In the quickening of God's people, the first operation is to make them hear the voice of the Son of God. Faith comes by hearing, and hearing by the word of God, and the saints receive the Spirit by the hearing of faith, and not by the works of the law. And the good Shepherd says, "My sheep hear my voice, and I know



them, and they follow me, and I give to them eternal life, and they shall never perish, and none shall pluck them out of my hands." With these qualifications to hear the voice of the Redeemer, the word of the Lord comes to his people, and especially to those who are by him called, qualified and sent forth to preach his gospel, and all the communications made to them by the Spirit, are made through the circumcised ear, by which they hear and know the joyful sound. But the idea of words spoken in the ear, seems in this case to signify the things which Christ in his word, and by his Spirit, has communicated to them. These communications are made to them for the general edification of all the saints, and are therefore to be openly proclaimed. "That preach ye upon the housetops." As a housetop is a conspicuous place, so the preacher of the gospel is not to put his light under a bushel, or under the bed, but to proclaim, as from the housetops, the unsearchable riches of Jesus Christ.

This admonition to the primitive disciples, who were certain, from what had just been told them, that they were soon to encounter great opposition and severe persecution for the testimony of the truth, was calculated to impress on them the importance of faithfulness in the discharge of their duty, even when scourging, imprisonment and death, stared them in the face. To avoid the violence of persecution, or to save their lives, they are not allowed to keep back any part of the testimony, or shun to declare the whole counsel of God. Nor were they at liberty, in order to avoid the consequences, to seek retirement, or less public places, for proclaiming the truth. As the housetops were the most public places, so, in the most public manner, and in the face of the most vio-

lent opposition, were they to expose themselves to the storm, not counting their own lives dear unto themselves, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the gospel of the grace of God. For unto them it was given, on the behalf of Christ, not only that they should believe on him, but also that they should suffer for his sake.

MIDDLETOWN, N. Y., January 15, 1857.

### OBITUARY NOTICES.

DIED—April 8th, 1899, *Mrs. Virginia Miller*, wife of George Miller. Her maiden name was Hostsander. Her age was 38 years. She was born in Cammal, Pa., where she lived and died. Heart failure was the cause of her death. She was a lover and believer of the doctrine of salvation by grace, and grace alone. She leaves a husband, brothers, sisters and friends, to mourn. May the dear Lord give all needed grace to all the mourning ones.

The writer officiated at the services in the meeting-house in Cammal, Pa.

D. M. VAIL.

DIED—At her residence in Wicomico Co., Md., Sept. 9th, 1899, *Mrs. Hester E. Majors*, wife of Capt. Wm. G. Majors, in the 59th year of her age. Sister Majors had been an esteemed member of Rewastico church for the past twelve or fifteen years, having been baptized by Elder E. Rittenhouse. We all regarded her as a true, faithful woman in all the relations of life. She leaves her husband, several sons and daughters, and two sisters, with numerous other relatives and friends, and the church, to mourn, but not as those who have no hope.

A. B. FRANCIS.

DIED—At her late residence in Wilmington, Del., August 30th, 1899, *Mrs. Sarah Simperts*, in the 72d year of her age. Sister Simperts has been a faithful and devoted member of the church at London Tract, for a number of years, having been baptized in the fellowship of that church the first of June, 1890, but she was believed to be a subject of christian experience long before that. She evidently belonged to that company that are without fault before the throne of God. For the last thirteen years the family residence has been in Wilmington, and while she evidently enjoyed meeting regularly with us, we also enjoyed her presence and attendance. She had been confined for twelve weeks to her room, suffering with Bright's disease, most of the time anticipating her



final release with steadfast faith and calm delight. Still mourners go about the streets.

On Saturday, Sept. 2d, she was taken to her church-home at London Tract, Elder Francis officiating at the funeral. A mother in Israel has gone from us, but, "Blessed are the dead which die in the Lord."

May heaven's blessing rest upon the bereaved children.

ALSO,

After a long and distressing illness, **C. Sidney Johnson** died at his late residence, Raven Rock, Hunterdon Co., N. J., April 8th, 1899, in the 60th year of his age. He was not a professor, but an honorable and upright man, highly respected by all who knew him. His bereaved companion has long been a devoted member of the church at Kingwood, and he was regarded as a friend. His companion, and a son and daughter, are left to mourn.

The Lord is gracious to comfort the sorrowing.

E. RITTENHOUSE.

STATE ROAD, Del.

DIED—June 24th, 1899, at the residence of his son, John Frazier, near Newark, Del., brother **John M. Frazier**, in the 70th year of his age. Brother Frazier was baptized by the writer of this notice, in fellowship with the church at Welsh Tract, a number of years ago, where he lived in fellowship and confidence of the brethren there, and wherever known among the Baptists, until he received his discharge from the conflict in this tabernacle, in which he groaned, being burdened. The Lord was pleased to remove from him a faithful companion, a few years previous to his death, which fell with such weight on him, being so broken up and bereaved by his loss that he seemed never to recover from it, but from the time of this sad dispensation of Providence to linger but a short time after her death. He was at last afflicted with paralysis, which rendered him speechless for some time previous to his death. He was a man sound in the faith, and enjoyed good preaching, and attentive to his meetings when in reach, and served the church as deacon for a number of years to the entire satisfaction of the church. But he is gone to rest from his labors, leaving one daughter and several sons, all of which are settled in life, and are orderly and reliable. May the Lord give them an interest in the inheritance which is heavenly and fadeth not away.

His funeral was largely attended, and from the house of his son, and interment at Welsh Tract. Elder Rittenhouse being present made appropriate remarks on the occasion, with the writer, after which he was laid beside his beloved companion.

May the Lord bless those who remain, and prepare us all for that day.

WM. GRAFTON.

FOREST HILL, Md.

**SISTER M. E. Girard**, wife of Elder G. R. Girard, was born in Seneca Falls, N. Y., on the 6th day of October, 1843. She joined the M. E. church when she was thirteen years old. She was married to Geo. R. Girard, in the State of Michigan, Sept. 27th, 1868. They came to Oregon in 1881, and both of them were baptized into the Scio Church of Regular Primitive Baptists, in Scio, Linn Co., Ore., by Elder A. Shanks, on the first Sunday in July, 1881. She died on the 8th day of August, 1899, being 55 years, 9 months and 28 days old. Her disease was cancer, and her sufferings were great for ten weeks, but she bore them with patience and meekness. She said her Savior was made perfect through suffering, and she prayed the Lord to give her grace to bear her afflictions without murmuring, which he did, for she was perfectly resigned to his will. She bade her husband and their three sons an affectionate farewell, telling them not to grieve for her, for she was going home.

The writer of this saw her baptized, and has been acquainted with her ever since, and can say that she was a meek and lowly follower of Jesus, and an active and faithful member of the church, a loving wife, a kind mother, a good neighbor, and had a pleasant word for every one. She died so easy that I thought when the spirit left her,

"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 writer, with Elder V. J. Turnige, tried to speak words of comfort to the bereft family and sorrowing friends, at the Calvary church, near Monmouth, in Polk Co., Ore., on the 9th day of August, 1899, after which she was laid to rest in the Monmouth Cemetery, to await the resurrection morn.

May the Lord bless the bereft husband and children.

W. S. MATTHEWS.

LINCOLN, Oregon, Sept. 1, 1899.

## ORDINATION.

MOUNT Olive Primitive Baptist Church, situated near Philippi, W. Va., convened by special call, on August 24th, 1899, to set apart her beloved brother, J. R. Dennison, to the work of the ministry, by ordination according to the glorious gospel of the blessed God.

The church after hearing a sermon by the candidate, proceeded to organize, by electing Elder J. S. Corder, Moderator, and W. C. Thompson, Clerk.

The church then voted that Elders J. S. Corder and J. N. Bartlett officiate in the ordination.

A hymn was then sung, and the candidate called upon by Elder J. N. Bartlett to relate his christian experience, and his call to the ministry, also his views on the cardinal points of Bible doctrine.

The presbytery, with the church, being fully satis-

fied, the ordination prayer, and charge was given, by Elder J. S. Corder. Hands laid on by the presbytery, and the right hand of fellowship given by the same, after which two verses of the hymn sung, "Blow ye the trumpet blow."

Done by order of the church, date above written.

J. S. CORDER, Moderator.

W. C. THOMPSON, Clerk.

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

Previously acknowledged.....	\$292 55
Roxbury Association, \$13.00; John C. McAl- pine, Ont., \$1.50; Mrs. Fannie J. George, N. Y., \$2.00; A friend, at Roxbury Association, \$1.00; Mrs. B. M. Bouton, N. Y., \$2.00.—Total.....	19 50
Total to date.....	\$312 05

### M E E T I N G S .

## 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,  
226 West 58th Street,  
10:30 A. M. 3 P. M.

To them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ, is extended a most cordial invitation to meet with us.

THE Corresponding Meeting of Virginia will be held with the Ebenezer church, Loudoun Co., Va., commencing on Wednesday after the second Sunday in October, 1899, and continuing three days.

Friends coming to the meeting by railroad will take the train for Round Hill, at Sixth St. station, Washington, D. C., at 9 o'clock a. m., on Tuesday before the meeting, where they will be met and cared for. Round Hill is on the Washington & Ohio branch of the Southern Railroad.

An earnest invitation is extended to all who may wish to meet with us on the occasion.

J. N. BADGER.

THE Little Zion church of Regular Predestinarian Baptists, will hold, if the Lord will, a visitation meeting in Osborne Co., Kansas, four and one-half miles west of Bloomington, to commence 4 o'clock p. m., Friday before the third Sunday in October, 1899.

The passenger train will be met Thursday evening about 7:30, at Bloomington, also the freight train on Friday. All lovers of the truth are invited.

By order of the church,

W. S. AYDELOTT, Church Clerk.

THE Abbingdon Old School Baptist church, of Justus, Pa., has appointed a two days meeting to be held Wednesday and Thursday, October 18th and 19th, 1899.

Those coming on the Delaware & Hudson R. R., and New York, Ontario & Western, will meet at Olyphant Tuesday afternoon. Those coming on the D., L. & W. R. R., will stop at Clark's Summit.

A cordial invitation is extended to all who love the truth.

G. W. GOODRICH, Church Clerk.

THE Gilboa church has appointed a two days meeting to be held in their church on the second Sunday, and Saturday previous, in October, 1899. We desire our brethren and friends, especially ministering brethren, to meet with us.

Those that come on the U. & D. R. R., if not met at the depot, will take stage and stop at the Gilboa House, Charles Tuttle, proprietor.

By order of the church, September 10th, 1899.

D. S. ELLIOTT, Church Clerk.

A two days meeting is appointed to be held with the Shohola Creek church, Pike Co., Pa., October 25th and 26th, 1899. Friends will be met at Shohola station, Erie R. R., Tuesday afternoon and Wednesday morning. Hope to see a large company.

D. M. VAIL.

THE yearly two days meeting of the Olive & Hurley Old School Baptist church, of the Roxbury Association, has been appointed to be held at Olive, N. Y., on the 15th and 16th of November, 1899. The regular monthly meeting is to be on Saturday afternoon and Sunday following.

A cordial invitation is extended to all lovers of the truth, especially brethren in the ministry.

Done for and in behalf of the church.

A. BOGART, Church Clerk.

At their regular meeting of business, August 5th, 1899, the Lime Creek church, Regular Predestinarian Baptists, of Floyd Co., Iowa, voted unanimously to hold the future meetings of said church at Garden City, at the usual time, the first Sunday in each month and Saturday preceding.

GARRETT MURPHY, Moderator.

WM. C. BROWN, Church Clerk.

**ASSOCIATIONAL.**

THE Salisbury Old School Baptist Association is appointed to convene with the Forest Grove church, eight miles east of Salisbury, Wicomico Co., Md., October 18th, 19th and 20th, 1899.

Those coming by public conveyance, will come to Salisbury in time to take an early afternoon train on the B., C. & A. R. R., to Parsonsburg on Tuesday, 17th, where they will be met and cared for.

All lovers of the truth are cordially invited.

A. B. FRANCIS, Pastor.

THE Juniata Old School Baptist Association will meet with the Springfield church, in Huntingdon Co., Pa., the second Sunday in October, and Friday and Saturday before.

Those coming by railroad will come on the Pennsylvania road to Mount Union, and there take the East Broadtop road to Three Springs. Come on Thursday. The trains leave Mount Union at 9:15 a. m. and 4 p. m., arriving at Three Springs about 10:30 a. m. and 5:30 p. m. There will be some one there to see that all are cared for.

We hope our ministering brethren, and all that love the truth, will remember us.

AHIMAAZ MELLOTT.

THE Lexington Association of Old School or Primitive Baptists, have appointed their association to be held with the Lexington church, at Lexington, Greene Co., N. Y., on the first Wednesday and Thursday (4th and 5th) of October, 1899, when and where we hope to see our brethren and sisters, and ministers of our faith and order that are in fellowship with us.

Those coming on the Ulster & Delaware R. R. will get off at Shandaken, where the stage meets the forenoon trains each day, and will also meet the afternoon trains on Tuesday, to convey any and all to Lexington, at our expense. As we are eleven miles from Shandaken, it would be well for those that intend to come, to write me so that we may send teams to carry all that come.

FLETCHER MACKEY, Church Clerk.

LEXINGTON, Greene Co., N. Y.

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Who will write me, giving name and address, with symptoms. I will send

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 (ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
 PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 67. MIDDLETOWN, N. Y., OCTOBER 15, 1899. NO. 20.

## CORRESPONDENCE.

51 MARKET ST., MEMPHIS, TENN.

DEAR BROTHER CHICK:—Inclosed I send a letter from our highly esteemed brother, Elder J. K. Womack, which I would be glad to see in the SIGNS, if convenient. It comforted myself and others. It shows the importance of each one examining for himself.

I am entirely deaf, but have a strong imagination, and when I look at the picture of Elder Gilbert Beebe, in my mind I put him up in one of those old fashioned pulpits, and then read his editorials, and I feel almost as though I had heard him preach. I do the same with Elder Bartley and Elder F. W. Keene. I have been deaf only thirteen years, so that my ability to hear preaching in years gone by enables me to thus imagine. I wish that all those who love the truth would procure for themselves, and especially for their children, those precious editorials and other writings of our ancient brethren, that future generations may know that our forefathers believed the Bible doctrine. I feel that no amount of filthy lucre would purchase or deprive me of those old time books, and I would advise those who do not have them to obtain

them. We can do nothing better for our children than supply them with such literature.

Brother Chick, it is now time to be ever so careful regarding our words. Let us pray God to “Lead us not into temptation, but deliver us from evil,” so that we be not tempted by a fleshly desire to conquer, or to defeat our opponent in argument. Our effort to do so may cause us to pervert and misapply the Scriptures, or not to round up our points as we should do, and thus leave room for our opponents to reproach us with our own unfinished words or sentences. For instance, if we unqualifiedly say, “God’s regenerated people cannot obey God,” would it not be an error, and would it not confuse? Those on the day of Pentecost said, “Men and brethren what shall we do?” Peter replied, “Repent, and be baptized, every one of you.” Now had Peter said, God commands you to repent and be baptized, and says that you shall do so, yet you cannot obey him in this, would not that have left those who had said, “What shall we do?” in a confused state of mind? This very confusion has seemed to me to be produced by some ministers.

There is also another expression which we should do well to avoid. "O well, God will do thus and so anyhow." Or, "God's will will be done, anyway." Once when I had told some brethren that we ought to urge negligent ones to obey, to take up their cross and follow the Lord, they replied, "O well, if God wanted them to obey he would cause them to do so, anyhow, without our admonition," thus completely doing away with all exhortation, and with all second causes and effects which God has established. This "anyhow" theory does away with all need of the Scripture, "It pleased God by the foolishness of preaching to save them that believe." This theory would say, it was not needful for Ananias to go and tell Paul what the Lord would have him to do. It was the Spirit of God in Ananias that spoke to Paul, and where God has established such means by which to communicate the truth written in the Scriptures, to certain ends, we do wrong to ignore the importance of them. Thus when God had told one of old that fifteen years were added to his days, the old servant knew that he would live the fifteen years, yet he did not shut himself up without food and water, and say, "I have no need of food, for God has decreed that I shall live fifteen years anyhow. No, he knew that these things were the means which God had ordained to sustain his life until the end. He knew that while he lived to eat, he must necessarily eat to live. Thus it is with the regenerated people of God; they "live not by bread alone, but by every word which proceedeth out of the mouth of the Lord." It is with them as with Jesus, it is their meat and drink to do the will of their Father, and when they do thus hunger and thirst for righteousness they shall be filled. And then, through the preaching, God tells them what they shall do. The child of God does not inquire, What shall I do at my own option? but only as God has worked in me to will and to do of his own good pleasure. Then the preacher, not at his own option, but as God also works in him, speaks as the Holy Ghost gives him utterance, and tells the inquirer that which he shall do. In thus being guided by the Spirit the preacher is a humble means in God's hand, and as such the preacher will not dare to speak of anything save what Christ has wrought by him, to make any one obedient by word or deed. We cannot, according to revealed truth, accept conditionalism, nor do away with God's established means. God has revealed to us a part of the way in which he uses means, as well as that it is the Spirit that quickens, and we should condemn every way and everything not found in the strait and narrow way. We are commanded to repent, believe and be baptized. These things with many others, pertain to life and godliness, and are given unto us by his divine power. These things we have done, yet it is by his divine power. It is not you that have done it, but the grace of God that was with you. Thus in the state of grace you have done his commandments, and your doing them is an evidence that you, by grace, could do them. Now, instead of telling the poor, trembling child that he cannot do God's commandments, it seems to me that we should say to him, My dear brother, your question, What shall I do? is indicative of the fact that the grace of God is with you, and therefore this grace will sustain you, and by it you are constrained to ask, What shall I do? and the same grace in me causes me to tell you, that by grace you shall repent and believe and be baptized.

Now this is the working of God in my brother, and in me also. And God does thus by grace add daily to his church such as shall be saved. I, thus being guided by God's unerring grace and by his Spirit, do take heed to myself and to the doctrine, which is ordered in all things and sure, and by grace I continue in them, and in so doing, still by grace, I both save myself and them that hear me. God has previously given to these, and to these only, a hearing ear, who are moved by his quickening power to hear.

I believe that I will close now. I trust that you who can do the subject justice, will write upon it, and admonish our brethren not to accept the appellation of "Can't Help Its," as being an appropriate name for us to bear, for while in our natures, or in ourselves, we can do nothing, ye we can and do obey that portion of God's commandments which he in wisdom has enjoined upon us as individuals to do. If I have here written anything that is profitable, do as you think best with it. When at school we used to make a straight mark on the floor with chalk, and then say no one can walk that straight mark, and when some one who was steady enough of nerve to walk it would succeed, others who could not thus walk would try to throw him off the mark, and would sometimes succeed. Now may God by Christ Jesus keep those who would push us off the truth from doing so, on either side.

I like brother Tharp's pamphlet, and think it very kind of him to charge only the postage, taking the cost of printing on himself. May the SIGNS prosper. I send Elder Womack's letter by his permission.

DAVID L. McNEES.

KIRKLAND, Tenn., April 11, 1899.

DAVID L. McNEES—DEAR BROTHER:—

Though you are a stranger to me in the flesh, I hope that we are not in the Spirit. I have just read an article from you, in the SIGNS OF THE TIMES, upon the subject of "What shall we do?" I wish to say to this, my dear brother, that such men as you and those of like precious faith, are very dear to me. This difference among those called Primitive Baptists is no surprise to me. When I united with them I found but few that were not prejudiced against the truth of predestination. Somehow they had been taught in the past that Elder Gilbert Beebe, of Middletown, N. Y., was a heretic upon this subject. I examined his writings, and found them to be the truth as it is in Jesus; God's truth, holy truth; truth that could not be overthrown by all the powers of earth and hell. I had been a Missionary Baptist for about fifteen years, and had preached all the truth that I saw. When it pleased the Lord to show me the truth, as I hope, I was overwhelmed at seeing my own weakness, and I felt that I had been lost to the truth all these years, and had been teaching for doctrine the commandments of men. I saw that God had hid these things from the wise and prudent, and had revealed them unto babes, and that he had done this because it seemed good in his sight. I felt myself to be a great sinner, unworthy of the least of all the blessings which God in mercy had bestowed upon me. I saw that the election had obtained it, and the rest were blinded. I saw also that God had mercy upon whom he would have mercy, and whom he would he hardened. I saw that he worked all things (not some of them, but all,) after the counsel of his own will. There is no warfare in God's revelation, and no contradiction, but all is yea and amen in Christ Jesus. God in his own time and way is going to sepa-



rate his people who see the truth, from those who do not see it. That will be a happy day for the church, for she is the only one of her mother. Before I united with the Primitive Baptists I saw the church, and with humility I say it, as the true church, and the only church set off from all other so called churches, and I saw her clear as the sun, fair as the moon, and terrible as an army with banners. I saw the church as safe and as distinct from all the doctrines of men, as the ark of Noah was distinct from the unbelief and sin of the antediluvian world. The church has a revelation of faith. She is saved by grace through faith, and that not of herself, it is the gift of God. It is of faith, that it might be by grace. She walks by faith, and not by sight.

I will close by saying that God is bringing to pass just what I saw would come to pass. I told a brother over ten years ago of the things of which I have spoken, and he will testify to the same.

I am very feeble to-day, and scarcely able to sit up. I have been afflicted with catarrh of the stomach for thirty years. I felt that I wanted to say these things to my brethren in the Lord, for if I know myself, I do love them very much.

I am glad to know that there is a church in Memphis which is contending earnestly for the faith which was once delivered to the saints. I was privileged last fall with being among the people of God in Bethel and Soldier Creek Associations, in western Kentucky, near Fulton, and Mayfield. Such love and fellowship I have never before seen; they all saw eye to eye, and spoke the same things. I was with Elder Bartley, of Indiana, about two weeks. I do not think that I could express on paper how much I do love this dear brother. His writings in the SIGNS are so rich and full of the mar-

row of the gospel. I saw many precious brethren. I do feel to thank God for raising up these brethren, and others of like precious faith. I indorse the SIGNS OF THE TIMES, and those who write for it. Dear brother, if I never see you, and others of like faith, in this world, I hope to meet you where the wicked cease from troubling, and the weary are at rest.

Yours in hope of a better life,

J. K. WOMACK.

SOUTHAMPTON, Pa., September 12, 1899.

DEAR EDITORS:—The lines inclosed express tender and touching thoughts that I think worthy of consideration, and I am inclined to share them with your readers. They were sent me by an invalid sister, Mrs. Nannie B. Edwards, whose cottage home nestles among "the old red hills of Georgia." Some articles from her pen have already appeared in your columns. Though not yet passed the meridian of life, she has for years been on a bed of languishing. In addition to physical suffering, she has tasted the waters of Marah, in sorrow, bereavement and adversity. She has also been permitted to eat of the bread of heaven, and drink from the fountain of life, to partake of the choice wine of that kingdom which is not of this world. "Through great tribulation" she has come into a place of broad rivers and streams, and the "peace that passeth all understanding." During these years of prostration it has been thought a number of times that she was passing beyond these fading scenes, her feet on the brink of the unseen river, while she, by faith, caught glimpses of that region of light where clouds never lower, and sickness and sorrow are unknown, into that blissful home where joy eternal reigns. Again, and again, has she been brought back, and spared to her



devoted husband and precious little daughter, and also to continue a blessing to the church. Although not able to meet in its solemn assemblies, her words of comfort to her kindred in Christ, and her messages to the saints scattered abroad, have been as "bread cast upon the waters," for responses have returned to her with consoling power and sweetness, from those who have never looked upon her face, or heard her voice. Some dear, afflicted ones there may be to whom her words have been as "apples of gold in pictures of silver," who are unable to respond only in the silent channels of the soul. How mysterious are these hidden avenues through which flows such heavenly fellowship from heart to heart, however great the distance, even to the farthest islands of the sea. This is the Lord's doing, and it is marvelous in our eyes. He it is who satisfieth the longing soul, and filleth the hungry soul with goodness.

At a very early age this dear, stricken sister experienced a hope in the Savior of sinners, who revealed himself to her as the "chiefest among ten thousand, and the One altogether lovely." When a mere child she was gathered into the fold of Christ. In speaking of this solemn, happy season she says, "While reading your letter, dear sister, my mind went back to the springtime of life, when flowers bloomed in rich profusion, and I gazed upon their beauties with delight. But like all things earthly, it was only the beauties of a fleeting show, for scarcely had my thirteenth birthday dawned, when I saw myself a lost sinner, and for four months the sharpest arrows of conviction penetrated my poor soul. But at a time unexpected, when I thought that death and eternal punishment my doom, my burden of guilt was removed, and

with hands uplifted, and in outward exclamations of praise to him who died for me, I arose, went to my dear father and mother, and told them how I felt. Never shall I forget the expressions of gratitude that fell from their precious lips, as they embraced me. It was at the close of a winter's day; the last rays of the setting sun had just disappeared, when the Sun of righteousness arose with healing in his wings. In about six months after this I united with the Lord's little flock, and have had a name among them over twenty-three years. But O, the darkness I have passed through since then! It was, as you say, darkness that could be felt, and like you I would rather suffer pain at any time, than to be shut out from the presence of him who is our life. While I have suffered inexpressible pain for nine long years, it seems that the darkness through which I have passed was heavier than my physical suffering. Wish I could see you, and tell you all the way the Lord has led me. None but God could ever have taught me the beautiful lessons I have learned during my illness. There has been a pride in my heart that revolted at adversity, but afflictions have leveled it in the dust. My poor heart often yearns for the welfare of my dear husband and child, and though we may never see any brighter days in this life, I hope that,

'Somewhere dim in the days to follow,  
And far away in the life to be,  
Passing sweet is a song of gladness,  
The spirit chant of the soul set free.'

This portion is from a letter received nearly two years ago. Every page from this dear sister, prostrated on her bed of pain, is rich with spiritual meaning, and manifesting close communion with that "Friend that sticketh closer than a brother." She writes in great weakness, and only with pencil.

At a later date she says, "In your letter to Vera you said you were thinking of a passage of Scripture for me: 'When he hath tried me I shall come forth as gold.' How I do long to know that such is being verified in my case. The crucible is indeed hot, through which I am passing, But is it possible that such as I shall come forth as gold? That beautiful passage was a comfort, and remained with me for several days.

Now I wish to tell you of a most delightful dream I had after reading your last letter. It was late in the afternoon when it reached me, and after reading it several times I slipped it under my pillow, to read again the next day before it was put away. That night I dreamed I was at the best meeting that I ever attended. The minister's discourse was on the resurrection. After the preaching the saints were so overpowered by the Holy Spirit that every heart seemed to be in a flame of heavenly love. While I stood drinking in the delightful scene, and rejoicing in thoughts of the glorious resurrection, I extended my hands and commenced singing, 'That happy day will soon appear,' and with the beautiful chorus, 'Sweet morning,' still resting upon my lips, I awoke greatly exhausted. I tried to tell it to my husband, but was so deeply affected I could hardly speak. The song is an old one, and I had not heard it sung for years, nor even thought of it. While it was only a dream, it seemed such a sweet reality that it was a great feast to my hungry soul.

I wish you could know how much I enjoy reading the SIGNS. Your brother's letter, 'In the clefts of the Rock,' was full of sweetness for me. I do not know when I have read anything more comforting. How I do love to read or listen to that which magnifies our blessed Savior."

In a more recent letter she writes: "For the last few months I have felt more forcibly the words of the apostle than ever before, that 'Though the outward man perish, the inner man is renewed day by day.' And while I deeply realize that I am nothing but a frail worm of the dust, still I feel a closer drawing to the blessed Savior, and a greater desire to know more of him every day of my life; and I sometimes think it was very little I knew of him before I was afflicted. But O, you do not know the long, long years of suffering it has taken to bring me into closer communion with him. For the past few days it has come to me with much assurance that, here we have no continuing city, but we seek one to come. How I do love to think of this city, where no sin can entrance gain, nor once intrude a single pain. In thinking of these things I do not wonder at the apostle saying, 'Our light afflictions,' and though they seem almost unbearable at times, yet they are not worthy to be compared to the glory that shall be revealed in us. Then, believing this, it is with patience we wait for it.

When you spoke in your letter of that poor and afflicted people who were chosen in the furnace of affliction, it was then that I was made to 'drink by the brook in the way,' and I longed to tell you more of our afflictions. I hope it is with me as you say, 'The Lord sometimes causes his glory to pass by, transforming a sick room into a palace of celestial joy.'"

I trust these fragments from the letters of one so long "shut in" by affliction, may give cheer and encouragement to others who are walking a weary way, always remembering, "They that sow in tears shall reap in joy."

In love to all our kindred in hope, un-  
worthily your sister,

BESSIE DURAND.

### WHY WAIT ?

Why should we wait till one is dead,  
Our love to show? We might have said  
So many things their heart to cheer,  
While they were living with us here.

Why should we wait their name to sing  
In eulogies? and then to bring  
The flowers sweet in rich perfume,  
To lay upon the silent tomb?

Why should we wait? 'tis too late then  
To praise their deeds by tongue or pen;  
For words of praise can never fall  
Upon the ear now deaf to all.

We should not wait sweet flowers to place  
Upon the form in death's embrace,  
For to that heart, oft filled with grief,  
Such tokens might have brought relief.

We should not wait their name to breathe  
In eulogies, but we should wreath  
The fairest garlands for their brow,  
While they are living with us now.

NANNIE B. EDWARDS.

SEPTEMBER, 1897.

### GOD IS LOVE.

WE wander about in the half lights  
and shadows of this life, with its few  
gleams of joy, and its long nights of  
shadow and sorrow, vainly trying to  
climb over the mountains of doubt and  
unbelief, until the Sun of righteousness  
arises above the mountain tops, then  
even these dark terrors, where the wild  
things roam, are clothed in glory, and we  
find that they are but curtains of mist  
which melt away when the light of his  
love warms the cold earth. At such  
times we get a foretaste of what it will  
be to see his face, and learn the wonder-  
ful force of the words, "God is love."  
We understand so little of it all now.  
For instance, one takes a stand upon  
some one point of doctrine, and a church  
is divided; then in his bigotry, he thinks  
that unless he throws into this breach all

his brains and strong arguments, the  
Lord's people will be scattered. Remem-  
ber it is his stand that has caused the  
breach in the first place, and in the next  
place his strong arguments and brains  
only widen the breach. But love moves  
the lively stones, and cements them to-  
gether in such a way that we see the  
temple of the Lord a fit house of worship,  
in which we hear continually that God is  
love, and that he has appointed salvation  
for walls and bulwarks. When we first  
fight the good fight of faith, the weapons  
of our warfare, our armor, our strength  
and life, is love, and he alone triumphs  
who is found fighting under the banner  
of love. It may be that some have left  
the ranks, and are vainly trying to fight  
the fight of faith with carnal weapons.  
Remember what Christ said to Peter,  
when with the sword he cut off the ear of  
the servant of the high priest. He who  
fights without love in his heart does  
nothing for the cause of his master, un-  
less his master be the devil. Also, he  
who does feel this love in his heart will  
manifest it in his walk and conversation.  
The greatest and strongest power on  
earth is love, and one who speaks in love,  
or acts because of love in his heart,  
wields a power greater than the sceptre  
of a king, yet often does not know his  
power and influence for good. A word  
or deed of love, like a pebble dropped  
in the ocean, sends its waves of im-  
pulse and power to the most distant  
lands, because it is of God. Satan is  
powerless before this love, and a kind  
word will often disarm his servants.  
Even when the Lord's people take up  
carnal weapons, the best way to disarm  
them is with words and deeds of love.  
It can but make us sad to see one serving  
the devil, who once, as we believe, served  
the Lord, but he who created the wicked

for the day of evil, and who turned one over to Satan that he might learn not to blaspheme, and another that he might be sifted as wheat, can and does make all things work together for good to them that love God. In the furnace even the blows of the devil wield the people of God together in the most perfect way, for God makes the wrath of man to praise him. It is in the furnace of affliction that the gold is tried, and though we may find but little gold, and much dross, yet it is pure gold that we want, and the dross amounts to nothing. There is a true color, a brilliancy, a beauty, about one who has been tried in the furnace, which would not have been seen had he not passed through the furnace. God has decreed that his faithful servants shall be manifested to his loved ones. So the furnace is heated, one seven times hotter than it is wont to be heated, and we find that servant in the midst, and we rejoice that one is found worthy to suffer, and is given strength to pass through all trials by the power of this God of love. Do not think that you pass through these trials so willingly because of your love to him. It is because of his love for you that you are given this great blessing in your own heart, this rich treasure is in an earthen vessel, this love to God, truth, and to your fellow man. This love being in exercise, you are using the power which God has graciously given you, hence the triumph over your foes without and within. The next best thing to the love of God to us, is our love to him, and to his people, and this will give you more real comfort than the love of his people for you, for this might exist without your knowledge. I know of no greater blessing than for the love which we feel for his people to well up in our hearts, except the love of God which produces it.

It is only when love is manifest in the heart that we can truly say that God is love. When it dwells in the heart we are ruled by him, and the beasts of darkness which prevail by night are quiet, for he is in his holy mountain. When this love is not in the heart, we are not ruled by him, except in the sense that all things are ruled by him, and we are not fit to rule. In that case all things will truly continue to work together for good to them who love God, but it will not seem so to you. On the contrary you will think that you are in much trouble because of the wrong doing of others. Yet if you are of his, all will work together for good to you.

Jonah in one sense, was not ruled by him when he turned aside from what God commanded, but in the true sense he was doing God's purpose, because it was only from the deep that he could most feelingly say that salvation is of the Lord. It was a most perfect way of teaching him the power of God. Disobedient children must be chastized, and we need not look for peace, contentment, or the answer of a good conscience toward God while we live knowingly and willfully in disobedience, for every transgression must receive a just recompense of reward. Why? Because transgressions lead us in the road of destruction, and God, because of his great love, brings us back. Thus we are made to cry, "Turn us and we shall be turned." Then we can say, "Before I was afflicted I went astray."

The son who has wandered long on the mountains of sin and doubt, can appreciate his father's fireside, and will be glad to meet with his brethren and friends. On the other hand, can we say feelingly that God is love, or that we love him, when we do not care enough for the

NEWCASTLE, Ky., August 16, 1899.

household of faith to meet with his people? Can we say, I know I have passed from death unto life, because I love the brethren, when we let worldly things keep us from the place where prayer is wont to be made? We may rest assured that trouble and chastisement will surely be our lot if we continue to run after the flesh. I am glad all is fixed by him; his rod and his staff comfort me.

The servant of God who can truly say that God is love, is one in whom love rules, one who manifests that love in all his ways, in words and deeds, and in love of the truth. This will make him turn his back upon the comforts and allurements of the world. The carnal mind, worldly pleasure, worldly friends, natural talents and vain ambition, all say, "Come to us, love us, strive for us, and your lot will be one of comfort and ease," but the love of God, and to his people, which is planted in the heart, keeps pressing forward for the prize of our high calling of God. Thus it is that we can sometimes say in the midst of the sorest afflictions and trials, let every kind of affliction come, neglect of friends, loss of worldly wealth, loss of dear friends by death, and the carelessness of his children even, only let this love be continually in my heart, and I can still say from the depths of affliction, "Salvation is of the Lord." Then we can say that strength is given us as our days demand, and we hear the loving voice say, "Let not your heart be troubled, neither let it be afraid, ye believe in God, believe also in me." With these words of my loving Savior in my heart, I can say with feeling, and knowledge, and truth, that which all things in earth and heaven proclaim, "God is love."

Yours in love,

DUDLEY G. JOHNSON.

LAWRENCEBURG, Ky., August, 1899.

DEAR BRETHREN EDITORS, AND READERS OF THE SIGNS:—I sometimes feel like adding my mite to the already full and complete pages of our paper, but one look at myself banishes the thought. It seems to me of late that its columns have been more than full, and I have often been filled as I have read page after page of precious, God-honoring truth. In this day of darkness there is to me at least, and I believe also to others, a deeper sense of sacredness in, and reverence for, the foundation and certainty upon which every gospel truth and promise is based. While on the other hand there seems to be a disposition upon the part of some of our brethren to so pervert the Scriptures, or to expound them in such a way as to lessen the difference between the church, the election of grace, and the modern religionists of the day. There are to me new theories or doctrines being advocated as principles of faith, as held by Old School Baptists, that I cannot think is a Bible truth, which has been reserved to be made known just now, in this nineteenth century. There is something about it that does not seem to me to be in accord with an experience of grace, if indeed I have such. It also seems to me contrary to the faith of the apostles. Forty years ago, the third Saturday in September, I went tremblingly to the old Lewis Creek church, Shelby Co., Ind., which has long since dissolved, and was received. Since then I have made many resolutions, but never to my knowledge have I kept one. So with Paul I must say, My desires are unto good, but how to perform that which is good I have not found. For more than thirty-five years I have been trying to preach Jesus and the riches of his grace, as the only salvation from death under the law, and from

temptation from sin, death and the grave. Have I been mistaken? Is it all a delusion? No! The apostle comes forward with unmistakable testimony, "Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us."—2 Cor. i. 10. Paul also says in the ninth verse, "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead." And in verse eleven he says, "Ye also helping together by prayer for us." This certainly is right. And every humble, God-fearing believer knows that of himself he cannot pray; therefore the Lord must teach us how to pray. Hence Paul says, "Not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." The question which arises in the minds of many precious brethren is, If it be all of grace, why rebuke, exhort and admonish? The Lord hath commanded it, and grace teaches it. But one important truth is often lost sight of, and this is that the Spirit takes of the things of Jesus and shows them unto us. We preach the gospel. The Lord prepares us often in a mysterious way to do this; he also prepares the heart to receive it, and he must apply it. I certainly believe it is right in a gospel sense, and in gospel order, to encourage the dear child, the believer to come, or rather to go among his friends. But who can touch the heart? We can say, Why tarriest thou? but who can apply it to the heart, save Jesus? I do not believe the most favored servant can reach the heart at will, that is on all occasions, and at all times, as he would. I will here relate an incident, as it seems to the point: I was serving a church; it was in a low state, yet it was in peace. I desired her pros-

perity, and the extending of her borders; I tried to pray for this, but there was no Spirit, no unction, no sweet balm in the prayer; often there were no words expressive of the desire. For nearly four years I went on in this way, cold and formal. Finally there came a time when I think I felt the unction in prayer, and with it a sweet assurance that the Lord was about to gather some of his dear ones into the fold. I could pray fervently that it might be done, and that in such a way that it should not bear the imprint of my sinful hands; I desired that no flesh should glory in his presence. In a few months several were gladly received, and it was said by saint and sinner it was surely of the Lord. The Lord's time to favor Zion had come.

Now, my dear brethren, we need not fear being too trustful in the Lord, he will maintain his cause, he will give you the kingdom. Preach the old time doctrine of grace, from first to last; I have need of it every moment, and believe in the time manifestation of it.

I have not written what I intended when I sat down to write. In reading Elder Durand's article upon, "The Savior gave thanks," I was much comforted, edified and encouraged. I had been troubled about that, and did not know that any one was like me, or felt as I did. I took up my pen to write some reflections upon that subject. I submit what I have written to the editors. If it should be of comfort to some of the dear ones of the fold, it will be all of grace. I would commend you to God and the word of his grace.

With much love in the Lord, and best wishes to all the household of faith, I am the least of all,

P. W. SAWIN.

JAMESTOWN, Ohio, August 7, 1899.

DEAR BROTHER BEEBE:—Inclosed is a sketch of my dear son's experience, whom I believe has been taught by the Lord, which by your permission I would like to have published in the SIGNS, as it is the special request of the grandmother Hatch spoken of in the letter, who is also a dear mother in Israel. I have been a reader of the SIGNS almost from its first publication, and still enjoy reading them.

MARY R. STEPHENS.

NORTH STAR, Ohio, Nov. 27, 1898.

DEAR MOTHER:—You wrote to me last fall, and asked me to write you a sketch of my experience. I did not do so then, and have thought sometimes that I should have done it. It is now in my mind to give you a little sketch of the way in which I have been led. I do not know that I can remember the time that I did not, at times, think upon religion, but I do remember that I once looked at it differently from the way I now see it. As you know, when I was young I once went to Carmel, to protracted meetings, and thought the way was as I heard it preached there, and I thought that I would be religious, as they called it, but as I grew up, instead of that, I was a wild boy. Still I thought I could do as I had before thought I could. Sometimes when I was at some of the meetings, I would feel that I ought to be better, but it seemed as though something would say, Keep away from that altar. I did think that if I should go I would be a worker, as they said, but that is the way the carnal mind looks at it. "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." When, as I

hope, I began to see things differently, I not only saw that the way was different, but I also saw myself a sinner, and there was nothing I could do to help myself. When I had a chance, and no one would see me, I would read the Bible, but I never found anything there which showed me that I could work my way to heaven. It does tell of a better way. Christ's own word is, "I came down from heaven, not to do mine own will, but the will of him that sent me, and this is the will of the Father which sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." On the cross he cried out, "It is finished." So there is nothing left for man to do in this matter. At times when I would go and hear some Old Baptist preach, I would enjoy it, but I felt as though I did not want any one to see me there. When I read the book of Ruth, I felt toward the Old School Baptists as Ruth said she did toward her mother-in-law, "Entreat me not to leave thee, nor to return from following after thee," but still it seemed that I was in darkness, and bowed down with a heavy load. One day when I was in the field planting corn, this came to my mind, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." It seemed as though I could see how safe his people were, and I thought, If I could know that I was one of them, when it seemed as if there was a voice from the Lord, "Thou art one of mine." I cannot describe the light and joy I saw there. I felt as though I would like to talk to some Old School Baptist, but somehow I did not



want to tell you or father. I wished that grandma Hatch would come, but when she would come I could not tell her what I wanted to. I would sit and listen to you and her until I would get so full I would feel as though you could see it in my face, and I would get up and go out of the house. Sometimes when I would go to the meetings, and an opportunity was given for any one who wished to join the church, I would feel as though I could not stay away, but yet could not say one word. So I moved to this County, and at the time of the accident to my team, it seemed to me that it was to show me that I ought to do my duty in being baptized, for it seemed to me that I heard a voice from the Lord saying, "Go back to that little church, and tell them what you know." One quotation from the prophet Jeremiah seems to cover the whole ground. "It is of the Lord's mercies that we are not consumed." I did go down with the intention of telling the church how, as I hope, I had been exercised, but when I got there I did not do so, and came back with my burden heavier than before. So I began to go over to Providence church, and it seemed as though I could not get away from the burden until I was baptized, yet I put it off until I could not stand it any longer. When I look back and see how, as I hope, I have been led along, these words seem to fit me, "It is not in man that walketh to direct his steps." While I have some bright seasons, I have also some dark ones; yet were it not for the dark seasons, I should not appreciate the light ones.

I cannot find words to express what I desire without being tedious.

L. E. STEPHENS.

## CIRCULAR LETTERS.

*The Licking Association of Primitive Baptists, in session with the church at Bald Eagle, Mt. Sterling, Ky., Friday, Saturday and Sunday, September 8th, 9th and 10th, 1899, to the churches of which she is composed, sends greeting in the Lord.*

DEAR BRETHREN:—Time in its noiseless, tireless flight, has brought us to this moment, to the close of another associate year, which with all its events has rolled into eternity.

Eighty-seven such years have passed since this Association had its first session. Think of it, dear brethren, almost a century ago. It is a long way back to look, and the conditions of things are wonderfully changed. Then they came on horseback, over rough roads, through thinly settled neighborhoods, long distances to these meetings. Now we come in a whirl with lightning speed, almost eliminating distance.

Their faith was truly wonderful, and at times we thoughtlessly feel we need less, and of a newer kind, but really we must be exercised by the same kind, and if possible, greater in degree and of the same wonderful character, to sustain us in this electrical world of to-day.

It is indeed something wonderful to see such meetings as ours, holding up Jesus, talking of the riches of his goodness and forbearance and long-suffering, which leadeth unto repentance. Where in the land do you find such? Speaking in psalms and hymns and spiritual songs, singing and making melody in the heart to the Lord. "Giving thanks always for all things unto God and the Father in the name of the Lord Jesus Christ."

Then indeed must our faith be strong, and of a wonderful kind, for through all these decades the churches in their sepa-



rate organizations have sent up their letters through their brethren, telling to this body, doubtless, as you have heard to-day, of their trials and afflictions, their joys and sorrows, their comforts and their hopes. Now, as then, our hope is in "thee, O God;" their cry, our cry, is hear us, O God, attend unto our prayer. They knew, we know, that "all men shall fear, and shall declare the work of God, and shall wisely consider of his doing." "The righteous shall be glad in the Lord, and shall trust in him, and all the upright in heart shall glory."

The association in its delegated authority has been answering back to the churches, telling them on what solid foundation we rest, not merely in a form of words, but as we trust and believe, in brotherly love, which is of God, and not of man. Now, as then, desiring and hoping that God who is the author of all good, and the only source of light and life, may be one in our midst, guiding and controlling us, that all we do or say may be in accordance with the divine inspiration of God, by which the Scriptures are given, and with which the experience of all the children of God are in accord. We must confess we can only speak, write or think the truth as it is in Jesus, except God be with us. Continuously we need the Holy Spirit to teach us what we are, to teach us more and more of Jesus, for without him all we do and say is vanity, and less than nothing. It is in this way, they that fear the Lord speak to one another; in this way they think upon his name; in this way they dwell in the unity of the Spirit, and the bond of peace, for he is our peace. It is by the blood of Christ we are made nigh. "For as the sufferings of Christ abound in us, so our consolations aboundeth by Christ." This dwelling in unity, this communion

of the spirit, is a profound mystery, not known by secret knocks and hidden sounds of voices, or written words from unseen hands, traced on paper from our fathers and mothers, brothers and sisters, or friends. No! no! It is by a deeper mystery; it is concerning Christ and his church: it is in Christ by our faith given us by God: we dwell together, we commune together. In this way we were with our fathers in their association, and they are with us to-day in ours; we as old as they, they as young as we. Thus have we unction from the Holy One, and know all things, know the Spirit of God, know that Christ is come in the flesh, and is of God, not come eighteen hundred years ago, now come in the hearts of his believing children, Christ in them the hope of glory. God in him and he in God, too much for human reason and sight, and beyond utterance. Yet we believe it. Strengthen our faith, O God; then let Christ be magnified in our bodies, whether it be life or by death, so have our fathers, so have all the saints. How little of our time are we in this state. Look at Peter, John and James, in Christ's transfiguration in the presence of Moses and Elias, how quickly even amidst this transcendent glory were they ready to build tabernacles for the flesh. May we as they be overshadowed by a cloud, and may we hear the voice saying, "This is my beloved Son, hear him." This was not after the flesh, nor shall we know him after the flesh.

Now mainly we have been talking of the fixed and eternal existence of things, the church in the absolute sense, the hidden body of the Redeemer, but in the sense of our manifest existence, organized according to gospel rule, and continuing steadfastly in the apostle's doctrine and fellowship, and in breaking of

bread and in prayers, we are by divine authority a church, and often spoken of as churches, and are in this sense the manifestation of God's children in the flesh, hence "The Lord added to the church daily such as should be saved." Now in this sense we need some conveniences and comforts for our mortal bodies, we need houses for worship, and pastors, and we have our poor, and in this way some needed weight falls upon the churches. It ought to be given by the entire membership of the churches, from the mite to what we in our weakness call the liberal gift, that none may feel burdened, and that it may be said, "Ye have done well." We must not hide behind, "the Lord will provide," nor the weaker thought of doing as Arminians, that we will not do what is plainly taught us in the Scriptures as what is right to be done. Not that we by our liberality want to make "idle persons" of our pastors, or foster in their families idle waiting to the hurt of making good neighbors and useful citizens, but would have them humble and appreciative of the love that prompts the churches, and Paul like, be willing tent-makers, that thereby we may feel that they do not desire to be chargeable, and of our poor let us be considerate, and in love be mindful of their needs; this we know is plainly taught. We merely make these suggestive admonitions. "Let all things be done decently and in order." Prayerfully consider it, and may the Lord add his blessing.

During the past year this Association has lost one of its most useful and active members, liberal-spirited, spiritual-minded, Christlike, dying in the triumphs of that faith that long had sustained him, entering into that rest that remaineth for the people of God, for him to live was Christ, to die was gain. Now how few

among us to-day who ever knew any that were in the organization of this Association. Some of us here in the afternoon of life, some in midday, some in the morning, and we know not who among us may be called away before our next meeting, or what great sorrow may sweep on rushing and overpowering, except for the loving presence of Jesus to comfort and sustain, making us know that we are under his care and keeping.

We now bid you farewell. May we join in our united testimony, and in our personal experience, in the psalmist's words in his song about our loving God and Father, who "maketh the outgoings of the morning and evening to rejoice." God be thanked.

SMITH HAWKINS, Mod.

J. T. McCOUN, Clerk.

T. J. RATLIFF, Assistant Clerk.

*The Old School Baptist Conference of Maine, assembled with the Old School Baptist Church in North Berwick, Maine, to the associations with whom she corresponds.*

BELOVED IN THE LORD:—Being gathered in our annual assembly, we send you christian salutation. May grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. It is our consolation to know that Christ, the Head of the church, is our inexhaustible storehouse from whom we derive all that is needful for time and eternity. God's riches in glory, is the inheritance of the elect, and our beloved Redeemer is the channel through whom they flow unto his people. It pleased the Father that in Christ should all fullness dwell, and how blessed are we that we are made partakers of his fullness. Our life and salvation, our righteousness and strength, all the sweet mercy and forgiveness of sins that we taste so freely, is found in

Jesus. He "of God is made unto us wisdom, and righteousness, and sanctification, and redemption." In him are hid all the treasures of wisdom and knowledge. The riches of Christ are so unsearchable we shall not want. The church of God which he hath purchased with his own blood finds in her Almighty and glorious Redeemer that he is not something unto her, but Christ is all, and in all. We are nothing, but Christ our Head and Husband is everything.

"A fullness resides in Jesus our Head,  
And ever abides to answer our need.  
The Father's good pleasure has laid up in store  
A plentiful treasure to give to the poor.

Whate'er be our wants, we need not to fear,  
Our numerous complaints his mercy will hear;  
His fullness shall yield us abundant supplies,  
His power shall shield us when dangers arise."

The consideration, beloved brethren, of the fullness of Christ, and of our relations to him, affords us sweet encouragement. The world, the flesh and the devil, are arrayed against us, but in our glorious Head we have every provision supplied for the conflict, and with our hearts confiding in his righteousness and blood, our battle song shall be, "We shall be more than conquerors through him that loved us."

As members of the body of Christ let us hold fast the precious truth that as he is, so are we in this word. (1 John iv. 17.) We cannot see too clearly the eternal standing of the church in the Son of God, her glorious, living and ascended Head. "Once in him, in him forever." Thus the eternal covenant stands. We cannot hold fast too tenaciously that the church, in oneness with her Beloved, is predestinated to immortal glory; all is eternally secured in the good pleasure of the everlasting God. But the pathway to the predestined inheritance, and the eternal bliss of God's elect, is strewn with conflicts and tears, wrestlings and fight-

ings. Yes, tribulations more or less we must and shall endure, and in all these things is the life of our spirit, but the grace of our Lord is exceeding abundant toward us with faith and love which is in Christ Jesus. Thus

"We to the end shall endure,  
As sure as the earnest is given;  
More happy, but not more secure,  
The glorified spirits in heaven."

May the Lord increase our faith, even that faith which seeketh for and feedeth upon the precious promises which like manna are scattered throughout the Scriptures. "That thou givest them, they gather: thou openest thine hand, they are filled with good." But whence is this faith that embraces and feeds upon the truth? It is the gift of God, our faith is of the operation of God. This in our times of pressing need we learn, with our natural eyes we may read the precious promises exactly suited to our distresses, but we have not the strength to embrace them, to repose upon them, to draw nourishment from them. God is our life, and therefore the life of our faith and love and every grace. The blessedness and power of the things of Christ felt in the soul, is not of us, as saith the apostle. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

May the Lord who hath called us unto his eternal glory by Christ Jesus, fulfill in us all the good pleasure of his goodness, and the work of faith power. Amen.

We desire, dear brethren, a continuance of your correspondence, and hope to see your messengers with us at our next yearly conference, which we have appointed to be held, the Lord willing, on Friday, Saturday and Sunday, before the first Monday in September, 1900.

FRED. W. KEENE, Moderator.  
JOSEPH F. HALL, Clerk.

*The Maine Old School Baptist Association, in session with the Whitefield Old School Baptist Church, Sept. 8th, 9th and 10th, 1899, to the churches of which she is composed, and the associations and meetings with whom she corresponds, Greeting.*

DEAR BRETHREN:—It is with pleasure we are again in the purpose of God assembled in our annual session, for our mutual comfort and edification in Zion. It is a long established custom in our annual letter of love and fellowship to you, to call your attention to some particular portion of Scripture, as a basis of our communication.

At this time we desire, the Lord enabling us, to write of some things contained in the thirteenth chapter of Paul's first epistle to the Corinthians, and especially the twelfth verse, which reads as follows: "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."

In the former part of the chapter the inspired penman has plainly shown that if the professed follower of Christ has all the graces of the christian, and yet hath not charity, or the love of God combined with them, he becomes as "sounding brass and tinkling cymbal." The church of God is sometimes called upon to pass through severe trials, which are for a trial of the faith of the professed followers of Christ, to see whether it consists in word and tongue, or in deed and truth. When such times of trial and distress come upon the church, be the cause what it may, a test is made of the charity of the individual members of that church, and if the charity is the effect of living faith, a manifestation of it will be made by freely forgiving one another, "Even as God for Christ's sake hath forgiven us;" "Bearing each other's burdens, and so

fulfilling the law of Christ." "For living faith works by love, purifies the heart and overcomes the world." "Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."

"For now we see through a glass darkly." In the time of the apostle, we are told that the glasses or mirrors were in some cases made of polished steel. The reflection must at best be very dim and imperfect in this kind of a mirror, and the apostle forcibly illustrates the imperfect light in which christians view their own hearts and their obligations to each other, also their liability to misjudge each other's motives, and of God's mysterious and wonderful dealings with them. And thus throughout the sojourn of the people of God here on earth they "see but in part, and know but in part." There are times when they are permitted to sit together in heavenly places in Christ Jesus, and for a time to forget their natural surroundings, under the glorious manifestations of the Holy Spirit.

"But then face to face." When the saints are free from this house of clay, they will be brought into the presence of him whom they adore, and there their trials and troubles all cease. Sin and Satan will never more annoy them, but an eternity of bliss will be their portion.

It is the prevailing idea in the religious world, that we shall know our friends there as we know them here. It is, how-

ever, without scriptural authority. The relation of the saints here has nothing to do with their natural ties. The one is fed by spiritual or heavenly food, the other by natural or fleshly food. They are as widely separated as the east from the west. In seasons of enjoyment in each other's presence, the saints see in each other faintly the image of their Redeemer, and in that sense know each other as brethren of one family, heirs to one inheritance.

"Now I know in part." The apostle seems to be setting forth in this clause the imperfect knowledge that christians have here of the joys of the world to come. It does not mean that he, Paul or others, knew only part of the glorious plan of salvation and redemption, neither does it mean as the religious world would have it, that the Methodists know part of it, the Baptists part, and so on, and one is as likely to be right as another. As to the plan of salvation, as made manifest through the life, death and resurrection of Christ, and what was accomplished by that, Paul says in his letter to the Galatians, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." "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."

"But then shall I know even as also I am known." Our finite minds cannot comprehend what it will be like when we awake in the glorious likeness of our Redeemer, but we know that when we do awake in that likeness, we shall be satis-

fied, "for we shall see him as he is." Then will faith be changed to sight, and prayer to praise.

Through the goodness and mercy of our God, we have been permitted to meet again in an associate capacity. The churches composing this association were well represented, and they all brought a good report, and we believe that they are established in the truth. Your messengers have come to us in the fullness of the glorious gospel of Christ, and their preaching has all been of a kind, viz: Jesus Christ, and him crucified, as the only way of life and salvation for his people, and we feel that it is good for us to be here.

We desire a continuance of your correspondence. Our next meeting is appointed to be held with the church at South Gardiner, Maine, to commence on Friday before the second Monday in September, 1900, when and where we hope to receive your messengers and tokens of love, again.

Z. M. BEAL, Moderator.

J. H. LOWELL, Clerk.

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## EDITORIAL NOTICES.

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### AN IMPARTIAL INVESTIGATION OF

#### FREE WILL AND FREE MORAL AGENCY,

A pamphlet by Elder W. N. Tharp, of Liberty, Ind., a copy of which we have had the privilege of reading, is certainly a most able and conclusive refutation of the doctrine of Free Will and Free Moral Agency, which of late has been advocated by some of the periodicals claiming to be published in the interest of the Primitive Baptists. We advise our readers to send for it.

Single copy, one cent; twelve copies, ten cents. Send one or two cent stamps.

Address,

ELDER W. N. THARP.

LIBERTY, Ind.

**EDITORIAL.**

MIDDLETOWN, N. Y., OCTOBER 15, 1899.

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.*

**EIGHT QUESTIONS AND ANSWERS.**

A DEAR brother in the ministry has written, proposing several questions for consideration, and asking an editorial reply. Doubtless he himself could present these things far more clearly and acceptably than we can, nevertheless we feel willing to comply with the request, both because the questions are timely, and because there is no manner of doubt in our mind concerning them.

First, Does God reward his servants for obedience to him? We have no hesitancy in replying, not in any sense which would imply indebtedness. Whatever rewards the servants of God receive are rewards of grace, and not of debt. The Savior himself clearly teaches this when he says to his disciples, So likewise ye, after that ye have done all, count yourselves unprofitable servants. Say we have done only what was our duty to do. Our God sometimes calls his servants faithful, but never profitable. If they ever are obedient it is a mercy from God to them, and instead of calling for a reward from him, it calls for praise and thanksgiving from them to him. An entire ignorance of the relation of creatures to their Creator is manifested when men can think that they can by any work of

obedience put God under obligations to them, so that some blessings may come to them as their due. So far as this view is accepted, it destroys all thankfulness, and serves to exalt the creature, and to put ourselves on a level with our Creator. The reward of a good tree is that it bears good fruit, and is praised as a good tree; yet it did not make itself good, neither does it create its own fruit. We must say of it, It praises its Creator, and him alone. In wisdom did God make it what it is. In like manner when there is any good fruit in our hearts and lives, we ought to praise not ourselves, but the author and giver of this better life which produces this better fruit.

There is a reward in obedience which is very precious to the believer, but the believer must not make the reward the motive of his obedience. If he does, he will miss not only the reward, but also he will not be really obedient. The true obedience is in the heart, and the motive counts in the sight of God for more than the act, and he who makes the reward his motive, is not really serving God, but himself. God's people do find a reward in obedience, and they do find stripes and sorrow in their disobedience. There is a vast difference in the two little words *for*, and *in*. A studious child who loves his work at school, finds a great pleasure or reward in the sense of acquiring knowledge, and does not need that the teacher should hold out prizes to stir him up to all diligence in his work. So he who truly loves the Lord will so love his service that he will not need the promise of some future reward, either in this life or the life to come, to stir him up to walk in all the ways of the Lord. When such an one fails to thus walk, he grieves, not because he has missed some reward in the future, but because he has missed the

obedience itself, which is his one great desire. The service of the people of God, and that which his Spirit produces in the heart, and that which is pleasing in his sight, is the service of love, and not that of a selfish desire to escape punishment or reap a reward. God's people have been called unto liberty. They have received not the spirit of bondage, but the spirit of adoption. They are called to higher and holier service than that of legal bondage. Their service is its own reward; their service is the product of grace, and the reward is therefore of grace. Not *for*, but *in*, keeping the commandments there is great reward. There is a reward *in* obedience, but not *for* it. And since the reward is in the service, it is not of debt, but of grace.

Second, Does conditional service bring spiritual rewards? This question is practically answered in replying to the former one. Spiritual blessings do not come as the payment for what we do. Under the old covenant there was a system of rewards and punishments meted out to the obedient and the disobedient, but those rewards were not of a spiritual nature. In obedience the people were to be blessed in basket and store. In disobedience temporal judgments fell upon them. No spiritual blessing came to them as the result of obedience, that is, in the sense of a reward for so doing, and even the temporal blessings failed because they were not obedient. By these dealings of God with his people then, he taught the folly of looking to our obedience for any blessing. The people failed all the time. The law could not confer blessings upon them, because it was weak through the flesh. Even when they did obey for a time in some imperfect manner, and outwardly, no spiritual blessing was promised or conferred. God would show thus,

that he must bless us with all spiritual blessings in Christ, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the foundation of the world, and according as we were chosen in him, that we should be holy and without blame before him in love. Spiritual blessings must come to us as a gift, if we receive them at all. They come to us through the obedience of Christ for us, and not through our obedience to him. Conditional service is legal service; spiritual blessings are gospel blessings. The law required all, and gave nothing. The gospel shows us that all is furnished, even the good works of the believer, and only that is required which is given first. The law furnished no good works, but only required them, while the gospel furnishes all things. It is sure that we should receive no spiritual blessings if they depended upon conditions given for our compliance. Christ has fulfilled all the conditions of them, and having ascended on high, he has received all spiritual blessings for men. And of his fullness have all we received, and grace for grace. Our obedience is from him, and our disobedience is from the flesh. The warfare is between self and the spirit. Out of self proceeds no good thing. All good things come from the spirit of goodness and grace. The promises of the gospel are all yea and amen to the glory of God by us. None of them are yea and nay.

Third, Are hearing, receiving and obeying the means or the steps by which believers come into Christ? Rather, we should reply, being in Christ is the means by which we come to hear, receive and obey. It is more in accordance with the whole tenor of the gospel to say the latter thing, than the former. We would not



be understood as underestimating the obligation of the believer to hear the word of God, and receive it and obey it. But to come into Christ requires the possession of a life that is divine, which can only come from God. Through a careful walk believers come into the joy of this salvation. David did not pray, restore unto me this salvation, but restore the joy of it. Even the joy of this salvation which he had lost by his carnal, evil conduct, he did not expect to regain by future obedience, but he confessed his sin, and prayed for mercy. It was in his view, from the free mercy of God that he should once more obtain this joy. The salvation itself was of God, and he had not lost it by his transgression, but only the joy of it. As we, being in Christ first, walk with Christ, we shall come to know more and more of him, and to know him is joy and blessedness itself. The Lord puts us in the way, and in following in this way we always come to him who is both the beginning and the end of it. It is a continued growing out of self, and into Christ. The same life which produces hearing, receiving and obeying, leads direct to Christ who is the life itself. It is a growing up in Christ, and not into Christ, as though one was outside of him, and by obedience came into him, but it is a growing up in Christ as the whole ground and support of this life, and who is also the bread which nourishes all spiritual desires, and all spiritual obedience. The unregenerate do not come into Christ by hearing, &c. They cannot hear until they are in Christ by possessing his life. The regenerate do not come into Christ by hearing and obedience, seeing, as said before, they are already in Christ before these fruits can appear. The root produces the fruit, and not the fruit the root.

Fourth, Are all the rewards given to believers, of grace and not of debt? Most emphatically they are. That man who says the contrary is not an Old School Baptist in reality, no matter what his name may be. One text of the Scripture settles this matter once for all. "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."—Romans iv. 4. This is our daily righteousness, and our daily experience. Believers have no rewards of debt to boast of; all with them is of grace. That peace of conscience which they have, is first wrought in them by the Spirit, which shows them the things of Christ. Christ's righteousness it is which always brings to them peace of conscience. Their own obedience never can bring this peace, because they all the time see its weakness and imperfectness. In vain we seek for peace with God by methods of our own. While it is true in the fullest sense of the word that living after the flesh brings death, and living after the Spirit brings with it peace of mind and joy in the Lord, yet still this peace and joy are not rewards of debt, but like the spiritual life itself, they are gifts of grace. We must bring everything back to the work of grace through faith. We must not think that God is in our debt in any sense of the word at any time. It is a wonder to the believer that he ever is the recipient of any blessing from the Lord. Every act of obedience, and every joy resulting therefrom, but puts him under greater obligations to utter the praises of grace. It is faith which works in him by love.

Fifth, Did Paul preach the gospel willingly or of necessity? Paul most certainly did not preach the gospel of his



own will, but rather of his own will persecuted it. Speaking of himself as a believer and a minister of the gospel he said, "By the grace of God I am what I am." Whatever willingness he felt to go forth preaching the word, it was a willingness wrought in him by grace divine. The necessity which Paul felt in preaching was such as constrained his will first of all. It was with him as was said hundreds of years before, "Thy people shall be willing in the day of thy power." Paul could at the end of his life say, "I am ready to be offered," but he said it because the Lord had made him ready, or willing. He said, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." This he could not say by any device or choice of the flesh, but the grace of God which was sufficient for him, enabled and constrained him to say it. So Paul could say, "that he was willing to preach the gospel to others also," not because he was that way inclined in the flesh, but because he was possessed of the grace which could make him willing to spend and be spent in his Master's service. Neither the willingness nor the necessity which Paul felt in preaching was of the flesh, or of himself, and therefore it was to the praise of grace divine. Grace constrained him to preach because he had felt its power in his own case. Paul was not a volunteer in the ministry, but he was called of God, who set him apart to this work. God who had called him did prepare him and make him ready and glad to spend his life in this service. Therefore we do not hear Paul taking any credit to himself for preaching and laboring more abundantly than all the other apostles, but he says, "Yet not I, but the grace of God which was with me." This sums the matter all up. Paul preached

the gospel both willingly and of necessity, but neither was of the flesh, but by grace.

Sixth, Is it true under the gospel, as it was under the law, that the man who does these things shall live by them, or in them? Just the opposite is the case. Under the law, where all was failure on man's part, it was so said, but under the gospel it is live and do, instead of do and live. If Israel could have kept the law, then would they have lived in so doing, in a temporal sense, and in a temporal sense only, but Israel which strove after the law of righteousness, did not attain to the law of righteousness; only the election obtained righteousness, and so Israel perished. Whenever salvation or righteousness depends upon the creature, their destruction is sure. If the promises of the gospel depended upon our faithfulness for their bestowal, then we should fail under the gospel as they did under the law. Just so far as conditions of our performance go, that far the gospel does not come. The gospel is simply the glad tidings that all is done for us, and that all is done in us, needful for salvation. The law calls for our obedience, the gospel preaches the obedience of our Lord. Christ has done all the things that the law demanded for us, and we live now because he, having done all, lives forever. Now having this life within, we do the things commanded. As said before, we live and do, not do and live.

Seventh, Is it consistent with the gospel, and with christian experience, to say, "We can have all the religion we live for?" We recall hearing this expression from the lips of Arminians, ever since we can remember, and it was always meant by it that we could always have joy and gladness in our religious profession, if we would only live near enough to the Lord,

and if we had any darkness and doubts regarding our acceptance with the Lord, and any gloomy forebodings, it was full evidence that we were not living as God would have us. The remedy always held out was the old one of Job's friends, "Acquaint now thyself with him, [God] and be at peace: thereby good shall come unto thee." If this theory of will worship be what is meant by the question above named, we have no hesitancy at all in pronouncing it an unmitigated falsehood. It is contrary both to the teaching of the Scriptures, and all christian experience. Job, more greatly afflicted than any man of his time, had not sinned in the sense in which his friends accused him. On the other hand, God himself pronounced him a just man, one who feared God and eschewed evil. How often David lamented and was cast down, and yet not on account of having departed from the way of the Lord. When he did depart he was chastised, but with many of his afflictions, and in many of his hours of darkness, he was conscious of his integrity. Often trials and afflictions and darkness of mind, and gloomy doubts and fears, and depression of spirit, are given us of God, as a trial of faith, that it may be found at last unto praise, and honor, and glory, at the appearing of our Lord Jesus Christ. It is true that all sorrow, and pain, and death, with every disappointment, are all together the result of sin, but it is also sure that we must not claim any individual sorrow, or loss, or affliction, is the result of individual sin. God's people are afflicted, but the ungodly prosper in the world, was what the inspired psalmist saw to be true. In our own observation it has been true that some of those whose walk in life was most correct and careful in every direction, were among the most fearful

and doubting ones, and lived with less of joy than many others whose outward life was very far from being as correct as theirs. We do not desire to gainsay the truth that obedience is better than disobedience, but the gladness of the heart is no index of careful obedience at all times, and sadness of the heart is no evidence of a life especially ungodly. No one could be more joyful than the pharisee, and no one could be farther from God, while no one could be more lowly and sad in feeling than the publican, and yet no one was walking nearer to God than he. The only perfect man that the world ever saw, was all his life long a man of sorrows and acquainted with grief. Men thought him smitten of God and afflicted, and hid their faces from him. Let us beware lest we judge his followers after the same mistaken and unjust measure.

Eighth, Have we any right under any circumstances to say that the Author of the world would be a cruel being? We have heard injustice ascribed to God many times in the past, if such and such doctrine was claimed to be truth. This is bold replying against God. We must not meet any doctrine which men might advance, absurd and fraught with terrible consequences, though it might seem to us to be, with such an objection. God cannot be unjust toward man or any of his creatures, simply because no creature of God has any claim against him. Injustice is simply to reject a just claim. How can any creature have such a claim against God? Under no conceivable circumstances can God work injustice toward any one. To use this argument against any position is then perfect folly. When in Paul's day men urged this objection to some of his doctrine, he said it was a replying against God, and he solved every difficulty by this rebuke. Our God

must not be judged by our finite standards. We are guilty of presumption when we seek to thus judge him. All such expressions savor of proud Arminianism. It is a manifestation of that spirit which would exalt itself against God. The truly humble heart would shrink from all such expressions.

Thus we have as briefly as possible tried to reply to the questions of our dear brother. We trust that we have been plain, and yet not in any way harsh, in our expressions. We have no controversy with men, but with doctrine. We would use not carnal weapons, but the sword of the Spirit, which is the word of God. These reflections we leave for the consideration of our readers, and the brother especially at whose request they have been written.

C.

#### FACTS WITH FIGURES.

FROM time to time we have made appeals to our delinquents to relieve us of the financial embarrassment caused by their tardiness in sending their remittances due on back subscriptions, but always with lamentably small results, but never so much so as within the last year. To give some idea of the extent to which we are inconvenienced by this neglect of duty, we will give the actual figures.

Last October we sent statements to all our delinquent subscribers who were one year or more in arrears on their subscription, then after waiting three months, we discontinued all from whom we received no response, who were two years or more in arrears, and again sent them a statement of their accounts, and requested them to make a special effort to send us a remittance. The aggregate amount of all these bills sent out the first of January, 1899, was \$2,266.63. Now, after waiting nine months more, since sending

out these bills for the second time, all we have received on the \$2,266.63 is \$103.85.

We cannot believe this neglect is altogether due to dishonesty, but in most cases is caused by procrastination. But be that as it may, the loss is very serious to us. Experience has taught us that what we do not receive within thirty days after sending a bill to a delinquent, we are not likely to receive it at all. We now, once more, make an appeal to those who are behind with their accounts, to make a special effort to send us an immediate payment. If you have not the means at hand, we would suggest that you borrow the money, and make the payment so long due us, and then you will not be so likely to neglect the one from whom you borrow the money.

The question may arise with some: Why continue the paper after the time paid for has expired? In answer we will say, we never knowingly continue the paper to any one longer than they desire to have it, but it is impossible for us to know who wish their paper discontinued unless they so inform us.

It is no excuse for one to say, "I never ordered the paper continued longer than the time paid for, and they had no right to send it." If you receive a paper from the office, it is your duty to pay for it, even though you never ordered it at all. This has been decided time and again. With every paper you receive, the date to which your subscription is paid is printed next to your name on the little slip pasted either on your paper or on the wrapper in which it comes, and if you do not wish it continued longer than that date, it is your duty to notify us to stop it, and if you neglect to do so, it is your own fault, and it is not right to make us suffer for your neglect.

Please, brethren and friends, give this matter immediate attention.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### THE TEMPTATIONS OF CHRIST.

IN the epistle addressed to the Hebrews, the holy brethren, partakers of the heavenly calling, are exhorted to consider the Apostle and High Priest of our profession, Christ Jesus. In obedience to this injunction, we propose to call the attention of our readers to a few considerations in regard to his perfect qualification to succor his tempted people.

Well did the inspired writer say, "Such an High Priest becomes us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."—Heb. vii. 26. "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession; for we have not an high priest that cannot be touched with the feelings of our infirmities; but was tempted in all points like as we are, yet without sin."—Heb. iv. 14, 15. "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."—Heb. ii. 16-18.

What amazing condescension is here presented in our holy and immaculate Redeemer, who, being in possession of all riches, for our sake became poor, that we through his poverty might be rich. (2 Cor. viii. 9.) We can conceive of no other reason why he should suffer temptation, or in any other respect; nor does the record of heaven furnish us with any

other than that given in these words, "For your sakes." That is, for the sake of his people, he laid aside, as it were, the bright majesty and transcendent glory which he had with the Father before the world was, and took on him the form of a servant, humbled himself and learned obedience, and in his astonishing humiliation endured the cross, carried our sorrows, and the chastisement of our peace which was laid on him, that with his stripes we should be healed. But in all that he has done or suffered for us, there is nothing that strikes our mind with more surprise and astonishment than that he should have become a subject of temptation, and be made to witness in his own person the very feelings of our infirmities, and under their weight pour out "strong crying and tears unto him that was able to save him from death."—Heb. v. 7.

"The Son of God in tears,  
Angels with wonder see;  
Be thou astonished, O my soul,  
He shed those tears for thee!"

He who had control of the angels of glory, at whose call legions of the heavenly hosts would have descended to execute his orders; he who could dash ten thousand worlds to dust, or speak them into existence at pleasure, pours out his cries, his tears, his blood, and even his soul is poured out unto death, that he might see his seed, prolong his days, and the pleasure of the Lord should prosper in his hand, that he might see of the travail of his soul, and be satisfied.

But we designed to notice more particularly in this article, some of the temptations which he endured, and to show the tempted saints that the temptations by him endured, were in all points like those which they so often feel. As an example, we will compare the account given in Matthew iv. 1-10, with those to which all

the saints are subject. Immediately after the baptism of our Redeemer, in Jordan, on which occasion all reasonable doubts which any intelligent beings might have entertained of the Messiahship and Sonship of Christ, must have been obliterated by the most clear and irrefragable testimony from heaven, the descent of the Holy Ghost in form like a dove, the voice of the Father, saying, "This is my beloved Son, in whom I am well pleased," testimony which we would suppose would settle the question of his Sonship, effectually and forever. Yet the very next account given is that "Then," at that very time, "was Jesus led up of the Spirit, into the wilderness, to be tempted of the devil." The same blessed Spirit which like a dove had descended from heaven to identify him, and bear testimony that he was the Son of God, now leads him up into the wilderness to encounter the tempter. Jesus was never led by any other spirit than the Holy Ghost. Here let us pause, and inquire whether the saints are not in their experience called to trace the footsteps of their divine Leader, which are here so clearly marked? When God, by his Holy Spirit, has given us the most clear and soul-satisfying evidence of our acceptance in the Beloved, so that we have been made with joy to cry Abba Father, when we have felt that the testimony that we were born of God was so convincing to our mind that we thought we should never doubt it, have we not been led in many instances into a dreary wilderness where we have felt the powerful temptation of the old adversary? As he was thus led by the Spirit, is it not evident that God has appointed for us those trials which are to try our faith? Should we then count it strange when we fall into divers temptations, as though some

strange thing had happened to us? Should we not rather conclude that this is the common lot of all the saints? God has chosen us in a furnace of affliction, he will try us as gold is tried, and when he has tried us, we shall come forth from the furnace like the gold that is seven times tried in the fire. Let us then remember that the same Spirit that witnesses with our spirit, that we are the children of God, bears this testimony not only in its pleasing descent, and doubt-subduing manifestations of our relationship to God, but also in leading us to the battleground, where under the banner of our King, we must fight the good fight of faith, and learn experimentally to know the use of the whole armor of God.

After Jesus had been led into the wilderness, he fasted forty days and forty nights. We presume that for this great length of time our Lord abstained from temporal food, and at the expiration of the forty days and nights, was literally hungry. But may we not also understand that the children of God are sometimes made to fast for many tedious days and nights, when the refreshing manifestations of joy and comfort are withheld, and when the bread of life, which came down from heaven, to satisfy their spiritual hungerings, is withheld from them? And when, like Paul in his perilous voyage, we can say we have neither seen the sun nor stars for many days. Does not this long and tedious abstinence make us to feel afterwards an hungered? Isaiah, in the spirit, said, "Verily, thou art a God that hidest thyself, O God of Israel, the Savior." When, like poor old Job, we have been made to cry out in bitterness of spirit, "O that I knew where I might find him; or like David, to exclaim, "As the hart panteth after the water-brooks, so panteth my soul after

the living God." When many days and nights of abstinence have passed, and we have experienced no banqueting seasons with our Lord, is it not common with us that the tempter takes advantage of our destitution and of our famishing state, to attack our faith and confidence in God, and question the reality of our being his children? How striking is the similarity of his present mode of attack, and the manner in which he assailed our Lord and Master. "If thou be the Son of God!" What an *if* was here! That very devil who so often disputes our evidences that we are the children of God, that God is our Father, dared to question the Sonship of our dear Redeemer. But that was not all, he suggested to him what he so often intimates to us: If ye are really the children of God, why suffer hunger? Use the means, be up and doing? Do you not see the religionists of the world all around you? they have revivals just when they please, they do not suffer hunger; their eyes stand out with fatness, and they have more than heart can wish. Can you believe that you are children of God when so poor, so weak, so hungry and so destitute? If you are sons or christians, command the stones to be made bread. Christ was able to vanquish the tempter, though he felt the full force of the temptation, but it is not always the case with his children, they will sometimes fall into the temptation of attempting to convert stones into food, they will sometimes try hard to feast on their own works, and to fill themselves with the husks which the swine feed upon, and the prophet says they are like hungry men who dream of feasting, but awake and behold their souls are empty. God will not suffer that which is born of him to be fed or sustained on earthly things. The doctrines of men, and the excitement of

animal feelings, will not satisfy the spiritual appetite of the new man, any more than our spiritual enjoyments will satisfy the cravings of the carnal appetite. That which is born of the flesh is flesh; it is earthly, and requires earthly food to sustain it, but that which is born of the Spirit is spiritual, and must have spiritual food; nothing short of the bread that came down from heaven can sustain them; they must eat the flesh and drink the blood of Christ, and live by faith on him. But it is Satan's masterpiece of imposition to tempt God's dear children to try their hand at converting stones into bread, and to rely on their own works and inventions; instead of looking alone to God, to give them day by day, and hour by hour, their daily and hourly bread. They must live on every word that proceedeth out of the mouth of God. Not only those words of consolation and comfort which proceed from the mouth of God, to strengthen and invigorate the inner man, but every word that proceedeth thence. Some words proceed from the mouth of God for the support of his children, for our admonition, reproof and instruction in righteousness, all of which are as essential to our vitality, as those words of comfort and joy which we feast upon when he brings us to the banqueting-house, where his banner over us is love.

How very apt we are to forget, in the hour of temptation, that we are to live by every word that proceedeth out of the mouth of God. We must eat our honeycomb with our honey, and drink our wine with our milk; we must eat our bitter herbs with our passover Lamb, and always bear in mind that the words which our Lord speaks unto us, they are spirit and they are life, and when we find them, we are to eat them up, for they are all

fitly spoken, and like apples of gold in pictures of silver.

But Satan has other temptations for the saints besides those which relate to our food and sustenance. He sometimes puts us upon the pinnacles of the temple, exalts us in the church, or so inflates our old nature with pride, as to lead us to feel that we occupy a place in the temple or church of God, high above our brethren, and then he will tempt us to presumption by so construing the gracious promises of our covenant God, as to tempt us to rashness and presumption: "If thou be the Son of God cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Or, as the temptation is presented to the child of God, If thou be indeed a christian, unbridle the carnal propensities of nature, gratify the desires of the flesh, and rest assured that thou shalt never perish, neither shalt thou be plucked out of the hand of thy God and Savior. Have not christians who have a strong propensity for some practice which is incompatible with the christian profession, such, for instance, as that of indulging too freely in the use of intoxicating liquors, or intemperate habits of over-eating, or the gratification of their pride and vanity, by extravagant waste of the bounties of a kind providence, had this satanic construction of the assurances of the gospel, whispered in the ear, in such a manner as to tempt them to give loose (to some extent) their carnal lusts? Jesus was in all points tempted as we are, but never was he overcome by the temptation, although tempted as we are, and that, too, in all points; he was yet without sin. But O! how different with us. How often are we

prostrated by the tempter; how often do we "tempt the Lord our God."

Another powerful machination of Satan is, to present to the eye of the saints the glories of the world, to tempt them from the pathway of righteousness. "All these will I give thee, if thou wilt worship me." And although our Lord did resist and vanquish the tempter, we certainly have cause to acknowledge that the glories of this world present attractions too strong for us to resist successfully without the special interposition of divine power in our behalf. Can the most devout and consistent christian on earth say in truth that the honors, riches, popularity and splendor of this world has no captivating charms for him, or that he has at no time been tempted to omit some christian duty, or neglect some exposure of his sentiments from fear of reproach, or loss of some share in the glories of this vain world? Ask the delinquent who has long entertained a hope in Christ, why he has, from year to year, deferred what has been solemnly impressed on his mind as a duty? Why he has not followed his Lord in the ordinance of baptism? Why he has withheld his name, and place, and gifts from the church of Christ? Are there none of all the long list of such who would be constrained to confess that the fear of sacrificing the glories of this world in some way, or to some extent, has had too much influence over them? Are there no ministers in our ranks, of whom it is to be feared, for the sake of popularity or wealth, have shunned to declare the whole counsel of God? These temptations are common to us all, because we are all in the flesh, and all our fleshly powers are in love with the glories of this world. The temptations of the adversary, when he is permitted to present the glories of the world to allure us, are powerful, and we



need to be always on guard, to watch and pray lest we enter into, and lest we be overcome by temptations. To escape the presentation of temptations is impossible, for they are suffered to come upon us, as we have said, for the trial of our faith, and to teach us the inbred corruption of our nature, and to keep us humble before the Lord. But when we are tempted, we are instructed to resist the tempter, and mark the example of our divine Leader, who yielded not to the tempter, either in relinquishing his claim to the relationship of the Son of God, or when that body of flesh in which he veiled his Godhead, was faint or hungry, he could not be drawn by Satan's temptation to gratify his appetite, with food contrary to the express instructions of the written word. When tempted to cast himself down from the pinnacle of the temple, he remembered that it was written, "Thou shalt not tempt the Lord thy God." And when all the glories of this world were presented, he could not be allured. What a lesson is this for our encouragement! He endured all this for us; for us he was hungry, and refused to relieve his own sufferings at the expense of that work which he was then prosecuting for us; for us he made himself personally familiar with all the diversified temptations to which we are exposed. He is therefore easily touched with the feelings of our infirmities:

"He knows what sore temptations mean,  
For he has felt the same."

Let the example and triumph of our Lord inspire us with zeal and confidence to fight the good fight, and in our trying conflicts remember that, weak as we are in ourselves considered, all the power by which our Lord triumphed over the tempter is engaged in our behalf, and he will certainly make us more than conquerors at last.

When sorely tempted, how apt we are to conclude that no real christian was ever so severely tempted! But the conclusion is far from being right. It is the common lot of all the saints, and not only the lot of all the saints, but our dear Redeemer was also tempted in all points as we are. Count it all joy then, when ye fall into divers temptations. Consider into what company it puts you, and you will be inclined rather to sing,

"Thou givest me the lot  
Of those who fear thy name;  
If endless life be their reward,  
I shall possess the same."

MIDDLETOWN, N. Y., February 1, 1857.

## CORRESPONDING LETTERS.

*The Licking or Old School Baptist Association, convened with the Bald Eagle church, Mount Sterling, Montgomery Co., Ky., Sept. 8th, 9th and 10th, 1899, to the several meetings and associations with which we correspond, sends her annual greeting.*

WE have once more been permitted to meet together to speak and to hear from one another of those precious truths, having been blessed in hearing the everlasting salvation, a finished salvation, in time and for eternity. We feel to be thankful that your messengers and ministers have come to us from year to year, making us feel to be strengthened in the Lord. Our meeting has been a comfort and a joy to us. We desire to still be remembered by you, and that a continued correspondence will be kept up.

We have appointed our next session to be held with the church at Little Flock, Anderson Co., Ky., commencing Friday before the second Saturday and Sunday in September, 1900, when we hope to be favored by your ministers and messengers.

SMITH HAWKINS, Mod.

J. T. McCOUN, Clerk.

T. J. RATLIFF, Assistant Clerk.



CHURCH NEWS.

PURSUANT to a call made by Mount Olive Church, of Old School or Predestinarian Baptists, near Sweet Home, Texas, I met the church on Friday before the first Sunday in September, 1899, to hold a three days union meeting, which was well attended, and a deep abiding interest manifested by the church and congregation. We had "all things common," and our theme was, "Jesus and the resurrection, the eternal foundation of Zion; the immutable purposes of God and his righteous decrees." I came a distance of over six hundred miles to be present on the above occasion. Here I met Elder Buntyn, of Hillsboro, Texas, who assisted me, and preached ably and to the satisfaction and comfort of the church, together with Elder J. A. Kinsel, pastor of Mt. Olive church, in connection with Elder R. M. Pate.

Sunday the church communed, and washed each other's feet, which closed the exercises of this meeting, with demonstrations of joy inexpressible, and full of glory. Our souls feasted on "the sincere milk of the word," and our poor hearts were made glad in the Lord, and to take courage, and press toward the mark of the prize of the high calling of God in Christ Jesus.

I wish to state that previous to this, I gave notice to Mr. J. F. Staggs and wife, of Inez, Texas, to meet me at Mt. Olive, which they did, although they were not members, but had a great desire to join the church, and be baptized; to discharge their duty when it should be the Lord's will. Notwithstanding their business connection with the railroad company, when the Lord's time had come, all things were made ready, and every obstacle removed, and a leave of absence of fifteen days was granted them. They came and were with us through the meeting of Mt. Olive church, but could not join us at that time. They journeyed with us to Martindale, Texas, a distance of forty miles, to meet the church there, where this young brother and wife came forward on Sunday, and gave to the Bethlehem church a relation of their hope in the Lord Jesus Christ, and were received, and I baptized them in the San Marcos River. It seems the Lord will do his work, his strange work, and bring to pass his act, his strange act, to the praise and exaltation of his great name. So closed our meeting with the Bethlehem church, and I went in company with young brother Jimmie and sister Susie Staggs, to their kind home, at Inez, Texas, where I shall remain for some time.

Dear brethren, I feel that the Lord has been gracious to us, and more than compensated me a thousand times over for all my trouble and long journey to the coast country.

May the Lord add his blessing, and help us to serve him faithfully.

ASA HOWARD.

INEZ, Texas.

CONTRIBUTIONS FOR THE "SIGNS OF THE TIMES."

Previously acknowledged.....	\$312 05
Mrs. Drucilla Wheeler, N. Y.,.....	5 00
Total to date.....	\$317 05

MARRIAGES.

By Elder J. G. Sawin, at the residence of the bride's parents, Springfield, Ill., Sept. 26th, 1899, Mr. Harvey Elder, of Deer Park, Ill., and Miss Mary E. Thompson.

OBITUARY NOTICES.

DIED—At the residence of his daughter and son-in-law, in Smyrna, Del., Sept. 13th, 1899, **William E. Riggs**, aged 82 years. He had long been in declining health, but was taken with his last sickness Sept. 1st, which was called malarial fever.

Brother Riggs was baptized in the fellowship of the church at Bryn Zion, I think about 1848, and continued with that church to the end. His companion passed away about ten years ago, and she was truly a mother in Israel. Since then the family home has been broken up, and he had resided among his children. For more than a quarter of a century his home was one of abounding hospitality, and no kinder or more generous-hearted man lived in that community. He had outlived all the members of his time some years, and but few of the companions of his youth remained in the community. I have seldom known of such self-sacrificing devotion to the interests and welfare of others, as was shown throughout his long life. Out of a large family three children survive him to mourn the loss of a kind and loving father.

E. RITTENHOUSE.

MEETINGS.

THE Welsh Tract yearly meeting is appointed to begin on Saturday, Oct. 14th, 1899, at 10 o'clock a. m., and continue for two days.

Those coming from Wilmington and Philadelphia, will take the train that leaves Philadelphia, Twenty-fourth and Chestnut Sts., Saturday morning at 7:30, for Newark, Del. Those coming from Baltimore will come via B. & O., leaving Camden station at 7:55 a. m., for Newark, Del., where all will be met and conveyed to the place of meeting.

A cordial invitation is extended to all lovers of truth to meet with us. The ministering brethren on their way from the Corresponding Meeting of Virginia, to the Salisbury Association, are especially invited to meet with us.

P. M. SHERWOOD, Church Clerk.

**E B E N E Z E R  
O L D S C H O O L  
B A P T I S T C H U R C H,  
I N  
N E W Y O R K C I T Y.  
Meetings every Sunday, at the Hall,  
226 West 58th Street,**

10:30 A. M.

3 P. M.

To them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ, is extended a most cordial invitation to meet with us.

THE Old School Baptist church of Schoharie, N. Y., has appointed her yearly meeting to held, if the Lord will, on Wednesday and Thursday after the fourth Sunday in October, 1899, at the meeting-house on Schoharie Hill, at 10 a. m. each day.

A cordial invitation to ministers, brethren of other churches of our faith, and all who love the truth, to meet with us.

Those who come by rail will be met at Howe's Cave or at Cobleskill, on Tuesday before the meeting.

Those coming to Cobleskill will call for brother Jas. E. Livingston.

In behalf of the church,

G. W. GUERNSEY, Clerk.

THE Little Zion church of Regular Predestinarian Baptists, will hold, if the Lord will, a visitation meeting in Osborne Co., Kansas, four and one-half miles west of Bloomington, to commence 4 o'clock p. m., Friday before the third Sunday in October, 1899.

The passenger train will be met Thursday evening about 7:30, at Bloomington, also the freight train on Friday. All lovers of the truth are invited.

By order of the church,

W. S. AYDELOTT, Church Clerk.

THE Abbingdon Old School Baptist church, of Justus, Pa., has appointed a two days meeting to be held Wednesday and Thursday, October 18th and 19th, 1899.

Those coming on the Delaware & Hudson R. R., and New York, Ontario & Western, will meet at Olyphant Tuesday afternoon. Those coming on the D., L. & W. R. R., will stop at Clark's Summit.

A cordial invitation is extended to all who love the truth.

G. W. GOODRICH, Church Clerk.

THE Gilboa church has appointed a two days meeting to be held in their church on the second Sunday, and Saturday previous, in October, 1899. We desire our brethren and friends, especially ministering brethren, to meet with us.

Those that come on the U. & D. R. R., if not met at the depot, will take stage and stop at the Gilboa House, Charles Tuttle, proprietor.

By order of the church, September 10th, 1899.

D. S. ELLIOTT, Church Clerk.

A two days meeting is appointed to be held with the Shohola Creek church, Pike Co., Pa., October 25th and 26th, 1899. Friends will be met at Shohola station, Erie R. R., Tuesday afternoon and Wednesday morning. Hope to see a large company.

D. M. VAIL.

THE yearly two days meeting of the Olive & Hurley Old School Baptist church, of the Roxbury Association, has been appointed to be held at Olive, N. Y., on the 15th and 16th of November, 1899. The regular monthly meeting is to be on Saturday afternoon and Sunday following.

A cordial invitation is extended to all lovers of the truth, especially brethren in the ministry.

Done for and in behalf of the church.

A. BOGART, Church Clerk.

THE Corresponding Meeting of Virginia will be held with the Ebenezer church, Loudoun Co., Va., commencing on Wednesday after the second Sunday in October, 1899, and continuing three days.

Friends coming to the meeting by railroad will take the train for Round Hill, at Sixth St. station, Washington, D. C., at 9 o'clock a. m., on Tuesday before the meeting, where they will be met and cared for. Round Hill is on the Washington & Ohio branch of the Southern Railroad.

An earnest invitation is extended to all who may wish to meet with us on the occasion.

J. N. BADGER.

## ASSOCIATIONAL.

THE Salisbury Old School Baptist Association is appointed to convene with the Forest Grove church, eight miles east of Salisbury, Wicomico Co., Md., October 18th, 19th and 20th, 1899.

Those coming by public conveyance, will come to Salisbury in time to take an early afternoon train on the B., C. & A. R. R., to Parsonsburg on Tuesday, 17th, where they will be met and cared for.

All lovers of the truth are cordially invited.

A. B. FRANCIS, Pastor.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 67. MIDDLETOWN, N. Y., NOVEMBER 1, 1899. NO. 21.

## CORRESPONDENCE.

313 HYMAN ST., LONDON, Ontario, July 25, 1899.

DEAR BROTHER BEEBE:—I inclose you the experience of a dear young sister, written in the form of letters, at a time when it seemed that she was forced to write for relief to a burdened heart. To me they have been especially sweet and comforting, as they express so much of my own experience and hope, and if published they may be of comfort to many. Like her I have often felt, and do yet, that there is no one like me, so full of pride and vanity, and so ignorant of spiritual things, and so much of my time is spent in darkness, darkness that may be felt, and then I am so ready to run after the vanities of the world, and am so worldly minded, and give so little evidence that I have been with Jesus, and have learned of him any of the graces of the spirit. How little love shines forth in my conduct and conversation before the subjects of God's grace. In fact I often do feel that there is no love of God in me, but only hatred and strife. Why am I not more kind and forbearing, and why so ready to make a brother an offender for a word or a trifle?

I have thought, knowing as I do the character of our dear sister, that she is of a very humble and lovable disposition, loved and respected by all who know her, that the power of God's grace to humble and bring to naught all the goodliness of man, is in her wonderfully displayed, through her experience, thus proving the truth of the Scripture that no flesh should glory in his presence, and also that in the flesh, even of God's dear children, (apart from the Spirit) there dwells no good thing. I can well understand how the Spirit of God can reveal all kinds of sin and iniquity in a wretched creature like me, who feels that he is such a hateful being, but when a lovable character like the young sister whose experience is inclosed, is made to see herself in such a wretched condition as a sinner before a just and holy God, I am made to realize the truth of what is written, "That there is none that doeth good, no, not one," and that the hearts of all are deceitful and desperately wicked, and that none but God can know it, and when men talk of goodness in any one, it is God's goodness, or the controlling of his hand, that subdues our evil passions, the evil passions of even natural men, and brings out

the good qualities, but when God lays judgment to the line, and righteousness to the plummet, he makes all the goodness of man to wither like the grass, and the hail of his justice sweeps away every refuge of lies under which men have endeavored to hide. I believe that even the children of God make lies their refuge many times. How often do they feel, as did this sister, If I do thus and so God will bless me for it? but the hail of God's judgment in sore trials and tribulations sweeps it away. I think sometimes of what is called "time salvation" being the result of man's own efforts, but I tell you, dear brethren, it is a refuge of lies, and the hail will, sooner or later, sweep it away. There is no salvation either for time or eternity, only the salvation of God, and even under the old covenant of works there was no salvation by the people. (Truth, brethren editors.) Men may talk as they like, and say that the nation of Israel had the power to serve God ceremonially, and that God expected it of them, but if we read the nineteenth verse of the last chapter of Joshua, we will find that Joshua distinctly told them that they could not serve God, and we find that their whole history confirms it. It was when in trouble that they called upon God for deliverance. God was not disappointed in Israel, for he told them before they came into the land that they were a stiffnecked and rebellious people, and Moses said to them by the spirit of prophecy, that after his death they should utterly corrupt themselves, and like the children of God to-day, they had no power in themselves to serve the Lord. No one can serve the Lord except as he leads and guides them by his Spirit, and if they think that they can, they are making lies their refuge, and are not like the apostle Paul, who said that the good

that he would he did not, and the evil that he would not that he did. It may be said, Where do the exhortations to good works come in? My reply is this, that they come into the heart only with the grace of God, and that it is this grace in the working of its power that teaches us to deny ungodliness, and worldly lusts, and live soberly, righteously and godly in this present evil world. It teaches us, not tries to teach, let us remember. It is a sad mistake to think that God by his grace only tries to teach his people, and that sometimes it is a failure, and the teaching does not effect the purpose designed. Whenever and wherever God has left his people to themselves, they have invariably turned to evil and destruction. "O Israel, thou hast destroyed thyself; but in me is thine help." Everything that is evil and wicked belongs to man; everything that is good belongs to God.

I had no intention of writing as I have, so please forgive me. I would like to write if I could, and if I could I would be proud of it I suppose.

Unworthily your brother for the truth's sake,

R. SCATES.

WALLACETOWN, Ontario, Canada, Feb. 9, 1899.

DEAR BROTHER SCATES:—I feel impressed to write and tell you some of my feelings, and I hope that you will pardon me for anything that you may see that is not according to truth as it is in Jesus. My mind is burdened at present with more than it seems possible for me to bear. O, what kind of a creature am I? When I go with the dear children of God to hear the truth preached in its purity, and with a hope of being edified and comforted, praying to the Lord to give me an understanding heart, and a humble mind,

which I feel that I need more than any one else in the world, how very disappointed I am when I hear nothing with any comfort, and doubts and darkness prevail. I enjoyed the preaching on Saturday, and quiet and peaceful my mind seemed turned away from self. On Sunday, and still more so on Monday, O, the anguish of soul, and darkness of heart, that I felt. I felt that I could hardly look up, so guilty, so proud and so condemned did I feel. I thought if I could only get away from the meeting I would never go again. My brother, What do you think of such an one? I want you to tell me plainly. After making a profession, and telling the church an experience, or what they thought was an experience, of what the Lord had done for me, and now for two meetings to feel that I was the only one unfit to belong to them, and unfit to partake of the Lord's supper, and I felt as though they all could see in my face that I had no right to belong there, and that they shunned me. O, how sad I felt. I could not feel angry or hurt, as I was so condemned in my own heart.

Dear brother, I have felt from a child that I was a guilty and condemned sinner, and when I would go to any place of amusement I could not enjoy myself as did others. I have told my sister when getting ready to go that I hated my life. This was eight years ago. About a year after father died, when my sisters and I were preparing for our spring meeting, I felt so terribly in my mind that I went to a room alone and took up the Bible and read from Job, nineteenth chapter, and felt that his case was just like mine, but when I read the twenty-fifth verse, "I know that my Redeemer liveth," I could not feel like him. I had no thought that all my exercises of mind were the result

of the Spirit of God working in me, but thought it was all the imaginations of my own heart. I was in this state of mind from a child, but would be free from it at times. About four years ago I was feeling terribly burdened and cast down, and wondering why I was such a poor, wretched creature, when the words came, "Plucked as a brand from the burning," and they eased my burdened heart for a time, but soon after the words came, "Tried as gold is tried," and this, too, gave me comfort. But soon, like the restless sea, I was again tossed up and down. Some time after this, one night after going to bed (and I am sure I was not asleep, for I looked at the window to see,) it seemed as if the world was on fire, and I thought we were about to be burned up, when the bed upon which I lay seemed to be raised up, and the words came to my mind, "The flame I will quench, I only design thy dross to consume and thy gold to refine" This comforted and quieted me at that time, but as time went on my feelings were as the poet expresses it:

"I am a stranger here below,  
And what I am 'tis hard to know."

About a year or more ago I felt that surely my troubles were not like those of a child of God, and yet I felt that it was not about worldly things that I was troubled. I began to think that it would lighten my burden to tell my exercises to the church, and so I talked to a dear christian about it, and told her that I desired to do something to get out of this wretched state of mind, and that the words would come to me, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." This encouraged me to go to the church, and tell my feelings. About two weeks before meet-

ing I was sitting thinking of my troubles, when the words came to my mind, "Why stand we in jeopardy every hour," and in a few moments after the words, "Awake to righteousness, and sin not." These words encouraged me to tell my mind to the church, but I was not able to go to that meeting, as you know, and then I thought that perhaps I was not what I ought to be, and that all was imagination. So I went to Aunt Sarah McColl's and told her how I felt, and we rejoiced together, and she was made glad to learn that my mind was exercised upon these things. I was most of the time in darkness, until the next quarterly meeting, and did not feel fit to mingle with the people of God, yet felt that I did not want it to pass without telling my mind to the church. You know, dear brother, of our conversation on our way to the church meeting, and when you told me to come forward, you will remember that I told you I was not fit, and was afraid that I should not come. But I was enabled to say a few words, and was received, as you know. I felt a peace that I cannot express, and was lifted above my sinful self, and for a few weeks felt joy and comfort, and when I would open my Bible to read it seemed there was a beauty in it there never was before. Shortly after this I was taken sick, and then I had such distress of soul. I had professed to be one of the Lord's people, but O, I was so sinful and not fit to die. I cannot say it was so much the fear of future punishment, but a dread of death itself, and of parting forever from those near and dear to me. But the words all through my sickness would come to me, "Not unto death." Before my sickness the words, "nigh unto death," were much on my mind. As you know, I was not baptized for some time after I was re-

ceived. As the time of my baptism drew near, doubts and fears took hold upon me, and I thought, Surely it cannot be right, or I would not feel such awful depravity of heart, and I felt sure that I was not like one of God's children, but when the time did arrive, I must say it was a time of rejoicing. I felt such peace of mind at the water as they sang, "I'm not ashamed to own my Lord," and truly I could say, I was not ashamed if all the world were looking on. My thoughts were not on them. The quarterly meeting at Ekfred was shortly after, and I must say that I never enjoyed another meeting so well. The preaching was indeed food to my soul. I felt so lifted up above the world and worldly things that I lost sight of them for a time. But the two last quarterly meetings have not been so with me. O, I do not know what to make of myself sometimes; pride and vanity are my close companions, and I feel that all the dear people of God see it in my eyes. The poet says,

"'Tis self, that legal thing and base,  
That keeps me from my rest;  
Me from myself let Christ release,  
And I shall soon be blessed."

All through the last quarterly meeting at Duart, the words, "A vessel of wrath, fitted to destruction," were on my mind, and it seemed to me that my very expression showed wrath. Sunday night I felt that I was no company for any one, and after I went to bed I think if I ever prayed I did then, that God would show mercy to me. While lying thinking of my wretched state the words, "Ye must be born again," came to my mind. This seemed to settle my case, and there seemed no room for doubt in my mind that all I had experienced was a delusion and but vain imagination. O, what misery my poor soul endured. I thought,



Well, if I do not stand up in the church meeting, I will write to brother Scates and ask him to have my name taken off the church book. Then my very heart ached for you, to think that you encouraged me to talk to the church, and then talked in my behalf, and now how badly you would feel to think that you had been deceived in me, as had all the rest of the dear people in the church. What I endured no one can know only those who have passed through the same experience. The next day I felt that the people shunned me, and did not want to say farewell to me, and yet I did not feel hurt or angry with them, neither could I shed a tear, but my heart felt like bursting with anguish. I did not know what dear Elder Durand would think of me. All eyes seemed upon me. I felt willing to have my name taken off the church book, but I thought, O, can it be that my name is not written in the Lamb's book of life, from the foundation of the world? I do feel to hope that I am one of that number, but the vanity and pride that is so close to me. I have never heard or read of one like me.

There was a woman's experience published about four years ago, that seemed a little like mine. I remember she said that she thought that she would go away from her home, to a far off country, and see if she could feel better in mind.

FEBRUARY 20.

Dear brother, I wrote the foregoing soon after the Duart meeting, when burdened with great trouble of mind. Perhaps it is too simple, but I will confide it to you. Do not show it to any one else, but please reply soon. A dear sister in the church was here and said to me, "You have all things of this world that you could wish, but do you set your mind on worldly things, and take pride

in them? If so, perhaps your pride must be humbled." I did not feel at all hurt, but often think that I do not take the interest that I should in my home. I have felt like writing my experience to Elder Durand. I have written to you as to a brother, feeling that you will overlook all mistakes. I felt that I must write, as the awful burden that pressed me down to the earth forced me to do it. Now what do you think of such an one as I? I think, and have strong reasons for thinking, that I have never been enlightened or experienced a change of heart, yet I cannot question the peace of mind that I felt after telling my exercises of mind to the church, and at my baptism. One day I opened my Bible and read Job xxxiv. 26, 27, which seemed to describe my case, and to condemn me. Also, Isaiah xlv. 16, was another portion that condemned me. My heart and my flesh cry out, O God, for thee. I cannot tell what I am, and can only say with a dear christian, "Here I am, behold who will; sure I am a poor sinner still." I can say with Job, "Behold I am vile." "I abhor myself, and repent in dust and ashes." I fear sometimes that I am cast down, never to rise again. Dear brother, what makes me to be thus? I know that Christ has said, "In the world ye shall have tribulation," but mine seems an outside case. I am so vile, so destitute of any spiritual understanding, and since I came home from the meeting, as well as while there, I have felt almost destitute of natural understanding. O, I have felt if I could only go away where no one would know me. But it is self that I have to get away from to be at rest. It seems to me that I cannot go to another quarterly meeting feeling as I did at the last, and sit among the people of God.

MRS. JOHN McPHAIL.

[BROTHER Scates has forwarded other letters from this dear sister for publication, but as the one written above is lengthy, we have reserved the rest for a later number. We have no doubt that many of our readers will recognize the above narrative as the story of conflicts which are also familiar to them. At different times we have, as we trust, known something of this way of trial. It is a marked peculiarity of the christian experience, that each one feels that their's is an isolated case, and the most desperate of all, and to say as does sister McPhail, "I have never heard or read of any one like me." But we hope it is our great privilege to have fellowship for those who travel in this way, for this is the way the Lord leads his "little children." —ED.]

SOUTHAMPTON, Pa., July 7, 1899.

DEAR BRETHREN:—I send the two letters of sister Attie A. Curtis for publication in the SIGNS, because I think they express exercises of mind, desires of the Lord, and sentiments which will be read with comfort and profit by those of the scattered family of God who may see them. It will be remembered that between the time of writing the first letter and the second, her father passed away.

Yours in gospel fellowship,

SILAS H. DURAND.

BRUNSWICK, Maine, March 5, 1899.

ELDER S. H. DURAND—MY DEAR BROTHER:—When I receive a few lines from you I appreciate it very much, and always feel like taking my pen, and having a good long talk with you. In this last letter you have spoken of my letters being "good reading for the SIGNS." I wonder, my dear brother, if you realize how much you have brought me to the

notice of the lovers of truth since you sent my letters to the SIGNS. The many letters I have received from almost every State, witnessing to the truth I expressed, have made me deeply realize it was the Lord's work. He surely sent you here with a sweet message to deliver me out of trouble, which could not in any way be called a natural trouble, for it concerned the Zion of our God, where I had been so happy many years. Never can I forget how sweet the joy of his salvation was when he restored it to me again, and how easy it has been to tell you about it. The works of our God are very wonderful, very mysterious, and past finding out. It is and has been such a comfort to me to just rest in his love. I enjoyed reading "In the clefts of the Rock," and hope your mind will be led to write often of the precious truth. Since my dear mother's happy release I have felt a great desire to boldly declare the reality there is in the religion of Jesus Christ. The power of God was so plainly manifested I want to mention that power every time I speak or write. I would like to say to every brother and sister, "Be strong in the Lord, and in the power of his might." Jesus came to save sinners, those who could not save themselves, and his salvation is for those who groan, being burdened; who mourn for sin, and cannot do the things they would; who walk in the valley, and are down in the depths, where the waves and billows go over them, where the sea weed is wrapped about their heads; those who feel they are in a solitary place, and reel to and fro and stagger like a drunken man, and are at their wits end; "no one else so sinful as I." How such ones are blessed forever in having this salvation "brought" to them. What a perfect sacrifice has been offered, justice satisfied, and now there is

no condemnation to those who are in Christ Jesus, and we must remember it is the one who has been made to see his sinfulness that is in this safe place of refuge. This is the Lord's work, and it is marvelous in our eyes. The Lord is our strength and our song, and only the sinner taught of the Lord can sing this new song, "even praise unto God," because the Lord puts it in his mouth, and "the power of his might" enables them to sweetly sing the praises of the Most High. O, the power of God, who can tell it? The gospel which has been so sweetly eaten, when handed out to me by those called of God, is, the apostle tells us, "the power of God unto salvation, to every one that believeth." I have received letters from brother Vail and brother Badger, and they both tell the same story: "I feel to be the most sinful." I am hoping when I write to them that the Lord will enable me to speak confidently of the evidence they have of their sinfulness, is not their own work, but they have been taught of Jesus, "who taught as never man taught." We need not fear, for our God has all power in heaven and earth. We can come into no place where his power will fail. How good it is we do not have to look to ourselves for anything to trust in. All we need is treasured up in Jesus. Our cry will be "unto the Lord," and he will deliver us.

I intended to try and tell you how glad I was when you wrote to me, for I know every minute of your time is spent in the service of the Master, and I am glad to be in your mind, but my pen has followed my mind, and I have expressed but very little. Some other time the Lord may enable me to write more clearly of the precious truth he reveals unto me.

Father and I are well, and we desire to

be made thankful for all the blessings bestowed upon us.

May God enable us to look unto him while traveling here, and make us trust in him so we cannot be moved.

Your unworthy sister in hope,

ATTIE A. CURTIS.

LAWRENCE, Mass., July 4, 1899.

ELDER S. H. DURAND—MY DEAR BROTHER:—I have been in my new home almost three weeks, and it is very pleasant here, and all do everything to make me happy and contented. I feel I should be very unkind to give way to my sorrowful feelings, and make them unhappy around me.

The last seven months seem like a troubled dream, and I could not have escaped the sad and lonely feelings, no matter where I had been. I surely know I have been upheld and sustained by the power of God. His grace has been sufficient for me. "I will fear no evil, for thou art with me." The future is all known to our God, so I need not fear whether length of days be given me, or death releases me from this life. When he enables me to trust in him I cannot be moved. He has been good to lead my mind into the truth, and my meditation has been sweet. I had the privilege of being present at the two meetings in June, at Bowdoinham, and although sad feelings could not all be laid aside, there was a comfort and consolation in being with those I love, and hearing the truth in its purity. Their expressions of love and sympathy I seemed to treasure up more carefully as I was going to be farther away from them. North Berwick is just about half way to Bowdoinham, so I am hoping I can get down there to meeting when I cannot go any farther. I shall miss my home I have had so many years

to invite the loved ones to, and where it was convenient for them to come, and it was such a pleasure to entertain them. But I must remember the goodness of the Lord to me all the days of my life, and I desire to thank him for past blessings, and be made to trust in him. This seems to be my place at present, and surely "He knoweth the way that I take," and when he hath tried me I shall come forth as gold. I hope he will lead my mind into the truth, and make me desire the company of my kindred in Christ, and that it will be his will for me to mingle with them often. There is one desire above all others, and that is to be made reconciled to the Lord's will, so in whatever state I am, therewith to be content. If it is his will that I shall not mingle with them as much as I have, I do not wish to act like a naughty, rebellious child, but be made to remember how richly he has blessed me in the past, and what precious seasons I have had with them when Jesus has been in our midst. Nothing in this world can ever give the sweet peace and joy which has filled my heart when Jesus has manifested himself unto me, and I have sat at the table he prepared before me in the presence of my enemies, when I have eaten his flesh and drank his blood with such sweet assurance that "my Beloved is mine, and I am his." No sin, no stain, but his precious blood can cleanse. I cannot seem to feel that the Lord has afflicted me in taking my parents, for he was good to spare them to me in such good health so many years, grant them a short sickness at the last, and was good to take them to himself to be "forever with the Lord." I do not mean that I do not mourn and feel their loss deeply, for I should be without natural affection if I did not, but it seems more of a blessing than an affliction. I

am so glad he spared me to care for them, and enabled me to do everything for their comfort and pleasure, so I know if I had them back again there is not one thing more I could do for them than I did. It was a comfort to have them conscious until the last, and have them declare this precious truth they had been made to know in their early life, and see a gladness and willingness to depart and be with Christ, which is far better. I think, my dear brother, you will understand what I mean about its not being an affliction. Our God is too wise to err, too good to be unkind. I received your welcome letter before I left Brunswick, and it seemed to have lost none of its sweetness and comfort as I read it to-day, but filled my mind with the precious things I have been trying to write to you. My pure mind was stirred by way of remembrance. I was sorry to hear of Elder Bundy's death, for I have always had a hope I should meet him, and hear him preach. I knew from the way you have spoken of him that he was a dear brother to you.

I may spend the coming winter in Florida, and if I should, the time of my returning home would take in two or three associations, which would be very, very pleasant for me. If it is the Lord's will for me to have such a privilege he will surely bring it around in his own time and way.

In the last few weeks there has been a strong desire in my heart for the ornament of a meek and quiet spirit. I know if it is the spirit of prayer given in my heart, the desire will be granted.

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

The same God watches over me here, and his faithfulness will not fail. He

will not change in his love towards me, but will make me know that my steps are all known to him, and nothing can come in my path contrary to his will.

I find it is hard work to close my letter, as I have not said all I would like to. I hope my mind will still be led into the truth, and no worldly cares or joys be allowed to come between me and the precious truth. I hope you will write me again soon, if you think you can survive another letter like this in length, and so little expressed. Love to all.

Your sister in hope of eternal life,  
ATTIE A. CURTIS.

#### MOUNTAINS AND VALLEYS.

DEAR SISTER IN CHRIST JESUS—BELOVED OF GOD:—I see by your last letter you dwell in various parts of our land, sometimes in wilderness places, where straits attend you, and tempted and tried by vexing cares, your sinfulness and Satan's darts, your soul becomes much discouraged because of the way. (Numbers xxi. 4.) But God knoweth your soul even there. (Hosea xiii. 5.) Jesus was acquainted with grief, and he does not disown his own in the waste places through which their pathway lies. He makes known himself to us in the midst of the dry, parched land, where fiery flying serpents and wild beasts abound. (Deut. viii. 15.) Christ was tempted, and he is able to succor them that are tempted, and as we muse upon this revelation of the Son of God, our wearied, stricken hearts incline unto him, the thought of his mercifulness invites our trust in him, and we feel to cast ourselves upon him, to lean upon our Beloved. (Yes, he is our Love, our arms of love, our warm desires would clasp him and say, O Savior, thou art mine.) As a weary sinner we lean upon him, on him alone, and

the language of the burdened heart is, O, bring me forth from this vile, wretched land, or I shall die. Then supported by our Beloved we begin our ascent from the wilderness of temptation. We have thoughts given us, healing thoughts, quieting thoughts, thoughts that strengthen us, thoughts that impart hope, that pierce the clouds, that drive them from our sky, thoughts of Jesus, of his obedience, of his sufferings and blood, thoughts upon his unchanging love, thoughts upon his dear words, his precious promises, and in these precious thoughts (Psalm cxxxix. 17,) we come up from the wilderness for "a little space," (Ezra ix. 8,) leaning upon our Beloved. (Song viii. 5.) How came we to have a thought, such precious, comforting thoughts? It all proceeds from the love of the Comforter; he testifies of Jesus. It is the communion of the Holy Ghost. (2 Cor. xiii. 14.)

Well, dear sister, here a little while we roam upon the mountains of Israel; the mountains of God's electing love, his unchangeable mercy, so rich, so sweet, the mountains of Zion drop new wine. Here we have a feast of fat things, delicious fare, sweet, nourishing food so suited to poor sinners, and we say, Dear Savior, without thy sweet mercy I could not live here. And then perhaps in the communion of the Holy Ghost we so ascend above all fears and temptations, and the noise of Satan's accusations, that we mount to the hill of the Lord, and sing a few notes of grateful, triumphant praise in the heights of Zion, and with the beloved sons of God we flow to the goodness of the Lord. Ah yes, we cannot but feel we are in the stream with them, they are our people, and we are one in heart with the loved and ransomed of the Lord. We flow together in one life, in those things that pertain to the hidden man of

the heart. Yes, we feel to be in endearing oneness with Zion. Her mourning, sighs and tears are ours, and now a little while we taste the hope and comforts that are peculiar to the saved of the Lord, a people near unto him. (Psalm cxlviii. 14; Deut. iv. 7.) Ah, notwithstanding we are the least, the most insignificant ones, our hope through the Spirit abounds, and we dare hope that we are near unto the Lord. In relationships so near, so dear, that God is our Father, and we are his children. He is our God, and we are his people. Christ Jesus is our Husband and everlasting Friend. Truly this is a high place for a sinner like me to ascend, but on the wings of his love to my soul I have my moments when my heart is not rebuked when it says within me, "My Beloved is mine, and I am his."

"Christ and my soul are now entire,  
I'm smoking flax, his love's the fire;  
Our firm, united souls entwine;  
Thus I am his, and he is mine.

From me he never will remove,  
He's mine by faith, I'm his by love;  
By oath and vow our hearts conjoin;  
Thus I am his, and he is mine."

Our stay with the Lamb and his fair army upon Mount Zion, is very pleasant, for in the mount of the Lord so much is to be seen. (Gen. xxii. 14.) But though it is so blessed to dwell in the mount of the assurance of faith in Christ Jesus, yet there is knowledge to be gained, and very precious fruits to be gathered in the valley. (Song vi. 11.) It is true some of the valleys are very deep, so narrow, so shut in by exceeding high mountains on either hand, so little sunlight penetrates these deep ravines, yet even here there flows a stream of the compassion of our God. The presence of the Lord flows down these mountains, and in the dark, deep valley, though it be as the valley of

the shadow of death unto us, the Lord is the water of life unto us. Even that life which is derived from him, his own divine life which Christ hath given us. We slake our thirst of him, his presence is the fountain of living waters to us, no matter how deep the vale through which we are passing. We are supported by the compassion of our merciful High Priest in the tiresome valley, and by faith we are enabled to say, "I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." Some of the valleys are well watered, and are very pleasant. Here flourishes the Lily of the valley, our dear Redeemer, and here also the church in her spotless beauty thrives. It is true when we see her she is often surrounded with thorns, but they cannot choke her and smother her growth, or hide her surpassing beauty. Though mere professors reach their heads ever so high, though hypocrites shine in their hypocrisies, and environ believers in Jesus on every hand, they are but thorns, they cannot compare with the elect of God. The chosen of God put on, and by the gracious working of the Spirit in them are found arrayed, in bowels of mercies, kindness, humbleness of mind, meekness, long-suffering. Beautiful garments! The lily, the King's daughter, is all glorious within; her clothing is of wrought gold. Her beauty is such as Christ, her Head and Husband, hath put upon her. (Ezek. xvi.) O, the beauty of poor sinners saved by grace, is the very loveliness of Jesus, which he hath put upon them. "Their righteousness is of me, saith the Lord." Is he the One altogether lovely, and fairer than the children of men? so she is altogether lovely, the fairest among women. (Psalm xlv. 2; Song i. 8; v. 16.) You often, my dear sister, walk in the valley of humiliation. There is so much

felt and seen to humble us, and while humbled under our felt unlikeness to Christ we are sad, and in due season, under the gracious work of the Spirit in our souls, we are contrite before the Lord. When the Lord causes us to feel our vileness, ah, then we are bruised beneath its cruel weight. Sin's defilements bring grief to the heart of those who are born of the Spirit, and in this, as in other particulars, they are distinct from the rest of mankind. Like doves of the valleys they mourn. Smiting upon their breasts saying, "God be merciful to me a sinner." The cares attending our natural life, bereavements, temporal afflictions, all such things we have to walk in, and amidst such trials we are sometimes brought low. This you have in some degree found out. We learn in the valley how unsatisfying are all things pertaining to the earth, but being enabled to look up unto the God of our mercy we realize by faith that all the comforting, satisfying and glorifying realities, are found where Christ sitteth on the right hand of God. The things that are eternal, brought to light in the gospel of Christ, are the river of his pleasures, (Psalm xxxvi. 8,) which refresh and make glad the city of God. In all these things that we have been together in, I feel there can be traced that way that those walk in who are led by the Spirit of God. If then we are included among the elect number of those who are led by the Spirit, what does this declare? They, saith the word, are the sons of God, (Romans viii. 14,) "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

This is truly a glorious hope. May the consolations thereof be your portion, is my heart's desire.

I am, I hope, your brother and servant in the gospel,

FRED. W. KEENE.

NORTH BERWICK, Maine.

BLAIR, Neb., July 26, 1899.

DEAR BROTHER BEEBE:—When I received the following letter from dear sister Coddington I intended to send it to you right away, but it passed from my mind. To-night I was looking over my letters and came across it again. It did me so much good when I first received it, and again as I read it to-night. I am a poor sinner saved by grace, if saved at all. I have read the SIGNS for forty-three years, and they are a great comfort to me. I like to read all of it, and especially the letters from Elder Durand, as I am acquainted with him. Love to all the dear people of God.

Your sister,

MRS. ALBERT PARKER.

APRIL 9, 1899.

DEAR SISTER PARKER:—I received your good letter yesterday. I am always glad to hear from you, as I am always in need of something to encourage and build me up. You always appear so hopeful and faithful in your writings. A feeling is with me that almost forbids me to attempt a reply to you, lest I be led to all the more expose my sinfulness, and thereby destroy what confidence you may have in me, for, Who can bring a clean thing out of an unclean? How often are we led to question the sincerity of our own experience, and to search our own heart as with a lighted candle, in the hope that one good seed at least may be found, which perchance may spring up and bear fruit. But alas, so much evil is concealed within, and at times shows itself so strongly to my own condemna-



tion, I conclude with Paul, "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." But why should we be discouraged, when we know that every scriptural expression relating to the warfare presents a double experience? This is calculated to strengthen the weak ones, and to build up the children in their most holy faith. This does not make them to be children, but it does feed, strengthen and nourish them. Christ's charge to Peter was, "Feed my sheep, feed my lambs." Then, "Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God."

What is life? "It is not all of life to live." My own sinfulness makes life burdensome to me, but sometimes I say I loathe it; "I would not live alway." "Life is but a vapor." Paul said, "I die daily." And again he said, "As dying, and behold we live." Do we bear about in our bodies the dying of the Lord Jesus, and are we delivered unto death for Jesus' sake, that his life might be made manifest in us? Then happy are we, though we are killed all the day long. The death of the Savior was needful, nor was one drop of that precious blood shed in vain. He said to his disciples, "It is expedient for you that I go away. If I go not away, the Comforter will not come. If I go away I will send the Comforter, who will lead you into all truth." While his soul was being tried, how considerate we find him for the disciples. "Could ye not watch with me one hour?" The spirit indeed is ready, but the flesh is weak. And when their eyes were heavy that they could not behold the dreadful sight, he said, "Sleep on now, and take your rest." "The hour is come: behold the Son of man is betrayed into the hands

of sinners." Through all this he was not unmindful of his disciples. He comes to them and comforts them with sleep in his last hours, and upon the cross we hear him say to the dying thief, "To-day shalt thou be with me in paradise." This dear sister, is all our hope, and all our salvation, that his love and mercy does extend to us, the chief of sinners. Though crucified with Christ, nevertheless we live.

Concerning salvation, it has been a long, dreary winter with me, on account of my short comings and sinfulness, yet amidst it all I have sometimes been glad when I have remembered that the sun shines alike on the just and the unjust, and that it was the sinner that the Son of God came to save. "He came not to call the righteous, but sinners to repentance." "The whole need not a physician, but they that are sick." "By grace are we saved through faith." And faith is the gift of God. If it be a gift, then we do not labor for it, then it would be reckoned as a debt. Therefore it is by faith, that it might be by grace, that the promise might be sure to all the seed. "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." The Savior said, "All that the Father giveth unto me shall come unto me, and he that cometh unto me I will in no wise cast out." There are many things which he said in this connection concerning the completeness, and the time of the consummation of all things, as I have understood them, but it has not been my privilege to be able to commit to paper these things with the same satisfaction as has been given me in seeing them.

I hope that I have not tired you with my scribble. I thought when I sat down to write, that I had many things to say



which would interest you, but I can never say anything as I want to. I hope that you will pardon this miserable failure. O, sister Parker, Why is it that I am so weak in faith, when I know so well that God is good to Israel? and he will withhold no good thing from them that love him. My every day prayer is that I may be reconciled to his will, and that he will guide me by his counsel. O that I might at all times lean upon his everlasting arms and say, He is my strength, and my salvation, and my shield. But O, I am so prone to sin, so forgetful of all his mercies toward me, who am so little worthy of any good thing from his hand.

I would like to visit sister McGarland. I feel so sorry for them, and yet there is a lesson to learn from her in seeing her so resigned to her situation; what a blessing it is. "Blessed are the meek, for they shall inherit the earth." I do feel sometimes to envy such as she is. God bless her! Is it a sin to envy such as she? Surely she is not so great a sinner as I am, and I have felt to say, nor has she a greater Savior. Give my love and fellowship to all the brotherhood. May God bless you. Now good bye.

Your unworthy sister,

ABBIE CODDINGTON.

OPELIKA, Ala., August 24, 1899.

ELDER F. A. CHICK—DEAR BROTHER:—Sister Lizzie Gregory, of Andersonville, Ga., asks my views upon Matthew vi. 33, through the SIGNS: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

This is found in the sermon on the mount, and they are the words of the Lord Jesus, and are therefore full of meaning. They were spoken to the apostles, and are needful instruction.

The words are still to believers and the saints of God, and to all those who have not fully found the kingdom, in all its infinite perfection. Until we thus find it there will be a seeking, a desiring, and an asking about these things. But to my mind the word "first," seems to be a sort of key to the text. The Savior teaches us by this word "first," that the kingdom and the righteousness of God are paramount to everything else. It is strictly first, and more important than all things besides. When Jesus called one, and he said, Let me go first and bury my father, Jesus did not excuse him, but said, Let the dead bury their dead, but go thou and preach the kingdom of God. The true desire of the true subject of the kingdom of God is this kingdom. The people who were carried captive into Babylon said, "If I forget thee, O Jerusalem, let my right hand forget its cunning," &c. The church, the cause of Christ, and this kingdom, should be first and before all else. It is more important than all else. Mary did this when she sat at the feet of Jesus to hear his words; she neglected her household affairs to look after the kingdom, and the things of the kingdom. When we see professed followers of Jesus engrossed with the world, and the things of the world, and the cares of this life, and thinking more of themselves and their families, and their property, than they do of the church, and their conduct will always show it, you may rest assured that they are not seeking first the kingdom of God and his righteousness. When we see brethren completely absorbed in politics, we may know that they are after the kingdoms of this world and its wickedness, rather than the kingdom of God. There are so many ways to show the want of faith among professors of religion; many of them, alas, are after

riches and wealth, and are careless about the things of Christ. They are then looking at the things that are seen, and not to the unseen things; they are then laying up treasures upon this earth, where moth and rust doth corrupt, and where thieves break through and steal. All this conduct stands in contrast with the teaching of this text. This text teaches the same as the words, "Strive to enter into the strait gate, for narrow is the way, and strait is the gate which leadeth unto life, and few there be that find it, because broad is the way and wide is the gate that leadeth to destruction, and many there be that go in thereat." It comprehends the true obligation of every heaven-born soul to show that he is called from death unto life, and to exhibit it by setting our hearts on things above, and not on things on the earth. If we be risen with Christ, we are to seek the things which are above, where Jesus sitteth at the right hand of God. It means all this, and embodies the principal object of a christian life. It teaches us that it is better, far better, to find the heavenly things, and lose the natural, than to find all carnal things, and lose sight of the spiritual. The Lord help us to lay hold upon eternal life, that better life, that upper life, the real life, and show forth his praise.

Yours in hope,

WM. LIVELY.

[It has been said that believers in sovereign grace do not believe in or use exhortation. All who know brother Lively, know that he believes in grace, and nothing but grace, in the salvation of the sinner, whether here or hereafter, and yet he sees no inconsistency in using exhortation notwithstanding. We certainly do believe in all exhortation to live as becometh those called of God, and

this they should do, not for reward, but of a willing mind, with a heart that loves the service, and that finds it a great reward to be able to love and serve God. To this we have always desired to attain, and when we have detected some selfish hope of reward, or some slavish fear of punishment, we have found nothing but that which has made us ashamed, and filled us with confusion of face. It has been at such times a great grief that our motives should be so unworthy of grace, and of the God of grace. Rewards truly come to the believer, but they come in such a way that he knows that they are rewards of grace, and not of debt. We dislike to see things said by Old School Baptists that sound like appealing to a hope of reward of debt, and not of grace. —ED.]

ALEXANDRIA, Va., May, 1899.

DEAR BRETHREN BEEBE AND CHICK :—  
I will present a few thoughts as they have been presented to my mind upon the words of Jesus in regard to the new birth. What I shall present seems to me experimentally true in the spiritual experience. The apostles testified of the things that they had seen and heard. They testified of the things of the kingdom as they were experimentally taught by the Spirit of God. We who are believers in the doctrine of salvation by grace through our Lord and Savior Jesus Christ, are willing to accept the words of Jesus as the doctrine which we believe, without any addition of our own. The subject upon my mind is the spiritual birth, as recorded in the third chapter of John. We there find the following narrative: "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said 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. Nicodemus said unto him, How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

We have also in the same chapter the narrative of the woman of Samaria who met Jesus at the well. In their conversation Jesus answered and said unto her, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Jesus always spoke in parables, and used natural figures to set forth spiritual things. In this case he used the water to represent the gifts of the Spirit, to men, the same as when he said to Nicodemus, Except a man be born of water, and of the Spirit, he cannot enter the kingdom of God. Natural water is one of the elements which is indispensable to the life of man. Without water all creation would wither and die. Therefore water as a substance forms all plants, and ministers life to all living things. It is just so in spiritual things, the water of life which Jesus gives, brings forth the seed which is sown in

the heavenly kingdom. If that spiritual water be given to a man, and he drinks it, it will be in him a well of water, springing up into everlasting life. The reason is that the giver is God himself, who has all power in heaven and in earth, and none can resist his will. The man to whom this water is given, is a chosen vessel of mercy, in whom the water of life given him by Jesus brings forth spiritual seed. Therefore the man is born again. In the man are two separate and distinct lives, one natural, and the other spiritual, and both dwelling in one body, each one having its own separate and distinct nature, the first natural, the second spiritual. The birth develops the nature which has been conceived in the body, and the child will now manifest what manner of spirit he is of, as he matures in age.

Jesus in another parable says, The strong man armed keepeth his palace. \* \* \* But when a stronger than he enters he binds the strong man, and taketh away his armor in which he trusted, and spoils his goods. Just so in the heavenly birth. The Adamic man keepeth his palace and his goods in peace, but when Jesus desires the palace for a dwelling-place, he binds the old man, and spoils his goods, making now two men in the palace. Another parable Jesus uses to illustrate the kingdom of heaven, the leaven which a woman hid in three measures of meal. My view is, that the three measures of meal represents the natural man. This is only my view. A man is made up of three distinct parts, according to the testimony of the apostle, body, soul and spirit. In this parable instead of the water which Jesus gives unto the man, we have the leaven hid in three measures of meal. Here also we have the same truth set forth which is recorded

in the stronger man binding the strong man, for the leaven goes to work in the man. It reaches every avenue of the man's being, until the whole is leavened. The Adamic man is now a subject of adoption into the household of faith, or the kingdom of heaven. By nature he had no inheritance there, but having passed through the experience of the work of God in his heart, he becomes meet for the Master's use. Jesus says, "Except ye eat my flesh, and drink my blood, ye have no life in you." The bread that ye eat, is his flesh, and the water that ye drink is his blood. This water, he says, "Shall be in you a well of water springing up into everlasting life." This is the food upon which the followers of Jesus live. It is that spiritual bread, of which if a man eat he shall live forever. There is no death for the spiritual man, because he is born again, not of the flesh, nor of the will of man, but of God. How can he die? It is God that has justified him and given him this life. The Adamic man will die, for this is the decree of God. Yet having drunken of the water of life, and having eaten of the leaven of the sufferings of Christ, who bore his sins in his own body upon the tree of the cross, the Adamic man must be raised from the dead, in the image of his Redeemer. And it will not be in a natural body, but a spiritual body, for God has said so. "I will ransom them from the grave, I will redeem them from death." Jesus was the pattern of all his saints. He was, like them, a man of sorrows and acquainted with grief, and like them he died, and his body was laid in the grave, but God raised it up again that it should not see corruption, because he was without sin. But while we shall see corruption, because we are sinners, yet the water and the leaven have sanctified the

body, and set it apart as a relic of his love. And when he shall come to make up his jewels it shall not be lost, but will be gathered as wheat into the garner. The straw and the chaff will go back to the earth, but the man will arise in newness of life, freed from sin, death, hell and the grave. What a glorious doctrine to contemplate. It is the joy of them who believe it, and their meat and their drink, in this low ground of sorrow.

Dear brethren, I have sketched over this subject as my mind has been led. It is seldom that I feel like writing, but there seemed to be a beauty in this subject that made it pleasant to talk about. When you get short of matter to fill up the paper, if you think it proper to publish it you may do so. When I began I only intended to write you a private letter in the way of personal correspondence, upon the much mooted question of the new birth.

Affectionately,

JOSEPH BRODERS.

PURDY, Indian Ter., May 24, 1899.

ELDER F. A. CHICK—DEAR BROTHER:—My mind has been so clouded of late that it has seemed that I have had no life about me in a spiritual sense, until a few days back, when the SIGNS for May 15th came to hand. In it I saw an editorial entitled, "Our sins." My dear brother, I would not in any way puff you up, but I do believe that the Lord gave you every word that you penned in that editorial, and I further believe that the Lord prepared my heart for receiving the same. If you only knew how poor and destitute I am, in the way of comfort, and how I am made to mourn on account of darkness, you could but shudder; yet I am sometimes made glad, and that is when my blessed Savior visits me. But I

feel that I am shut up in prison most of the time. When I read your editorial I could not keep the tears from flowing from my eyes. I thought, here is one poor soul who sees things as I do. As said before, I believe that the Lord prepared my heart to understand as it was read to me. O, the comfort that it brings to my tried and wearied soul. My brother, I have had in the last seven months enough to endure; it has been almost more than I could bear. If the blessed Master had not held me up I should have been cast down forever. On the second of last September I lost a son by death, who was sick but two days. On January 3d, my companion died, and left me with five little children, and on the eighteenth of the month we all took the measles, and on the sixth I lost a daughter. I myself became very low, and am not able to sit up all day at this writing. Now, although all this has happened to me, yet I have been able to say, "Thy will be done, O God." I feel to thank my heavenly Master that it has been so. I feel that I have deserved it all, else I would not have received it; and what is it compared to the suffering which the blessed Savior endured for me, a poor sinner? I do not murmur at the stroke, but O, how it grieves me to see how deceitful my heart is.

"I am a stranger here below,  
And what I am 'tis hard to know;  
I am so vile, so prone to sin,  
I fear that I'm not born again."

I have no one to converse with upon the love of Jesus. All, or most of the people in this country, are professed christians, but there is not one to talk with me of the blessed Jesus. I had the editorial (our sins) read to me by my youngest sister, at my bedside, and there were several Missionaries sitting around me, to hear it read. As my sister began

to read, I began to fill up with joy, but to my surprise there was not one who stayed to hear it finished; they all got up and left the house. How terrible the thought that entered my mind: Do they not see what the love of Jesus is? Surely not. I have not heard a sermon in three years the second Sunday in next July, and have in that time seen but one old brother, and three sisters, so you must know that my road is a lonely one. But the Lord does visit me once in awhile, and some good brother or sister will write to me now and then, which, with the SIGNS, keeps me from losing sight of my hope in the Savior. Elder P. H. James, of Arkansas, has comforted me mightily when I have been cast down in despair and darkness. I have also found at times great comfort from reading after Elder A. J. Gilbreath, of Oklahoma, and from Elder Jones, of Mount Vernon, Texas, and a sister at Chargress, Ind. Ter., who is a bold soldier in defense of the truth. It seems to me sometimes that she does write the best sermons that I ever read. She is alone; all her family are against the Old School Baptists. We used to go seventy or eighty miles to hear preaching. O, how I do love to meet the dear ones of the Master's house; it is a feast to my soul. It would be a feast to me to meet one now who had any travel of mind in the kingdom. I do not hear or see anything here but good works, Sunday Schools, or something similar. They all think hard of me because I will not allow my children to join them in their Sunday Schools. I would rather they would go to a dance, because a dance does not profess to be anything but worldly, but a Sunday School is of the devil, for the devil is a mocker, and that is what a Sunday School does; it makes a mock of true worship.

I will add nothing more. I hope that I am your brother in the best of bonds,  
WM. A. BURNS.

[BROTHER Burns has our heartfelt sympathy in all his sore trials. The God in whom he has trusted has not failed him. As his days so has his strength been. It will be so in the future trials of his life. We fully indorse his course in keeping his children from Sunday Schools. There are all reasons why Old School Baptists should not allow their children to attend such places, and there is absolutely no reason that will justify sending their children to be taught by the deadly enemies of truth. Many parents have lived to rue the day when they yielded to the temptation and allowed their children to attend the Sunday Schools of their enemies, and the enemies of their Lord.—Ed.]

ARKVILLE, N. Y., Oct. 13, 1899

BROTHER BENTON L. BEEBE:—Inclosed you will find two dollars for renewal of my subscription to the SIGNS. I do not feel as though I could do without them. I have been a reader of them for fifty years, and a subscriber for about forty years, and in that time I have seen many things among the Old School Baptists that has grieved me, and a few things in the SIGNS that I did not like, but in the main I am satisfied with the SIGNS, and expect to take them as long as I live, if they continue in the future as they have in the past. I have taken other Baptist papers, but I like the SIGNS the best.

I have never had a desire to write for publication, for I know that others are better able, but often when I have read the communications of others, I have had a great desire to write to them, but a feeling of littleness and unworthiness has kept me from it.

I have been greatly grieved at the indifference of your delinquent subscribers. If the love of God dwells in their heart, how can they be so careless? If a brother or sister does not want to take the SIGNS, that is all right, but if they take them they should pay for them; common honesty would do that, let alone brotherly love. I do not wish to hurt the feelings of a brother; I am a plain spoken man, and sometimes speak too quick, but I feel sorry for you, and think you are more patient than I could be.

But I will close as I do not wish to scold, though sometimes I feel like it.

Your brother, though unworthy to call you brother,

JOHN A. MORSE.

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### EDITORIAL NOTICES.

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#### PLEASE BE SURE

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

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

**EDITORIAL.**

MIDDLETOWN, N. Y., NOVEMBER 1, 1899.

Entered in the Middletown, N. Y., Post Office as  
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F. A. Chick, Hopewell, N. J.

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

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

**ROMANS IX. 14.**

"WHAT shall we say then? Is there unrighteousness with God? God forbid."

Perhaps no portion of the word has seemed more offensive to Arminians of all grades and classes than has this ninth chapter of Romans. Indeed, it must appear hateful to all who deny the right of Jehovah to do with all his creatures as he will, and to all who claim salvation through human merit. Were it not that the human heart has been the same in all ages, and the objections of men to grace have always been the same, we would say that Paul, when he wrote this chapter, must have looked forward, and have seen the thoughts of natural men in this and in all past ages since his day. But, as human nature has not changed, we know that in his own day he met with the same opposition to the doctrine of the divine sovereignty in the creation of men, in appointing their bounds, and in ordering their steps, and in the election of some to life and salvation, and the rejection of others, and in their condemnation to final destruction and endless punishment. Certainly he in this chapter does meet and stamp with the seal of falsehood, all the objections of men to these solemn truths, and so long as the inspired words

remain, "Nay but, O man, who art thou that repliest against God?" will those who truly believe shrink from any thought which would imply any question of his right to do with all his creatures as he will. Paul had heard, and he knew that men would continue to urge the objection named here, to the doctrine of the divine sovereignty, and so he says, "Is their unrighteousness with God?" and then, with the strongest language possible to be used, he denies that this doctrine is subject to any such conclusion. We are to learn therefore from this language that if any plainly stated truth of the Scriptures seems to us to imply unrighteousness with God, our feeble reason is at fault, and not the doctrine itself. What a world of blasphemy and impiety has been uttered by word of mouth and by the pen, in all past ages, and in our own time, against the clearly stated truths of this chapter. Men have even gone so far as to say that this chapter ought not to have a place in the Scriptures, and the very mildest form of opposition from the carnal heart has shown itself in some, who have said when they could not gainsay what Paul here said and intended, "Well, I do not understand it." If by this they mean that they do not understand the meaning of the language, we would reply that the language is just as plainly written as is the language of any other portion of the word of God. There is no more difficulty in learning the meaning of this chapter than there is with regard to any other part of the Bible. The literal word is as plainly written as any other Scripture, and the spiritual force and meaning of this is also just as apparent as any other. The objection, "I cannot understand it," has generally when we have heard it used, simply covered a disposition to oppose the truth of



the chapter itself. The truth is, the teachings of the Scriptures are in general hateful to the natural mind. It is the declaration, They are foolishness to the carnal mind. There is not a sentiment of the word but what seems foolish to men; total depravity, or that men are dead in sin; their just condemnation, so that all might have been left to perish without remedy, and no injustice done to any one; the doctrine of personal election of certain individuals of Adam's race to eternal life, while all others are passed by and left to perish in their sins; the doctrine of the atonement for the elect, by Jesus Christ, so that nothing is left for them to do to secure salvation and final glory; the doctrine that these elect sinners are effectually called by grace, without the use of human means, because to give life to the dead must ever be the work of the life-giving Spirit of God; the doctrine that such called vessels of mercy are then kept by the power of God through faith unto salvation to the last; the doctrine that in this present life they can only work out their salvation as God has first wrought within them, and that they cannot so sin as to incur the danger of eternal death; all these, and other principles of the doctrine of grace, always have, and always will, seem hateful to unrenewed men, because they are thus abased, and the grace and power and sovereignty of God is exalted. And thus the teaching of this chapter that the rest of mankind are also in the hand of God, who works among them as the potter works in his clay, to fashion it as he pleases, is opposed by those who are unreconciled to God.

The teaching of this chapter is subject to careful investigation by all who read. It, like all other Scriptures, should be carefully read and considered, with prayer

to God to show us its meaning, but when the plain letter is read and understood, only opposers of God will reject its teachings. The teachings of this chapter do not stand out as something new and strange, or that are not found in other portions of the word. They who would reject the doctrine of this chapter must also make up their minds to reject the Scriptures in general, and especially those which present the omnipotence, omnipresence and omniscience of God, and those which teach his foreknowledge and unchangeability, and that all things were made by him. These principles of the doctrine of God our Savior all stand inseparably connected with the teaching of this chapter, and the text which stands at the head of this editorial says, that in all these things there is no room to say that there is unrighteousness with God. Men with their false reasonings, which set themselves in opposition to the word, shall ever be found liars, and God will be true. May we sit at the feet of that God who gave his apostle to write such things, and humbly ask his mind as we read each sentence. We have felt to write about this chapter of late more than ever before, because there has seemed to be a disposition among some of our own brethren to pass its lessons by. If any say that they cannot reconcile the teachings of this chapter with man's accountability to God, and that therefore they prefer to let it alone, we can only reply that Paul did not attempt to reason out the harmony between the two, but when men said, If what you teach be true, Why doth he find fault? for who hath resisted his will, he simply replied that such men were replying against God, who had revealed this truth to him by the Spirit, and not against him. Paul himself taught that man was held to be blameworthy



before God for his transgressions, and yet taught that the divine purpose, sovereignty and wisdom, was to be seen even in the sins of men. We have not felt therefore afraid to believe and teach both these truths. We have never attempted to reconcile them, and have felt that there was good reason for not making the attempt. We have felt that if the inspired Paul did not have a mind to show how reason could come to see a harmony between these things, we at least were not called upon to do any more than just to believe them as God had revealed them.

Now let us as briefly and plainly as possible state the teaching of this chapter.

First, verse eleven, we have the statement of the doctrine of election, and that without regard to any human works. Contrary to nature, God chose Jacob the younger to receive the blessing, rather than Esau. This was done before the children were born, and before they therefore could have done any good or evil. Jacob was not chosen because he had done good, neither was Esau rejected because he had done evil. Furthermore, had the election depended, as some teach, upon foreseen good and evil works of each, it would seem from what we read of the lives and characters of the two men, as they appear upon the record, that Esau would have been chosen, and Jacob rejected. But we need not speculate upon this matter, the plain statement is, that the choice of Jacob was not upon the ground of foreseen good works. This choice was personal in the first place, and then it extended to the nations which should descend from them, as we learn from Malachi i. 2, 3. And now Paul uses it to present the doctrine of election to eternal life and glory. In this God is not unrighteous, according to Paul. As the choice of Jacob, rather than Esau,

was before either had done good or evil, so also was the choice of God of men to salvation in eternity before any man had done any good or any evil. It is simply the purpose of God according to election, that some should be saved out of the mass of mankind, and others passed by. This is the plain language of verses eleven, twelve and thirteen. This is also enforced by verses fifteen and sixteen. In these verses Paul quotes from the writings of Moses, who records God's own words, saying that he has mercy and compassion upon whom he will. Thus he puts the exhibition of mercy and grace upon the absolute will of God, without regard to any creature's good or bad works. It is not because a man has willed to be saved, or run in the way of righteousness, that God has chosen him to salvation, but rather the teaching is that his willingness to be saved, and to run in the way of righteousness, is but the fruit of salvation, rather than its cause, and that God's mercy and compassion is the cause of these things, rather than the result of them.

As Paul teaches in Ephesians, men are chosen unto good works, instead of because of them. Thus Jacob was raised up that mercy and compassion might appear in him, while Esau was raised up that justice and God's indignation against sin and sinners might appear in him. This last truth is enforced by a reference to Pharaoh, the king of Egypt. Paul quotes from Exodus ix. 14; xiv. 17, and says that the Scriptures declare that God had raised up Pharaoh for the very purpose which was accomplished in him, viz: to show forth the power of God, and to declare his name through all the earth. Paul presents this language concerning Pharaoh, in order to show that what he had stated concerning Esau was accord-

ing to the Scriptures, which they all acknowledged to be true, and which they all professed to reverence. So far as the doctrine contained in this language is concerned, it does not matter whether the raising up of Pharaoh means his birth into the world, or his being placed upon the throne of Egypt. The point of the question is, that it was for this determinate purpose that Pharaoh was appointed. That this is the meaning of the words in verse seventeen, is shown in verse eighteen, where Paul repeats again the words of verse fifteen, I will have mercy upon whom I will have mercy, and whom I will I harden. The doctrine is not only that God has mercy upon some, but also that he hardens others. Let this hardening be in whatsoever manner it may, still the language is that "God hardens men." Thus Pharaoh was hardened. (Our own belief is, that men are hardened by the withdrawal of God's judgments from them, and leaving them to the dictates of their own fallen hearts. But to withdraw his judgments is as much an act of purpose as is anything else.) At all events, it is of such a sort that when the doctrine is stated, at once unregenerate men begin to cavil, and to reply against God. Let the sovereignty of God in hardening some men, while he has compassion upon others, be stated in any manner that it may, still it remains that it is of such a kind as to look hateful and unjust to carnal minds. Any interpretation of the language under consideration which would make the doctrine look pleasing to natural minds, is necessarily a false one. For then men would be pleased with it, and would not say what Paul proceeds to present.

To-day, as then, men say, "If this be true, Why does God find fault? Who hath resisted his will, if your doctrine be

true?" The same things are said to-day in opposition to the predestination of God. One would think that Paul's stern condemnation of such objectors, in the next verse, would silence all who have any reverence for the truth, and any desire to bow before God as loyal and obedient subjects. "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?" The point now is, that Paul says that the spirit which urges the above objection is a spirit not of humble inquiry, not of one who is willing to hear what God will say, and then at once reverently accept it, but of one who is a caviler, and who is not reconciled to God at all. God always hears those who come asking wisdom from him; but here is a question asked, not for information concerning God and his ways, but to confound a doctrine which he has by his inspired apostle stated. Let it be ours to accept every word of God, even though our reason must be crucified in its acceptance. Let us not forget that our reason is not "right reason," but that it is fallen, perverted and depraved, as well as every other faculty of our being. God's word is true, and our reason a liar, when it opposes his word. How familiar the above objection sounds in our ears, we have been hearing it ever since we began to know the truth. It does not disturb us to hear it from open enemies of grace, election and predestination, but it does greatly disturb us when we hear it from the lips of those who know the grace of God in truth. Let the motive of the objection be what it may, Paul says it is a replying against God. It is a denial that he has a right to do with his creatures as he will. One may urge the objection because he would deny the divine sover-

eignty; another may urge the objection because he would deny man's accountability. One would say, God's predestination of men to some evil thing destroys the accountability of man in that thing, and therefore predestination cannot be true. Another says from the same premises, Man cannot be accountable to God. In either case it is a replying against God, according to the apostle. The fact is, let man cavil as he will, both things are true. God has raised up all men as he did Pharaoh for a certain purpose, and yet though this be true, man is justly accountable to God. If any man objects to this double truth, let us appeal to Paul's language, "Who art thou that repliest against God?" What right have we to say in any event, Why hast thou made us to be as we are? It is becoming that we should keep silence before the Lord when he speaks.

Paul uses the figure of the potter and the clay, and the vessels formed from the clay. This he also quotes from the prophet Jeremiah xviii. 6. A careful reading of this chapter will show that the God of Israel there, is showing his divine sovereignty, and his power to do as he will with the nation of Israel. When he sends forth his decree to build or to destroy a nation there are none who can stay his hand. Nations are as pliant in his hand as the clay is in the hand of the potter.

The word "power," as Paul uses it here, signifies what we mean by the word "right." That is, God has a right to do as he will with the people that he has made. It is his right to show mercy, and it is his right to harden the heart of men already sinful, and enemies to him by wicked works. This seems to us to be the simple teaching of this portion of the word.

We do not think that we have at all perverted the simple testimony of the apostle in this chapter. It has not been our object to do more than simply to call out the force and meaning of this portion of the word. Many objections may be urged, as they have been in the past, but no objections can avail, unless it can be shown that we have misinterpreted these words themselves. Any objection that avails anything must be confined to these words, and show that their plain and simple meaning is not what appears on the surface of them. In all the past we have not heard any objector undertake to show that these words would bear any other interpretation than what we have here glanced at. All with whom we have conversed, who objected to this doctrine, have done so upon the ground that it did not seem to them consistent with their ideas of right and justice, but this is but an appeal to carnal reason, and not to the plain word of God. Let us come to this, and let us believe what is here written, regardless of what may appear consistent and reasonable to us. The one thing needful is to ascertain just what the Scriptures do teach, and then submit ourselves to their teaching. The teaching of this chapter is that God raised up Pharaoh to do the very things which he did do, and yet condemned him for doing them, and God is not unrighteous in this. Thus he raises up all other men to do what they do, and yet he condemns men for what they do, and he is not unrighteous in so doing. The man who says he is, replies against God. "Man resists God's will in the act of doing his will," is what Paul teaches concerning Pharaoh. Human reason says it cannot be so, but God says by the pen of Paul, that it is so.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### 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."

Much complaint is made in our day against our Old School Baptist ministers preaching a doctrine which is discouraging to sinners, and calculated to repulse those who are religiously inclined; and we are very justly charged with being behind the times in our doctrine, and especially in our manner of preaching to sinners. We are enabled, by the faithful record of inspired truth, to ascertain our exact whereabouts, and find that we are full eighteen hundred years behind the speculative theories of the new divinity schools. When a vast assemblage pressed to hear Christ, on one occasion, he retired to the mountains, and there delivered to his disciples alone that memorable sermon on the Mount. On another occasion, when one volunteered to become his constant follower, he informed him that the foxes had holes, and the birds had nests, but the Son of man had not where to lay his head. How discouraging!

On another occasion, when preaching to the people from a passage in Isaiah, which he declared was that day fulfilled in their ears; as soon as the assembly began to feel deeply interested in his preaching, and to wonder at the gracious words that he uttered, instead of seizing upon so favorable an opportunity to secure their good opinion of him, he referred them to some instances of the special sovereignty of God in his distinguishing favor to Naaman, the Syrian, and to the widow of Sarepta, when all the lepers and widows of Israel were passed

by without favor. He certainly knew that this would fill the whole assembly with wrath, which it did, and they rose up and thrust him out of the city, and led him unto the brow of the hill whereon the city was built, that they might cast him down headlong. The connection of our text shows that on this occasion was presented another most favorable opportunity, speaking after the manner of the new school, to greatly increase the company of his disciples, but instead of using it for that purpose, when a great company came out to him, he turned and said to them, in the language of our text, "If any man come to me, and hate not his father, and his mother," &c., "he cannot be my disciple." This was truly discouraging to them. How little do men seem to know that our Lord had and still has power over all flesh, to give eternal life to as many as the Father has given him. (John xvii. 2.)

But as we were desired to give our understanding of the meaning of this text, we will proceed to do so in as brief a manner as possible.

Whatever obscurity may seem to involve the words of our text, we may safely conclude that the hatred of parents and other relatives, does not mean to conflict with the express requisition of the law to love and honor our father and our mother, or the doctrine taught by Paul, that as Christ loved the church, and gave himself for it, even so ought men to love their own wives. The relative obligations of parents and children, husbands and wives, and masters and servants, in all cases bind them to love and not hate one another. And Paul, when describing the excessive wickedness of the last days, speaks, among other things, of men being without natural affection, as the very extreme of depravity and wickedness. So

far was our Lord Jesus Christ from encouraging that kind of hatred, he commanded his disciples to love even their enemies. His gospel is a gospel of peace on earth and good will towards men. But still there is a sense in which all who are truly disciples of our Lord and Master, do hate father, mother, wife and children, and their own lives also; and that is the same sense in which they hate the world. For if any man love the world, the love of the Father is not in him.

This hatred of kindred is not a malicious hatred, but a hatred perfectly compatible with the strictest injunctions to love all, both friends and enemies, to do good to them that despitefully use and persecute us. However paradoxical this may seem, when viewed only in the light of human reason, every true disciple of Christ will find in their own experience, in what they feel, and the emotions of their hearts, that while they tenderly love their parents, wives, children, and their own lives, as the gifts and blessings which God has bestowed, they hate that earthly, depraved, sinful nature that they find in father, mother, wife and child, and also, and more abundantly, they find and hate it in themselves. This is what occasions the warfare in all the saints. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit; and the flesh warreth against the Spirit, and the Spirit warreth against the flesh, and these are contrary the one to the other. The spirit which is born of the Spirit is the new man, which after God is created in righteousness and true holiness. But the flesh which is born of the flesh is depraved, earthly, sensual and devilish. If, therefore, the incorruptible seed be implanted in us, it comes in competition with our human depravity, and there is unavoidably a conflict. That life which was

given us in Christ Jesus before the world began, can no more love the corruptions of that life which was given us in the earthly Adam, after it is implanted in us, than before it was so implanted in us. That spiritual life is after God, and God hates sin; hence, when this is implanted in us, we possess in our heart a principle that hates the flesh, because of its pollution and opposition to all that is pure and holy, spiritual and heavenly; not only that of our own individual bodies, but all flesh, father, mother, wife and offspring.

This hatred is manifested in the saints by their loathing and abhorring themselves in dust and ashes. And it makes them at times long and pray to be delivered from the body of this death. This being the case with all who are born of God, they are all so far qualified to be disciples of Christ, but without that heavenly birth, which brings forth in us this new and spiritual life, which hates the flesh, crucifies it with its affections and lusts, none can be truly Christ's disciples. That new and spiritual birth is indispensable to discipleship.

This birth manifests the subjects of it as the children of God and heirs of immortal glory. But discipleship signifies not only that we are born of God, but also that we are taught and led by his Spirit, that we are not only children, but obedient children. Hence Christ adds, "And whosoever doth not bear his cross, and come after me, cannot be my disciple."

MIDDLETOWN, N. Y., February 15, 1857.

#### EXPLANATION OF DATES.

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

## CIRCULAR LETTERS.

*The Elders and messengers of the Lexington Association, in session with the church of Lexington, October 4th and 5th, 1899, to the churches composing the same, sends greeting.*

DEAR BRETHREN:—According to former custom we send you our annual epistle of love and fellowship. Through the goodness and mercy of God we are still spared a name, and rejoice that union and fellowship still exist among the churches. We desire to exhort you to be watchful over each other in the spirit of humility and brotherly love. Paul writes to the Colossian brethren, As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith as ye have been taught, abounding therein with thanksgiving. Let us not be found having on our own righteousness, but be clothed with the righteousness of him who has redeemed, washed and cleansed us with his own blood. Self-examination is safe and profitable. By it we are called to our first exercises when we were quickened from death to life, and to behold the kingdom of heaven, and given knowledge of sin and God's power. You were made to call upon him for mercy, and made to hope in his righteousness with childlike simplicity, to know and do his will; to you he was all in all. To follow him and to walk in his ordinances was your chief desire; you searched his word with delight; your meditations upon heaven, and heavenly things, were sweet; you then felt to say with David, "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of God, than to dwell in the tents of wickedness." Your hope and trust was all in him. How easy it was to

get to the meetings of the church, while a feeling of love and forbearance for the brotherhood filled your mind. To hear God's name extolled and exalted was your rejoicing. If you so received Christ Jesus the Lord, should you not so continue to walk in him? Brethren, let us not be found doubting his word. Have you not been taught in your experience to know that all things work together for good to them that love God, to them who are the called according to his purpose? Has his word not been fulfilled? Has he not given grace equal to your day? You cannot experience one more conflict or trial than he endured for you. "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them."—Isaiah lxiii. 9. Then it is not possible that you will have to experience one more trial than he has endured for you. Christ said to his disciples, "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake."—Matt. v. 11. For his bride's (the church) sake he endured all things, and suffered all things, even death. By his atonement you were freed from under the power of sin and death, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. (Eph. ii.) Has not the church been to you an heavenly place? May we so strive to walk as we have received and been taught by him.

Though many of our members by infirmity and age have nearly completed their labors, and others gone to rest, and their places not at present filled, the great Shepherd has not forgotten his fold. To forget her would be to forget himself. As you trusted in him, (or taught by him) see that ye be found

walking in him, forgetting not the assembling of yourselves together, striving to comfort one another with the comfort wherewith you yourselves have been comforted of him; be watchful over one another for good, for in such things God is well pleased; whatever you do, let it be in the Master's name, and in his strength, being careful not to be found walking in your own wisdom and strength; all our works should be in the same spirit that we received Christ Jesus, in patience and humility. Christ told his apostles, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves."—Matt. x. 16. Which is true even now; you are surrounded as they with "lo heres, and lo theres." False christis, or false doctrines, are looming up on every hand. Go not after them, receive them not in your houses, (churches) nor bid them God-speed. Follow no man only as he follows Christ. Walk as you have been taught, (or received Christ) "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 8-10. Let our walk be as becometh the profession we have made; go to him for wisdom, to his word for instruction. "No good thing will he withhold from them that walk uprightly." Blessed is the man that trusteth in the Lord of hosts."

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good re-

port; if there be any virtue, and if there be any praise, think on these things."

R. W. SANFORD, Moderator.

FLETCHER MACKEY, Clerk.

B. F. BARTLEY, Assistant Clerk.

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## CORRESPONDING LETTERS.

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*The Lexington Old School Baptist Association, in session with the Lexington Church, Greene Co., N. Y., October 4th and 5th, 1899, to the associations with which we correspond, sends christian love and fellowship.*

DEAR BRETHREN:—Through the determinate counsel and foreknowledge of God we again assembled together as an association in christian love. Although we were not blessed with any ministers from abroad, yet we heard the everlasting truth proclaimed as it is in Jesus, for he is the way, the truth and the life. Whenever we take the word of God as the man of our counsel, and rely upon Jesus' teachings to guide us, we are upon that sure foundation, for every man's work shall be tried of what sort it is, for our God is a consuming fire. To trust in our own works is to trust, as it were, in hay, wood and stubble, and the hay, wood and stubble shall be burned to ashes, but Christ's teachings are sure and steadfast. The message from heaven to Mary was, Thou shall conceive and bear a child, and thou shall call his name Jesus, for he shall save his people from their sins. This was done through the shedding of his blood upon Calvary, for the remission of the sins of his people, and all that are under this atonement are saved with an everlasting salvation, for Christ never shed a drop of blood in vain. When Jesus cried with a loud voice, "It is finished: and he bowed his head, and gave up the ghost," the great work of



salvation was finished forever. Dear brethren, let our trust be in Jesus, who is the author and finisher of our salvation.

In conclusion, we will say, we received Minutes from our sister associations.

Our next session is appointed to be held with the Middleburgh Church, Schoharie Co., N. Y., the first Wednesday and Thursday in October, 1900, where we hope to meet your messengers and ministers.

R. W. SANFORD, Moderator.

FLETCHER MACKAY, Clerk.

B. F. BARTLEY, Ass't Clerk.

*The Mount Pleasant Association of Regular Baptists, now in session with the Mount Pleasant Church, at Pleasureville, Henry Co., Ky., September 13th, 14th and 15th, 1899, to the several associations and meetings with which we correspond, sends greetings in the Lord.*

WE have been favored to meet again and welcome your ministers and messengers to seats with us. Our session has been one of peace, love and harmony. The preaching has been in demonstration and power of the Spirit, rightly dividing the word, and our souls have been comforted.

We desire a continuance of your correspondence.

Our next association is appointed to meet with our sister church at Beech Creek, Shelby Co., Ky., beginning on Wednesday before the third Saturday in September, 1900, when and where we hope to meet you again. Till then farewell.

P. W. SAWIN, Moderator.

E. F. RANSELL, Clerk.

P. S.—We request Elders J. G. Eubanks, P. W. Sawin, David Bartley and licentiate Dudley G. Johnson, to act as messengers to corresponding associations.

## POETRY.

### AT MERCY'S GATE.

THOU wonderful, triumphant God,  
Who art enthroned on high,  
All-wise, compassionate and good,  
Doth know my secret sigh.

Out of the depths I cry to thee,  
Lift up my head in fear;  
In mercy's way O lead thou me,  
Where rivers broad appear.

Alas, I'm full of bruises sore;  
My bleeding wounds are deep;  
My leanness, leanness, I deplore,  
I loathe myself and weep.

My story sad, O do not tire,  
And turn a deafening ear;  
My powers all to thee aspire,  
My cry for mercy hear.

'Tis through the bleeding sacrifice  
On Calvary's noted brow,  
Alone I can before thee rise,  
Most High, eternal thou.

I dare not my complaints relate,  
And pour them out to thee,  
If there was not an Advocate  
To intercede for me.

No earthly hand, nor mortal eye,  
Can reach my sinsick case;  
I can but look to thee on high  
For pardon, peace and grace.

Vain to the help of man I've sought,  
'Tis nothing more than dross;  
My help must come through wonders wrought  
Upon the rugged cross.

At mercy's gate then would I stay,  
Until relief appears;  
With thine own hand O wipe away  
My penitential tears.

I can but perish here aside,  
From vanities that be;  
Through him who once was crucified,  
Sweet mercy show to me.

Whate'er is done at thy command,  
I know is just and right;  
The moving of thy mighty hand  
Is marvelous in my sight.

But what my troubled heart would trace,  
My weeping eyes would see,  
Is in the wonders of thy grace,  
Hast thou a thought for me?

SEMMA CORDER.

PHILIPPI, West Va.



## MARRIAGES.

By Elder W. W. Meredith, at his residence in Delmar, Del., August 5th, 1899, Isaac D. Mitchell and Miss Anna Plummer, both of Sussex Co., Del.

By the same, at his residence in Delmar, Del., August 8th, 1899, Forest Messick and Miss Bertha Tindall, both of Sussex Co., Del.

## OBITUARY NOTICES.

My dear father, **Thomas G. Flanary**, was born in Cape Girardeau Co., Mo., April 3d, 1828, and died at his home in Goldendale, Wash., on the morning of June 29th, 1899, aged 71 years, 2 months and 26 days. He lived in different parts of Missouri until 1851, when he crossed the plains to Oregon, and settled in Marion Co. From there he moved to Washington Co., where he lived until the fall of 1878, when he came to Klickitat Co., Wash. He was married to Miss Emily J. Chamberlain, (a daughter of Elder Paul P. Chamberlain) Feb. 28th, 1850. To them were born eight children, five of whom are left to mourn. He received a hope in Christ two or three years before his marriage, but did not unite with the church until the summer of 1853. He united with the Hillsboro church of Old School Baptists, and was baptized the third Sunday in July, by Elder Wm. Simpson. In 1864 he and mother, and brother J. L. Chamberlain and wife, were constituted into the New Hope church, in Washington Co., Ore. He served that church as clerk continuously for fourteen years, when he came to this County, and with eleven others was constituted into the Pleasant Grove church, where he lived a consistent and exemplary life until he passed from earth. He served the church as clerk from its organization until the fall of 1895, when a severe spell of sickness so enfeebled him that he requested the brethren to release him from the duties devolving upon him as clerk. His place in church was always filled when he was able to attend. The last few years he became more and more weaned from the things of this life, but his interest in the welfare of Zion never lessened. He was firm in his convictions of right, and in his death we as a church, as well as a family, have lost a valued counselor and able defender of the truth. He has been a subscriber to the SIGNS OF THE TIMES many years, having taken them during Elder Gilbert Beebe's lifetime. His last illness was of short duration, being an abscess on the side of his head, and only two days did we realize the seriousness of his malady. On Tuesday evening he took his bed, and passed away Thursday morning. While he was yet able to go down to the doctor's office he seemed to realize his time was short, as he said he felt some way as if it was his last sickness, and said he was ready to go any time. His last hours were mostly spent in prayer. The last sentence we could understand was, "Come,

Lord Jesus, come quickly," and his prayer was soon answered, for, "A death like sleep, a gentle wafting to immortal life," and our home was left desolate.

One daughter, sister Susan Shearer, together with her husband, and brother J. L. Chamberlain and wife, living seventy-five miles away, started in their carriages in response to a telegram, but only reached the house of mourning in time for the funeral, which took place at his late home, where words of comfort were spoken by his son-in-law, Elder W. J. Hess, to whom he was warmly attached. His favorite hymn, "Jesus, lover of my soul," was used on the occasion.

Dear brethren, an obituary notice seems so formal, and language cannot express our sense of loss and desolation, yet we feel grateful that he was here to comfort us so long, that his last suffering was short, and his end so peaceful.

About ten days after father's death our dear mother was taken seriously ill with bronchial pneumonia, and after eleven weeks of severe suffering is improving slowly, and we hope it will please the dear Lord to restore her to health again, to be a comfort to her children, who all live near her excepting the eldest daughter.

Yours in sorrow,

SONORA HESS.

**SISTER Margaret Morgret** was born August 17th, 1799, in Fulton Co., Pa., and died in the same County, at the home of her stepdaughter, sister Thos. R. Palmer, July 27th, 1899, at the advanced age of 99 years, 11 months and 20 days. She was the daughter of Jacob Bishop, the tenth child of fifteen, and the last to depart this life. She was united in marriage to Job Morgret, in 1843. They lived on his farm, near Needmore, Pa., until separated by death, in the fall of 1875. She continued on the farm until the fall of 1890, making her home after this until her death, with her step-children, sister Thos. R. Palmer and Dennis Morgret, she never having children of her own. No step-mother was ever more fortunate in step-children. I visited our aged sister a few days before she died. I was given a solemn pleasure as I witnessed the devoted, tender care of sister Palmer. How sweet and bright is life when seen in loving devotion! She allowed no one to help her; the service was too precious, and the care too sacred. No one could do for her as she. The scene still lingers in my memory, and my heart is softened within me. As I sat by her bedside she turned her poor wasted face to me and said, "You will please preach my funeral if you think me worthy." I have been accustomed to meeting and conversing with her three or four times a year for the last twenty years, and always found her in this same feeling of unworthiness. Great is this mystery when seen in such an one as sister Morgret. While she was firm and unyielding in everything pertaining to God and godliness, she was a silent listener, and respectful

to others, so that I never heard an unkind word about her from the lips of any one. Not being at home when the message came, I was not privileged to attend her funeral. I am informed Elder Ahimaaz Mellott read a hymn, and spoke in prayer. I feel that I want to carry out my promise to her if I live. She was a lovely, precious old sister to me. Her sufferings, I am told, before she died were very intense, which she bore with christian fortitude and patience, frequently quoting some passage of Scripture, and saying in tender voice to those loving friends around, "May God's will be done." She has told me often, If the Lord ever (she would always use the word ever) began a good work in her heart, it was when she was fifteen years old. She was, I am told, baptized in her twenty-seventh year, and united with the Tonoloway church, Pa., but afterward removed her membership to the Fairview church, at Needmore, where I first become acquainted with her, and where she continued a faithful member until death, loving and beloved by all who knew her. She was a constant reader of the SIGNS up to three years prior to her death, when her eyesight failed her. She also read several other religious periodicals. Having a retentive memory her mind was well stored with useful information. A short while before her death she quoted the hymn, "Sovereign Ruler of the skies, ever gracious, ever wise," throughout without a mistake, (Beebe's Collection, No. 239.) She often expressed to me her feelings through some words of the poet.

Poor, dear old saint, she has gone home to glory after living a useful life to the world and to the church.

E. V. WHITE.

Clyde L. Hastings, first born child of Theodore H. and Maud H. Hastings, was born June 23d, 1899, and died August 6th, 1899. The dear little soul was a precious gift to its young parents, around which their mutual affections were entwined, and they were loth to give him up. The grandparents, Deacon Levin and sister Olevia Hastings, shared the grief with the parents, and quite a number of relatives and friends manifested much sympathy at the burial. The writer of this memento tried to comfort them with the assurance that little children are as dear and important in the sight of God, as the most conspicuous sons of men; that Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Again, our Savior gives us an object lesson, both by precept and example, by placing a little child in the presence of his ambitious disciples, and saying unto them, "Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." That the quickening power of the Son of God is not limited or confined to age. When Mary, the mother of Jesus, visited her cousin Elizabeth, the mother of John, the

children were not yet born, but when Mary saluted her cousin Elizabeth, John the Baptist leaped in his mother's womb for joy. Thus the quickening, regenerating power of God is manifested in all ages, and the words of Jesus verified, "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." Thus in faith we consign our dear little ones to the loving, saving care of our dear Redeemer, in hope believing, all is well.

W. W. MEREDITH.

DELMAR, Del.

## MEETINGS.

### EBENEZER OLD SCHOOL BAPTIST CHURCH, IN NEW YORK CITY.

Meetings every Sunday, at the Hall,  
226 West 58th Street,

10:30 A. M.

3 P. M.

To them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ, is extended a most cordial invitation to meet with us.

#### MEETING POSTPONED.

THE two days meeting appointed to be held with the Shohola Creek church, Pike Co., Pa., Oct. 25th and 26th, 1899, has been indefinitely postponed, on account of the lateness of the season.

GYPSON MCKEAN, Church Clerk.

OUR yearly meeting will be held, if nothing in Providence prevents, the last Saturday and Sunday in this month, October 28th and 29th, 1899.

By request of the brethren and sisters.

JAMES H. BEVIER, Clerk.

THE Old School Baptist church at Cammal, Pa., have appointed a two days meeting for November 8th and 9th, 1899. We hope to see a goodly number of brethren and friends. Ticket to Cammal, Pa., on Fall Brook R. R. Brethren live near the depot.

D. M. VAIL.

**THE EVERLASTING TASK FOR  
ARMINIANS.**

By Elder William Gadsby, late of Manchester, England. Many thousands of these pamphlets have been scattered throughout England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to such a degree as to induce us to present to the public this edition, which we will send (postage paid by us) to any post-office address in the United States or Canada at the following rates, viz: a single copy for 10 cents; 12 copies for \$1.00; 25 copies for \$2.00; 50 copies for \$3.00; 100 copies for \$5.00. Address,

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G. BEEBE'S SON.

Middletown, Orange Co., N. Y.

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LARGE PRINT.**

We are now prepared to furnish a Bible that has been much inquired for by our people; a small and light Bible printed in large full-face type, with maps and family record.

**WITHOUT REFERENCES,**

size, 6 inches wide, 8½ inches long, and 1¼ inches thick. We can send these Bibles postage paid, at the following prices, according to binding, the contents of all being the same.

- 1702. Imitation Roan, red burnished edges, boards, round corners, side and back title, \$1.35.
- 1730. French Morocco, gilt edges, boards, round corners, side and back title, \$1.80.
- 1790. French Seal, red and gold edges, extended covers, round corners, \$2.75.
- 1713. Algerian Morocco, red and gold edges, limp, round corners, leather lined, \$3.50.
- 1791. French Morocco, red and gold edges, extended covers, round corners, leather lined to edge, \$3.75.
- 1734. Extra Morocco, red and gold edges, flexible boards, round corners, leather lined, \$4.00.
- 1714. Extra Morocco, red and gold edges, limp, round corners, leather lined, \$4.50.
- 1793. Algerian Morocco, red and gold edges, extended covers, round corners, silk sewed, leather lined to edge, \$5.00.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 67. MIDDLETOWN, N. Y., NOVEMBER 15, 1899. NO. 22.

## CORRESPONDENCE.

### SALVATION.

SALVATION is a comprehensive word, and of wide application, both in the Bible and elsewhere. It means the act or state of being saved, whether from temporal danger, or in that higher and more glorious sense, from the bondage and ruin of sin—a salvation that was accomplished by him who said, “I am God, and beside me there is no Savior.” Our Redeemer says by the prophet, “I have trodden the wine-press alone; and of the people there was none with me \* \* \* and I looked and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me.” So 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. Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved. Thus, over and over in many ways it is told how we are saved by him who his own self bare our sins in his own body on the tree, yet it has pleased the Lord that

there shall be in his word, as Peter declares, some things hard to be understood. We read in that wonderful book of some who were begotten through the gospel, and James told the twelve tribes that the engrafted word was able to save their souls. An angel told Cornelius to find Peter, who would tell him words whereby he and all his house should be saved. We also read that it pleased God by the foolishness of preaching to save them that believe, and Paul declared that he was made all things to all men, that is, all classes of men, that he might save some. He also advised Timothy how he should save himself and them that heard him. Another apostle declared that he which converteth a sinner from the error of his way should save a soul from death, and hide a multitude of sins.

This class of Scriptures *seem* to oppose those first named, and to indicate different methods of salvation, and we are brought to where two ways meet. When the Bible says that believers are saved by preaching, and that one may convert a sinner and save a soul from death, we know it is teaching what is called “human instrumentality” in salvation, and we must accept that doctrine as true, or find

another salvation besides the new birth: a salvation that men may accomplish for themselves and others. We well know, however, in what light the religious world regards these Scriptures, and others of like import. That God has committed the salvation of our perishing race to "the church" and her ministers, is an almost universal belief wherever man exists. As at present maintained, it arose about a century ago, as Elijah's "little cloud out of the sea like a man's hand." Like a man's hand it has ever been, though it has spread from the rising to the setting of the sun. The dread that laid heavy on Paul's heart, has after many centuries been realized. His fear was that by some means their minds should be corrupted from the simplicity that is in Christ. He spoke of a preacher in the future that would bring another Jesus, and preach another gospel. Paul was determined to know nothing among them but a crucified Redeemer who loved the church and gave himself for it, that he might cleanse it, and make it without spot or wrinkle, or any such thing. But another gospel has come into the world, which has changed "the church" from being itself an object of salvation, into a savior of others, and her ministers to be mediators between God and men. It has filled the earth with agencies and devices to save men, unthought of for many centuries. It has planted authoritative missionary boards where thousands of millions of "corruptible things as silver and gold," have been expended to give salvation, which God alone can do. It has dotted the land with vast Theological Schools, and added a hundred auxiliary societies, unions and leagues, to reinforce "the church" in helping men to eternal life. It has sent out the gospel car and the gospel ship, the salvation army and

the holiness band, the sensational preacher and the captivating singer. It looks to a sick bed or other affliction, to a financial loss or a windfall of prosperity, to a sermon, a book, a stray leaf of some religious tract, a question or some fortunate word, to bring salvation, and even a little child may lead its father or mother to the fold of Christ. I have just read the statement of a famous representative man, (Ira D. Sankey) saying that a certain hymn had converted "untold numbers," that millions had been converted by another, while he said he "knew that hundreds of thousands, aye, millions of souls, had been won to the Savior by the hymn, 'Ninety and nine.'" In truth the modern gospel finds salvation in almost everything but the quickening power of God. The precious blood of Christ, though of more value than ten million worlds, fails in its purpose only as man conveys its saving power to a perishing race. It says not with Paul, "We rejoice in Christ Jesus and have no confidence in the flesh." It has all confidence in man. H. W. Warren, D. D., LL. D., in the *Biblical Recorder* for April, as quoted by Elder Gold, says, "Conversion is to result in something higher than God himself can create, something as great as God and man together can make."

These delusions are no doubt the result (so far as the Bible has anything to do with it) of not rightly dividing the word of truth, of not perceiving that there is a salvation pertaining to the living in Zion, as well as a salvation in a far different sense from endless ruin. Failing to see this, millions of our fellow men believe that the work of the ministry is to bring the world to Christ, and fit men for heaven. As well might they try to place another planet in the sky, or to call our sleeping dust from the grave, as

to attempt the salvation of a single soul. But there is a proper sense in which they do save *believers* in this present life. The Lord has an important use for his ministering servants. He set them in the church for "the perfecting of the saints," that they be not carried about by winds of doctrine, or lost to the church by disobedience. Many brethren call this *time salvation*, simply because the Bible calls it salvation, and it refers to our state in time, and not to the heavenly inheritance. "Be thou," said Paul, "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. \* \* \* Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." Not save them for heaven, but here in time. Save them by what the apostle calls the exhortations of a father, and as a nurse cherisheth her children, and by shewing himself a pattern of good works, an ensample to the flock. God's grace by them teaches us that, "denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." Paul in this place almost calls a correct life "time salvation." He does call it, referring to their obedience, "your own salvation," that is, your own to be worked out by obedience with fear and trembling; and then follows the encouraging words, "For it is God that worketh in you both to will and to do of his good pleasure." We gladly believe this. God is the author of every holy desire, and he our strength to do. "For it is God that worketh in you," is but half the sentence. They must work out these sweet plantings of God's grace, nor quench the spirit. The "doing" remains for them. Though Joseph's garners were ever so full from the seven years of plenty, there must be

a flowing out of the grain to save much people alive. Though all was laid at the apostle's feet, daily distribution must be made to the needy. When we say with kind desire, "Be ye warmed and filled," we must also give the things needful for the body. "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" James asks these questions, and John says, "My little children, [and I would say, my great and strong brethren,] let us not love in word, neither in tongue; but in deed and in truth." A cup of cold water to a thirsty brother is better than an eloquent essay on love, where its fruits are wanting. The term "time salvation," is not used as a rival, or to disparage the doctrine of grace, but to harmonize, or rather to acknowledge the teaching of God's word concerning the work of the ministry. The Bible says that some of that work is *to save*. We cannot throw the word away, nor can we allow that it refers to the inheritance of the saints in light. Paul labored, he says, "that he might by all means save some." "And this I do," he said, "for the gospel's sake." And he strove to keep his own body under, lest when he had preached to others he himself should be a castaway. If it pleased God to save believers by preaching; if Timothy saved himself and others by continuing in the precepts and doctrine of the gospel; if the erring brother was saved from death by the one who converted him; if Cornelius was saved by Peter telling him what he ought to do; if Paul was sent to the Gentiles to open their eyes, and to turn them from darkness to light; if some were saved with fear pulling them out of the fire, and if brethren were to work out their own salvation, these can be nothing less, nor more, than a present

salvation, that is, an obedient life "in this present world." So it seems appropriate to speak of the salvation here meant as a salvation in time, and not a preparation for eternity. We all know that as to the curse of the law no flesh shall be justified by the deeds of the law. Were our obedience a thousand times greater than it is, it would avail nothing. If we think it does we make it a rival of grace, and heaven would be ours in payment of a debt, and "grace would be no more grace." The blessings of eternity are for "the election of grace." The Galatians were bewitched by false teachers, and made to believe that they could not be saved without circumcision, and keeping the law of Moses. How foolish they were to turn to a hope so false and vain; they before whose eyes Jesus Christ had been evidently set forth crucified among them. Paul endeavored to turn them from the law to the covenant of grace, and told them that if the inheritance come by the law, it is no more of promise, which he showed them was a false position. He showed them that if they trusted circumcision to save them, Christ would profit them nothing; they would be fallen from grace. If any think that a salvation or happiness that comes of obedience, and is forfeited by disobedience, seems conditional, being a reward for one and a chastisement for the other, the answer would be that the Lord so deals with his children in this world only, and it is immaterial whether we call the first *time* or *temporal* or *present*, or *your own salvation*, or the salvation of *obedience*, but it is important to know if the Bible teaches this sentiment, and whether God's children are chastized for disobedience. As to the last question, the experience of every child witnesses to a knowledge of chastisement for wrong

doing, and Paul, that great instructor, declares that the Lord chasteneth every son whom he receiveth, and that if we are without chastisement, whereof all are partakers, then are we bastards and not sons. The apostle shows that chastisement is a grand proof of sonship, and asks, "What son is he which the Father chasteneth not?" The eighty-ninth Psalm, speaking of him whom God would make his first-born, higher than the kings of the earth, says, "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 transgressions with the rod and their iniquities with stripes." To save his brethren from these stripes was an object dear to Paul's heart. He begged them to remember how he had warned them day and night with tears, and his fatherly and solemn exhortations have come down to us in this latest age having the seal of inspiration on them. He told them to work out their own salvation with fear and trembling; to be ready to every good work; to maintain good works as being profitable unto men; to give the more earnest heed to the things they had heard, lest at any time they should let them slip, and asks, "How shall we escape if we neglect so great salvation?" "See," said he, "that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven." Paul often referred to what Israel under the law suffered for being disobedient. He even named many of their sins and the penalty inflicted for them, and says, "Now these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come.



Wherefore let him that thinketh he standeth, take heed lest he fall," or as said in another place, "lest any man fall after the same example of unbelief," (in the margin, "disobedience.") Jesus himself taught that his children should be rewarded for right doing. "Do good," he said in his first sermon, "and lend, hoping for nothing again; and your reward shall be great, and ye shall be called the children of the Highest." And how sweet was the reward when he said, "Come unto me and I will give you rest," and, "Take my yoke upon you, and ye shall find rest to your souls." He also declares, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." He must have spoken in sincerity, and that to encourage his children to walk worthy of the Lord unto all pleasing. He also warned them against wrong doing by saying, "With what measure ye mete, it shall be measured to you again. For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Paul teaches this when he says in Romans, that God "will render to every man according to his deeds: \* \* \* to them who, by patient continuance in well doing, seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile." It is the "doers," he says, and not the "hearers," that shall be justified. Since the Bible says God will render "glory and honor and peace" to every man that worketh good, we must say that he gives a reward for working good, and the same sentiment runs through those solemn words to the Galatians: Be not deceived; God is not mocked; for whatsoever a man soweth that also shall he reap. If he soweth to the wind, the reaping will not be a refreshing rain, but the whirlwind. "He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." Paul declares that "God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work." So it is that whatever may be the gift or the sufficiency to serve God in any way, his children know that it is of the selfsame Spirit dividing to every man severally as he will. Let us ever remember that we bear the relation of sons, that we are not under a judicial but a parental government; a government that has no revolvers, no capital punishment, but simply the Father's rod wherewith to chasten his unruly children. As a Father, too, he bestows his approving smiles, his pity, his sweet words, "Well done." We do not occupy a commercial field or trading post, or seek for selfish advantages. As a father pitieth his children, he pities us, and as a father he encourages his children (often cast down and tried) with promises of good, and they may come boldly and petition him for help in every time of need. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." If a son ask for bread or a fish,

his father will give it. "How much more will your Father which is in heaven give good things to them that ask him." Shall we "despise the riches of his goodness," and think it unworthy to be stimulated in the path of duty by the promise of a blessing in every act of obedience? It is said in God's word that in coming to God we must believe that he is, and that he is a rewarder of them that diligently seek him. We must believe that he is a rewarder, just as Abraham believed the same. When God told Abraham to leave his father's house and he would make of him a great nation, and bless him and make his name great, he promised a reward, and Abraham believed God and obeyed, not knowing whither he went. Paul had no word of reproach, but commended Abraham for his obedience under this promise which seemed almost enough to "stagger" his belief. Paul did not hesitate to tell his brethren of the prize connected with the race, but told them to so run that they might obtain, and he said that he himself was reaching unto the things which are before, and that he pressed toward the mark for the prize of the high calling of God in Christ Jesus. He would suffer all that he might win Christ. It is even said of our great Redeemer that his reward was with him; he saw it in anticipation, and for the joy that was set before him he endured the cross, despising the shame. May we, as Abraham was, be fully persuaded that what God has promised he is able also and will perform. And let us not judge the Lord by our own standard. We may have seen some, even the best and most God-fearing, overwhelmed with affliction, tormented and destitute, but let us not say that God's promise has failed until we look into their hearts. If ease of conscience is there, if the peace

and presence of Jehovah is within, they are worth more to God's tried and obedient child than a mountain of gold.

Two cardinal truths should be remembered. The first is that, "Without me ye can do nothing." The other is, "I can do all things through Christ which strengtheneth me." One will show the poor pilgrim his nothingness, the other will make him that he shall neither be barren nor unfruitful. It must be forever true that all spiritual strength comes alone from God, and it is also true that whatsoever is born of God overcometh the world.

The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods, to one five talents, to another two, and to another one; to every man according to his several ability; so that it is our Master's goods that we have, and not our own. We are to occupy till he comes. Every one should so use these goods that the returning Lord will say, "Well done, thou good and faithful servant." "He that knoweth his Master's will and doeth it not shall be beaten with many stripes," and shall say with the fleeing Jonah, "Thy billows and thy waves passed over me."

As a prominent writer for the SIGNS has well said, all such "Should learn from my painful afflictions and merited chastisements, that to obey is better than sacrifice, and in keeping the Lord's loving commandments there is a blessed reward of comfort and peace and rest to the soul."

It is gratifying to know that Primitive Baptists so uniformly believe that the christian's obedience follows the gift of eternal life, and is in no sense the cause of it, and yet they understand that obedience is essential to the enjoyment and

peace of all who are risen with Christ. They are no longer to let sin reign in their mortal bodies, that they should obey it in the lusts thereof. They once did this, but now, being alive unto God, they are to mortify these fleshly affections. "For which things sake the wrath of God cometh upon the children of disobedience." There may be shades of difference in *expressions* among us, but in the fundamental doctrine of salvation by free and unmerited grace they are one. If some are weak and others strong, let us not, as Paul so lovingly warns, put a stumbling-block or an occasion to fall, in our brother's way. It was of little moment which of the patriarchs best understood the great things that were happening to their father's house, but it was of supreme importance that they "fall not out by the way." The Lord's people should be at peace among themselves. If they have God's true charity it is enough; other things are of less consequence. Tongues shall cease, and knowledge vanish away, but God's love, though it be with some only as "smoking flax," shall abide forever.

Dear brother Chick, I send you this article, hoping you will find it acceptable for the SIGNS. I have written it with the sincere desire that our brethren may be one in the Lord, and not to disturb the feelings of any. It does not seem that the grace given to unworthy sinners should be a subject of dispute or strife, and I have only endeavored to get the mind of the Scriptures, which as a whole address us in a plain, simple, I might say, reasonable and natural way. The child of God is dependent upon the same language, the same faculties and perceptions to understand it. He has the same sinful body, and the hopes and fears that spring from his nature still cling to him.

It seems to me a difficult task to properly draw the line of distinction between what is natural and what is spiritual in the renewed, regenerated man. I confess myself to a great weakness or inability to comprehend much that is written. I am sure I do not think this of your style of writing, and I believe that you are a lover and promoter of peace. I believe that the great body of our dear people are sufficiently uniform in doctrine to be one, as our dear Savior prayed the Father they should so be. The best we can expect however, and what perhaps our Savior meant, is that there will be a moderate, temperate, middle course for believers with divergences on either side, according to temperament and surroundings. While I have not written as many others would, I trust I have said nothing offensive wherein I may seem to differ. For myself, I feel far more the sentiment that, "Without me ye can do nothing." I feel dependent on God's grace even for gratitude to his holy name for the blessings and feeble hope I have.

With assurances of kind regard and christian love I remain your unworthy brother,

S. B. LUCKETT.

CRAWFORDSVILLE, Ind., Sept. 15, 1899.

[It is far from our desire to make a brother an offender for a word, or a phrase. Neither do we wish to attribute to a brother, conclusions which he disclaims, from things which he may have said. We should claim the right to interpret our own words, and should think it very unjust in others if they persisted in crediting us with sentiments which we had denied holding, and do not desire to be unjust in that direction ourselves.

In the controversy which has been going on in some sections, which we have before alluded to, concerning the phrase,

"conditional time salvation," while we have held, and do still hold, decided views concerning the phrase, and think it unwise, and when given its full meaning, unscriptural, yet we do not wish to cast unjust reflections upon those who do use it, perhaps not seeing in it what we do. It does to us imply a right to self praise, and to glorying over others, and as far as it goes, to exclude praise to grace. Yet we can see how it might be used by many who do not feel like boasting or self praise, and who do believe in almighty grace. But we must frankly say that when this phrase is found to be distasteful to those who do believe in exhortation, and that there is life and comfort in walking in obedience, while there is death and sorrow in walking in disobedience, it had far better be laid one side. If those who use it only mean by it that if we live after the flesh we shall die, and if we through the Spirit do mortify the deeds of the body we shall live, and that they who sow to the flesh reap corruption, while those who sow to the Spirit reap life everlasting, we certainly believe these things also. Why then seek to force the use of terms which seem to say something far more and different. Do any of the brethren in the west deny the duty of exhortation of each other, and through the ministry? That they who have believed in Jesus should be careful to maintain good works? Why then make them offenders because they reject a form of words not found in the Scriptures, and which seems to them to be unscriptural.

Brother Luckett, in a private letter to us, says that this expression is very seldom indeed used in his part of the west. We are glad that it is so, and hope that it may not spread. The above article from him is written in a very kindly

spirit. The argument against the Arminian use of the commandments of the word, which were addressed to the believers only, but which they have, ever since we can remember, given indiscriminately to the world, is certainly clear and convincing. We have all our life contended for the same thing, viz: all the exhortations were to the living, and not to the dead. We think so still, therefore we can indorse with all cordiality the main portion of his article. But we still must object to the use of the phrase, "conditional time salvation," as being misleading, even when guarded most cautiously. In the private letter from brother Luckett, which he has consented for us to publish, he has expressed all that we desire to contend for when he says, "*For myself, I feel far more the sentiment that, 'Without me ye can do nothing.' I feel dependent on God's grace even for gratitude to his holy name for the blessings and feeble hope I have.*"

We ask that his article, and what we have here written, may be read in the light of his expression of dependence upon the grace of God for all things, and hope that it may do good. We at first thought to call especial attention to some expressions in the above letter, to which we object, but will let these general remarks suffice. The tone and spirit of the article are excellent, and is quite in contrast with some things that are being published in papers claiming to be Old School or Primitive Baptist publications, which not only assert their own legal views, but insist on misrepresenting those who believe that all is of grace, by implying that they have no use for the exhortation of the Scripture, &c., which all who are acquainted with them know is false.

—ED.]

PLEASANT PLAINS, Ill., Oct. 15, 1899.

B. L. BEEBE—MY DEAR BROTHER:—I have just read the last number of the SIGNS, which has awakened within me many thoughts concerning the children of God in their journey here; some are walking by faith, others by the light of sparks of their own kindling; some are satisfied with the goodness of the Lord's house, while others are desiring the flesh-pots of Egypt; some are standing fast in the liberty wherewith Christ has made them free, while others are entangled in the yoke of bondage.

Why are these things so, or why does this state of affairs exist? I can find but one answer that can solve the perplexing problem, and that is, "Even so, Father, for so it seems good in thy sight." In the days of Elijah, when there was a great apostacy in Israel, when the altars were digged down and the prophets were slain, so that Elijah thought he was left alone, God had a special reserve, who had not bowed the knee to Baal; even so at this time also there is a remnant according to the election of grace. It was election that saved men from bowing the knee to Baal in Elijah's time, and it is election that saves them from idolatry and every false way now.

God has not only elected an innumerable company to eternal salvation, but out of this company he has chosen a special people to gospel obedience and order, to be faithful witnesses of the truth. The truth of this is established by the word of God and by the history both of the Jews and the church, as well as by the experience of those who have been called to be witnesses, and to walk in the doctrine and order of the house of God. If I am obedient and faithful, I can no more take this to myself than I can take my redemption and calling to myself.

Jesus the Son of God learned obedience by the things which he suffered, and his children are brought into obedience in exactly the same way; if the Son learned obedience by suffering, how else can we expect his poor, weak and sinful brethren to learn it? I have never experienced but one kind of deliverance, and that is the deliverance that grace brings; let men theorize as they may, yet I know that it is by the grace of God I am what I am. I cannot preach conditionalism, either for time or eternity; I know of but one salvation, and that is that everlasting salvation with which Israel is saved in the Lord.

My travel in the things of grace, if so be that I have traveled there at all, has been as the travel of one who is blind; I have never been able to find my way, but I trust the Lord has led me in the way that I knew not; he has often made darkness light before me, and rough places smooth and crooked places straight. This he has done for me, and has not forsaken me. I am as dependent upon him for all the things that pertain to life to godliness, as I am for the sunshine and the rain. It is in him I live and move and have my being. It is from the fountain of his constraining love that all my soul's obedience flows.

I know that sin dwells in me, and that within myself my works are no more acceptable with God than the works of the man who has never known grace; my flesh is the dwelling-place of sin, yet by faith I know that sin is condemned there, and that it can never go any farther. I cannot preach the law. I was alive once without the law, but when the commandment came sin revived and I died. I am crucified with Christ, yet nevertheless I live, yet not I, but Christ liveth in me, so the life I now live in the flesh, I live by

faith of the Son of God, who loved me and gave himself for me.

I am the prisoner of Jesus, I cannot run at large; I am in no sense of the word a free agent, as some who have risen up among us vainly teach. I am not at liberty to preach what my carnal mind or depraved judgment might dictate or suggest; I cannot but preach the things which I have seen and heard; the things which the God of heaven has thundered in my soul, and written in my conscience. I am not to be the judge as to what should be preached, but I must declare faithfully God's word.

The school of Christ is a school of experience; it is only as the preacher has experienced the deep things of God that he can declare them, and it is only as the people are taught in experience that they can believe the doctrine of God's word. The novice may speak against God's predestination with the greatest self-complacency, but the man of God, whose heart and conscience are filled with an experimental sense of the majesty, power, might and dominion of the God of the whole earth, in humble awe and reverence trembles at his word, and is constrained to declare that the "Potter has power over the clay of the same lump, to make one vessel unto honor, another unto dishonor;" that, "He will have mercy on whom he will have mercy, and whom he will he hardeneth."

I am yours in fellowship and friendship,

H. M. CURRY.

PROPHETSTOWN, Ill., Aug. 26, 1899.

EDITORS OF THE SIGNS OF THE TIMES—  
DEAR BRETHREN IN CHRIST:—Thinking that it might do some of the weary travelers good on their pilgrimage through this vale of tears, I cheerfully add what

we call an experience, and it is my desire that whatever I may write may be edifying to the church, and glorifying to God.

I have wanted for a long time to write what I believe a kind and loving Friend, the Lord and Savior, has done for me, but did not have the language to express it, and do not know as I have now. But can say that I have a different idea of the truth of the gospel from what I had ever heard preached, being brought up under the influence of the Arminian doctrine, where they preached salvation by works; that the Lord had done his part, and man could accept or reject Christ, and if he accepted him, there remained a work which he must do, which of course meant good works, and his good works meant good fruit, and that we would be known by our fruits hereafter, and the consequences were punishment through all eternity to those who neglected to accept Christ, and to do the good works, and to those who accepted, and did these good works, would be given a crown, and a seat on the right hand of God, where they could sing songs of joy and everlasting praise with Abraham, Isaac and Jacob, and all the holy angels, to God who gave them a chance to earn their way into heaven, but if the devil tempted them too hard, his grace would not be sufficient for them. They also taught that preaching was for saving souls, and for the want of the gospel many souls were daily going down to hell; that salvation was unto all, and that all might be saved if they would. They preached a conditional salvation. I never heard any preacher preach that salvation was by grace, or that it was of the Lord, or that the children were kept by the power of God. I had never heard the true gospel preached until about three and one-half years ago, when Elder O. H. Reaves

preached in the West school-house. Though I had heard those who preached salvation by grace about two years before, and could not understand until the time appointed of the Father, when mine eyes were opened, and mine ears were unstopped, and I saw things as they were revealed through Christ. My wife being an Old School Baptist of course desired to be with them, and I felt it a duty, and not a pleasure, to take her to these meetings, which were seldom.

I remember one day in harvest time we got to talking on foot-washing, in the morning before I went to work in the harvest field for a neighbor, and this brought up other subjects pertaining to the Scripture, and our ideas differed greatly on many points of Scripture, though we had no contending words. I went away with my mind pretty well wrought up against the then ridiculous arguments, that both she and those of like faith produced, for it did seem to me the most ridiculous and unreasonable thing to allow one's mind to be led in such a way. But here is where I was deceived, for the foolishness of God is wiser than the wisdom of man. Then again, I was using the weapons of the natural mind, and comprehended not the things of the Spirit, for Paul says, "I, with the mind, serve the law of God, but with the flesh, the law of sin." Also, Jeremiah says, "Cursed be the man that trusteth in man, and maketh flesh his arm." The knowledge of truth began to be made plain to me about three years ago. The first I can call to mind was when my wife was about her housework, and we were talking on the Scripture, she said, "Leonard, do not you believe when God said he saved his children with an everlasting salvation, that he will do it? Do you suppose if you are saved

with an everlasting salvation that God cannot keep you from being tempted beyond what you are able to bear, when he said, 'My grace is sufficient for you'?" I could not answer, for I began to realize that Jesus was putting his fingers upon my infirmities, and now I saw men as trees walking, but when my eyes were fully opened, I could see things as they are, and thanks be to Jesus who when he heals our infirmities, leaves us with a clear case of healing, though we cannot always tell how and when he did it, nor for what purpose his all-wise counsel has withholden it from us.

Soon after the above questions from my wife concerning the power of God, my mind turned back to an old question with me, that was, Who is preaching the truth? I now had it in my mind that the Old Baptists were very near right, and on the second Sunday in September, 1895, with my wife, her sister and her father, drove down to the first association I ever attended. It was held in the Hope Church, about seventy miles from here, in Lasalle County. Elder John Downey is pastor. Elders Montgomery, Bradbeard, Ketchum and Varnes, conducted the services. I well remember brother Montgomery, for he told me to watch closely, and I would see that money was the main object of the Arminian preaching, take the money away and there would not be much left. I have remembered with pleasure the time when he told me these things, and felt to praise the Lord for it, though at the time I thought he was a pretty rough sort of a preacher. Brother Smith Ketchum, with whom my wife and her parents have been acquainted since she was a little girl, has been a father in Israel indeed to us, a poor, hungry, little flock, without any shepherd, only as Elders Downey, O. H. Reaves and



he, have ministered to our wants, which we hope we have appreciated, for it has been a great feast to our souls.

Brother O. H. Reaves was made known to us by brother Ketchum. He lives north of Walnut, Bureau Co., Ill., about eighteen miles from our home. There and then we made arrangements for him to come down to a schoolhouse three miles east of us and preach, and we soon became very much attached to him, and sister Reaves who generally accompanied him, and assisted him in the singing. It was during these meetings that I learned the difference between working to get life, and working because of life. They were many times at our house, and when the association was next held at Sandy Creek, brother Reaves and I drove down. On arriving there we found Elders Ketchum, Downey, Bartley and Sanders, defending the cause in good earnest. It was at this meeting two others with myself presented ourselves to the church for acceptance, and after due consideration we were received, after which Elder Sanders preached in substance about that lofty bird which built her nest in the cleft of the rock, high over the sea, and when the young began to be strong enough, the old bird began to pull the nest from under them, stick by stick, the little birds clinging to the remainder of the nest, and felt safe enough as long as anything remained of the nest. When all was gone they commenced to slide, and they saw their helpless condition. So it was with me, when the sticks of self-righteousness were being taken from under me, I saw my helplessness and inability to save myself, but the mighty arm of God was under me, and raised me up, and spoke peace to my soul. There were only brothers Ketchum and Reaves that were acquainted with me. They

were much surprised, in fact I did not know I would join until I did. It was good news to my dear wife who could not attend the association; she was so surprised she could hardly believe it. Elder Smith Ketchum came up, and I was baptized in Coon Creek. I will say here, I once believed in enlisted soldiers, but now believe that real true soldiers of the cross are drafted, they do not go until they have to. My mind seems barren and unfruitful, so disconnected on spiritual things at the present, yet I feel resigned to the will of God, and feel to praise him who has blessed us with that peace that passeth all understanding, and has given us eyes that we may see, and ears that we may hear, and hearts that we may understand. I have a desire to tell what the Lord has done for my poor soul. It is a continual source of trouble to me, that to will is present, but how to perform I find not. Who am I, that the Lord should talk to me thus, if indeed it is him? In short, my spiritual travels have been up and down. My mother was, I believe, a close walking christian, and loved the cause of Christ dearly. She was a Methodist, but my father did not belong to any denomination. He believed in an all-wise God and a loving Savior. They were both highly pleased when I joined the Methodists, where I belonged till 1893, when I took a letter and went to Iowa, after my mother's death. Here is where my real trouble began. My letter read, "The bearer of this, Mr.——, has been a member in good standing." I thought, If I am what they call a member in good standing, and they were like myself, the quicker I get out the better. I now went hither and thither, until I became acquainted with the Old Baptists.

This is much longer than I intended it



should be. Extract from this anything you in your judgment may consider of benefit to the readers of the SIGNS and lovers of the truth. If you see fit put any or all of this in the waste-basket, and all will be well with me.

Yours in hope of eternal life,  
LEONARD H. HOPKINS.

WORTHINGTON, Minn., Aug. 23, 1899.

DEAR BROTHER BEEBE:—I feel as though I should like to thank the many writers of the SIGNS for writing of the feelings which they have in their hearts, it is such a comfort to me to read them. I have just read Elder S. H. Durand's Reminiscences, and he tells my feelings so well. I often feel when I give thanks at the table that I have only used a form of words. These things, and many others of the same kind, run through my mind, and I then feel ashamed. Dear brother Beebe, you cannot tell how comforting it is to one who is out here alone, to hear you and Elder Chick, and Elder Durand, tell of the feelings which are in your hearts. My dear brother, these things are sweet to us, who are scattered, and hear nothing only "You can if you will, and if you do not you will be damned." Such is not the doctrine of gospel grace, and is not that salvation which Jesus taught his disciples. Is it not the same Spirit that was in Jesus when he said, "Ye have not chosen me, but I have chosen you?" That Spirit which testifies of Jesus himself, rests in his chosen people to-day, and it shows his work to man. I feel as though I would like to talk with all my old friends back there, about Jesus and him crucified. I want to tell you that I was at the Minnesota meeting. We had a glorious time; some came hundreds of miles; Elder Elmore came three hundred miles. I mention this to show how the scattered

sheep will run to hear the voice of the Shepherd, which is the Savior. I also want to mention the article from Elder Durand about the "Clefs in the Rock." I could go with him into the clefs of the rock, and through that great city, the New Jerusalem, which John saw descending from God out of heaven. It is sweet to hear these blessed truths from those who can write so plainly of them. I will close, if you can see anything worthy in this, you may use it, if not, all will be well with me.

Your brother in hope of eternal life through Christ,

HENRY JAMES.

LIBERTY, Ind., Oct. 16, 1899.

G. BEEBE'S SON—DEAR BROTHER IN CHRIST:—I write to thank you very much for the interest you have taken in the circulation of my pamphlet. I have received orders for about two thousand copies as a result of your advertisement and recommendation, for which I feel truly thankful, although it has not been financially profitable to me. If it shall do any good toward counteracting the tendency to legalism among Baptists I shall be abundantly paid. I have a few hundred copies left which I desire to place where they will do the most good. There is one thing I am getting for my trouble, and that is, persecution.

May the Lord save us from the inventions and persecutions of men, is my prayer.

Your brother in Christ,

W. N. THARP.

[THE advertisement referred to above, is of the pamphlet entitled "An Impartial Investigation of Free Will, and Free Moral Agency," which will be found on page 703, and we advise all who have not a copy to procure one before they are all gone.—ED.]

## CIRCULAR LETTERS.

*The Corresponding Meeting of Virginia, in session with the Ebenezer Old School Baptist Church, Loudoun Co., Va., Oct. 11th, 12th and 13th, 1899, to the churches composing her membership; and to the associations and meetings with which we correspond, sends greeting.*

DEAR BRETHREN:—Since the organization of this meeting it has been our custom annually to adopt and send out to its own members and correspondents a letter embodying our views upon some subject of importance or interest to the brethren. It may be true that scant attention is paid to a Circular Letter after its adoption by the meeting or association, still we feel like continuing the custom, for it is a way of expressing the unity and fellowship of the Lord's people in the doctrine and order of his house. We think it a matter of congratulation and thankfulness at this time that peace and quietness are manifest in and among the churches of this meeting; we believe it to be the peace of God. Jerusalem presents that "quiet habitation" for her people which is characteristic of her; a home for the pilgrim and stranger, who in this broad world has not where to lay his head. The visible church is the assembly of those whom the Lord has gathered together in his name, and he is in their midst, as Jesus said, "When two or three are gathered together in my name, there am I in the midst of them." Hence we see that multitudes are not necessary to an orderly church, but "two or three" gathered together in his name are sufficient. No higher privilege can be given the sons of men in this world, than a worthy membership in the church of Christ.

The laws of Zion are the laws of life

and liberty to her children, and are fulfilled in them. It is this that manifests them as the children of God. It is as natural for them to obey the law of Christ as it is for a tree to bear fruit, if it is a fruit tree. Christ is in them the true Vine, and his Father is the Husbandman, and their fruit is unto holiness. So we conclude that obedience to the law of Christ is the fruit of the Spirit, of the true vine, of the tree of life which is in the paradise of God. It may be well to consider briefly some of this fruit. The Savior says, "He that abideth in me and I in him, the same bringeth forth much fruit." Again, "If ye keep my commandments ye shall abide in my love." An orderly church, a church walking in the commandments of her Lord blamelessly, is one wherein the love of God abounds without hindrance. The love of God is the law, and the rule of life. The love of the creature, the love of self, is the rule of death. Except a man deny himself he cannot be a disciple of Jesus. When brethren get at variance the cause is not far to seek, nor is there any occasion for surprise. Indeed it is a continual miracle when brethren dwell together in unity. The way wherein they walk, and the place wherein they dwell, are not seen by mortal eyes, nor can the unclean pass over that way. It is true there is an outward conduct observable by the world, and becoming the saints; indeed, we may say, necessary to them as obedient children, not conforming themselves to this world, but which may be observed by the hypocrite as well as by the faithful child of God. But a hypocrite cannot obey the law of Christ. Our Savior says, "He that hath my commandments and doeth them, he it is that loveth me." The natural man hath not the commandments of Christ, therefore he

cannot keep them. The law of Christ is written upon the heart, and printed in the mind of his people. It is the law of life in them, the law of liberty and freedom; they delight in that law "after the inward man." Wherever the Spirit of Christ is, this sentiment is always felt, "I delight to do thy will, O my God: yea, thy law is within my heart." Hence it is that that law, instead of being a grievous burden hard to bear, is a joy and a delight to those who have it. As God looks at the heart he sees his own work in the willing and the doing his own good pleasure. In their intercourse one with another in the church, God's people work out or manifest the power of this divine law. It is the law of this mortal life that the mother shall love her child, so is it the law of the new Jerusalem that she, the mother of us all, should love her children. "God is love," his children partake of his nature, they are born of love; this is the law of their being. Hence we see how easy it is to observe the order of God's house. His children are commanded to live together just as they love to live together. They are commanded to do nothing they do not love to do. As we have said, when brethren are at variance the cause is not far to seek: the prince of this world, who has nothing in Christ, has deceived them, or led them astray. The controversy between the disciples of our Lord illustrates what is in our flesh. That controversy to which we allude was touching who should be greatest in the kingdom of heaven. Now the law says, "Let each esteem others better than themselves." This is not an admonition, but an authoritative statement of the law of Christ in the heart and mind, and is found there when the Spirit leads. But the fleshly pride of the heart of even the Lord's dear people

repudiates this law, and seeks pre-eminence among the brethren, and if that pre-eminence is not accorded, straight-way offense is taken. This pride will not allow its possessor to feel that his brethren are better, more worthy than he is, and in a matter of controversy between him and them, he inevitably seeks to justify himself. This selfishness seems to be the law of our natural being. Hence we say an orderly church, walking in the commandments of her Lord, presents a continual miracle. Christ reigns in that church in the heart of its members, his law is fulfilled in them first, hence it is an easy matter for them to work it out, it is joy for them to do so. They have a record of this law in the holy Scriptures as a guide, a rule to work by. To illustrate, "If thy brother trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother," &c. "Gained thy brother" is the word. It seems in such case something is lost, and indeed there is; perfect fellowship is marred, and walking lovingly together is hindered. The one against whom the trespass is committed, yearns in his heart towards the trespasser; he feels to say, "I will go to him alone; if possible this matter must be kept between us two." If he goes alone he goes with the knowledge of his own shortcomings and infirmities, and with the feeling that his brother is better than himself, realizing his own great need of continued forbearance and forgiveness, and with forgiveness of his brother in his heart; his love embraces him, and dictates every word he says, and inspires his very manner towards him, and shows he is far more ready to condemn himself than his brother. He does feel all this if Christ is with him. His brother is far

out of the way indeed if he is not gained. One has not triumphed over another, but the love of God has triumphed over both. Again, if reproof and rebuke is merited and administered in the Spirit, "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head." And so all through the ministrations of the law of Christ, it is a necessity that "each esteem others better than themselves," for each one can see his own heart, but cannot see another's. Love always exalts the beloved object. "We know we have passed from death unto life, because we love the brethren," and loving them we exalt them; we are very jealous for them, for their well being in every respect; the multitude of faults is covered by that love. "Who is like unto thee, O people saved by the Lord!"

In administering the word in admonition, in exhortation, great care should be observed that the tender conscience be not burdened and oppressed. The gospel is always "glad tidings," "good news." If we bind heavy burdens, and place them upon men's shoulders, it is not the gospel; Christ's burden is always light, his yoke easy. In admonition, in exhortation, in reproof or rebuke, the pure mind is stirred up by way of remembrance; remembrance of the high and holy calling; the flesh is necessarily crucified and put off, but the spirit is saved, and rejoices in the love and power of God. The most upright and godly walk is seen in the humble and contrite soul, in him who really feels he is not worthy a name and a place among the Lord's dear people; words of commendation from his brethren humble him in the dust, for he feels all unworthy of them; he does not easily take offense for himself, but is very sensitive for his brethren;

it is not easy for him to think evil of any one, especially of his brethren; he is a "little child" indeed, and of such is the kingdom of heaven; it does not enter his mind to do anything unbecoming his profession; he needs not to be watched by his brethren to keep him from evil; he is a more jealous watchman of himself than they possibly can be of him; if fault is found in him he is far more distressed than any one else can be; the love and confidence of his brethren is to him more than his daily bread; Christ reigns in that man, though it be hard for him to think it, for he knows that no good thing dwells in his flesh, and he is very prone to look at that. Indeed, it is this knowledge that makes him meek and lowly, and keeps him at the feet of his brethren. This man walks in the law of his God, hence that walk is manifest outwardly in his life and conduct.

"O how I love thy holy law,  
'Tis daily my delight,  
And hence my meditations draw,  
Divine advice by night."

"To this man will I look," saith the Lord, and with this man will I dwell, saith the "high and lofty One who inhabiteth eternity, and whose name is holy."

Thus, dear brethren, we only endeavor to present a glimpse of the divine law of our Redeemer, and the manner of its fulfillment in and by his people. We love it, we rejoice in it, we live in it, its divine majesty is around us and above us, whether in our weakness we recognize it or not. Our God is a wall of fire round about his people, and the glory in their midst, to whom be glory, honor and dominion forever. Amen.

J. N. BADGER, Mod.

G. G. GALLEHER, Clerk.

*The Salisbury Old School Baptist Association, in session with the Forest Grove Church, Md., October, 1899, to the several churches composing this association. Mercy unto you and peace and love be multiplied.*

In this, our annual letter, we desire to express our unfeigned gratitude to our God and Savior for his loving kindness and tender mercies bestowed upon all the churches within the bounds of our association. Truly "he that keepeth Israel neither slumbers nor sleeps." It is a source of comfort and encouragement to contemplate and meditate upon the sure mercies of David, and to walk about Zion, and go round about her: tell the towers thereof. Mark well her bulwarks, consider her palaces; that we may tell it to the generation following. It is a source of rejoicing in all our churches, that since our last letter to you, no schism, dogma or root of bitterness has sprung up among us to disturb the peace, harmony and fellowship that abounds in our association. While there appears to be a disposition upon the part of some excellent brethren of our faith and order in the gospel, in distant or different parts of the country, to denounce and ignore the association of churches, we of the Salisbury Association would say to them, it is not so with us. We appreciate and rejoice in the privilege of thus meeting together, not as a superior body having jurisdiction over the several churches, either in spiritual or temporal affairs, but as an assembly of the saints for the service and worship of God, and our mutual spiritual edification. Not as a means of grace, but as the work and result of grace, whereby we are enabled in our intercourse to manifest our christian love and fellowship, and realize the assurance of the Spirit. "We know that we have passed from

death unto life because we love the brethren."—1 John iii. 14.

We are impressed with the belief that in the very early meetings of the saints, there was some kind or manner of intercourse and association among the churches in Asia. Paul the apostle in writing the affectionate warning epistle to the church at Colosse, urgently requests the church to associate themselves with the church at Laodicea, so as to have them cause a certain thing to be done in the church of the Laodiceans. "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea."—Col. iv. 16. Here then we see that the churches in the days of the apostles were mutually associated in their intercourse and welfare.

Brethren, we refer and call attention to these things, not because of any lack of appreciation of our association, but with a desire to express our gratitude for the privilege afforded us in thus meeting together, and to stir up your pure minds by way of remembrance. Including all the church of God we are admonished by the Spirit of the Lord to "Pray for the peace of Jerusalem," with the sweet assurance that "They shall prosper that love thee. Peace be within thy walls and prosperity within thy palaces."—Psalm cxxii.

The church or Christ in its visible order is a wonder to the world, in that it is kept intact, separate and distinct from all the nations or religious denominations by which it is surrounded, without the means and appliances of modern improvements and scientific inventions in religion, to which antichrist resorts to prop the tottering edifice which they so gorgeously decorate, including means of grace (so called) and filthy lucre. Considering the subject from a natural standpoint, truly

it would be a wonder to us how our several churches have been preserved and sustained all these years until the present time. But the children of the heavenly King have all been taught of God. They have been with Christ and learned of him, and been assured by the Spirit that takes of the things of Jesus and shows them unto us, that we are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

In all ages of the world the visible true church of God has been a chosen few. Israel was told of God that they were not chosen because of their great number, but that they were few and the least of the nations. The people of God have always been described as a remnant, and their churches as little, and as long as there remains a church, and assemblies of the saints, the living promise and sweet assurance of our Savior will have a practical application, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Therefore we can rejoice that even the visible status of our churches witnesseth to the truth that the Old School Baptist church is founded upon an abiding foundation. "Other foundation can no man lay than that is laid, which is Jesus Christ." "The tried stone." "The chief corner-stone."

Brethren, ye are no more strangers and foreigners, but fellow-citizens with the saints, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom ye are builded together for an habitation of God through the Spirit. Regardless of the suggestions of Satan and taunts of our enemies, in patience may we possess our souls, remembering he who is the foundation and builder of the church has declared, "Upon this rock will I build my church, and the gates of hell

shall not prevail against it." Of all the institutions of men, of every name and character, based upon human agency, we can say of them, "Their rock is not as our Rock, our enemies themselves being judges." "The Lord is our law-giver, the Lord is our Judge, he will save us."

However small the nation of Israel may have appeared to the populous and proud nations around them, so small that even the prophet of the Lord at one time thought he was left all alone, but the Lord assured him that he was mistaken. And when the Baptists were so cruelly persecuted during the past centuries when they were compelled to seek refuge in caves and rocks in the mountains truly they seemed to be a little flock. In these days of religious pride and wickedness in high places, the little companies of Primitive Baptists scattered among the hills and valleys of the world, O how few they seem to be, compared with the vast hordes of antichrist. But when the whole church of God in all its beauty was revealed to the beloved apostle John in prophetic vision, what a numerous company appeared. From the little nation of Israel he beheld the elect, perfect, cubical number, one hundred and forty-four thousand of the tribes of Israel sealed with the cygnet of everlasting life. Then these little companies of Gentile saints appear to his view so numerous in the aggregate they exceed computation. A great company which no man could number. All singing a new song which no man could learn, save he who was redeemed out of the earth.

May we of this association, with all the redeemed of the Lord, ever sing that new song of Moses the servant of God and of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty, just

and true are thy ways, thou King of saints.

A. B. FRANCIS, Moderator.

J. H. TRUITT, Clerk.

*The Juniata Old School Baptist Association, in session with the Springfield church, Huntingdon Co., Pa., October 6th, 7th and 8th, 1899, to the churches and associations with which we correspond, sends greeting.*

As it is a long standing custom among us at our associations to write what we call a Circular Letter, to be published in our Minutes, we will call your attention to the subject, "The end to which God has appointed his people." For a foundation we will use a portion of Scripture found in 1 Thessalonians v. 9, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." The subject of salvation is one of the greatest subjects that ever engaged the mind of the human family, and there are many devices and inventions of men to obtain that salvation. Salvation means deliverance from a state of bondage or trouble, in which all God's children find themselves when the Lord writes his law in their hearts. By the light of that law they are enabled to see all the corruption that dwells in the carnal heart, and are made to confess the justice of God in their condemnation. But God, in his abounding mercy, has not appointed them to wrath, but to obtain salvation. He has not left us to any uncertainty as to how we obtain that salvation: by our Lord Jesus Christ. We have learned that a controversy has risen among our western brethren in regard to this great salvation, and they say there are two salvations, "A time salvation and an eternal salvation;" that our eternal salvation rests entirely with God, but our present

or time salvation is hinged upon our obedience. The Bible teaches but one salvation for the child of God, and that is always found in Jesus Christ. Our obedience is the fruits of that salvation that Jesus has wrought in us. For a proof we will appeal to our experience when the Lord is pleased to hide himself for a little moment, and let all the vileness of our carnal nature rise up in judgment against us, and say to us, Where is your God? If you were a child of God you would not have these troubles. What distress the child of God feels, and how freely would they deliver themselves if they could find a remedy, but all efforts on their part fails, then Jesus comes to their deliverance. This is time salvation. We will not fully realize our eternal salvation while in this body of flesh, but we are appointed to that end, and it is alone through Jesus Christ that we obtain salvation. Let us consider the authority of him who has appointed us to this salvation, and assures us that he has not appointed us to wrath. He is King of kings, and Lord of lords; all power in heaven and earth is given into his hands; he holds the keys of death and hell in his own hands; death could not hold him; he destroyed the powers of the grave, and forever released those that were given him by his heavenly Father. The president of our United States may appoint a man to a certain position, and equip him with everything necessary to accomplish everything pertaining to that appointment, but death or some other disaster may occur, so that the duties to which he has been appointed may be all made void, but not so with our God, for what he purposes, even that he doeth. One of the old prophets has said, "He leadeth me into darkness, and not into light." Darkness is just as necessary for our

good as the light. Let us keep in mind the end to which we are appointed. The apostle has told us to look to Jesus, who is the author and the finisher of our faith. Faith is the gift of God, and without faith it is impossible to please God, so we walk by faith, and not by sight. Paul to the Philippians says, "As ye have obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure." We see by all the teaching of the Scriptures, and by our experience, that God hath wrought all our works in us. Job in his afflictions says, God performeth the thing that was appointed for him, and many such things are with us.

Dear brethren, all our trials, and all our joys, as well as our eternal salvation, were all given us in Jesus Christ. Dear brethren, let us strive for the things that make for peace, whereby one may edify another.

Our association has been crowned with much enjoyment amongst the saints of God. Love and harmony prevailed.

D. M. VAIL, Moderator.

AHIMAAZ MELLOTT, Clerk.

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## CORRESPONDING LETTERS.

*The Salisbury Old School Baptist Association, in session with the Forest Grove Church, October 18th, 19th and 20th, 1899, to the churches and associations with which we correspond.*

BELOVED OF THE LORD:—It is with gratitude and thanksgiving to God our Savior, for his loving-kindness and tender mercies to us, that we greet you.

The churches composing our association have been well represented in attendance. The letters from the several

churches have been expressive of a living fellowship in the Spirit, and manifest the evidence of a sound and faithful ministry. We have been made glad by the coming of beloved members, and able ministers of other associations. The power of God unto salvation has been sweetly proclaimed, joyfully received, and all mutually edified together in the unity of the Spirit and bond of peace. We feel encouraged, and desire to continue our correspondence with you in love and fellowship, and extend a cordial invitation to you to meet with us at our next annual meeting, which is appointed to meet with the Nassaongo church, in Wicomico Co., Md., at our usual time of meeting, in the year 1900, where your continued correspondence will be gladly received, and where your ministers, messengers and those who visit us, will receive a cordial welcome.

A. B. FRANCIS, Moderator.

J. H. TRUITT, Clerk.

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*The Juniata Old School Baptist Association, now in session with the Springfield church, Huntingdon Co., Pa., sendeth greeting to the churches and associations with whom we correspond.*

DEARLY BELOVED:—It is alone through God's mercy we are again permitted to meet, and greet you all once more in an associate capacity. In a world of trials and tribulations God in his mercy has not left us without a shepherd, Elders Vail and Meredith have come knowing nothing but Jesus and him crucified, which seems to reassure us that they have all been taught of the Lord, which is a source of much comfort unto us.

Notwithstanding a gloom having settled over us of the illness of our beloved brother, Elder E. V. White, preventing him being present with us in the body,



that same spirit of comfort is presented through our beloved brethren, Elders Vail and Meredith.

May the Lord bless us to again meet you in peace, love and fellowship.

Brethren, pray for the peace, prosperity and comfort of Zion, that the Spirit of Jesus may ever rest with us.

Our next session will be held, the Lord willing, with the Fairview church, Fulton Co., Pa., commencing on Friday before the second Sunday in October, 1900, when and where we would love to meet you all again if it be the will of the Lord. Farewell.

May love without alloy, charity without an end, and the Spirit of Jesus be with you all. May the good Lord bless the people for their kindness shown us during our stay with them.

D. M. VAIL, Moderator.

¶ AHIMAAZ MELLOTT, Clerk.

### CHURCH LETTER.

*The Whitefield Old School Baptist Church, to the churches composing the Maine Old School Baptist Association, of which she is a member, convened with us in September, 1899. Greeting.*

BELOVED BRETHREN:—We are once more assembled to offer up praise and thanksgiving to the dear Lord, who is plentiful in mercy, for his kind and loving care which has cheered all our pathway. Our whole number is but seventeen. One has been added by baptism during the past year. We are but a handful when compared with the religious denominations of the present day, but we would not exchange our little despised company for all the worldly religion; no, we certainly would not. Give us the God of Israel, and the sweet blessings of his presence, and we are more than content. On the

wings of his love we are carried above, and the trivial things of earth are lost to our view. None but those to whom the arm of the Lord has been revealed can comprehend these divine things. Sometimes when our frail bark seems to be resting in placid waters, we do not think so much of the helmsman, but when the storms arise how quickly do we flee to him, and our whole heart is with him, and we come to realize again that in his dear arm alone is our refuge and strength, and we are brought low at the feet of Jesus, and how sweetly we rest. O, what a firm foundation is that on which the child of God stands. We are cheered by the way, and are given views of the promised land, and have assurance within our own breast, and can then withstand the assaults of the religious world. What a great blessing to be one of the despised few. We cannot describe the blessings which we receive even when there is but a rift in the cloud that shuts us out from the Lord. Sometimes the clouds grow dark and heavy, and we wonder when the sun will pierce the blackness. We look to the right hand and to the left, but all is dark. Still in his own good time the clouds are cleft in twain by the same hand that divided the Red Sea, and we behold the same Deliverer that they beheld, the only Deliverer that the child of God will ever behold. There is no other name under heaven given among men whereby we must be saved. O that men would praise the Lord for his goodness, and his wonderful works to the children of men. But in order to declare his work with rejoicing, the spirit of praise must be given by the Giver of every good and perfect gift. O, how very helpless we are in and of our own selves. We can but cry out, Unclean, unclean. But in Christ we are perfection; he paid our

debt; he completed all the work; he declared with his last breath that it was finished. 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." How utterly foolish are the "ifs" of the present day, since our redemption was completed upon Calvary. Did our Savior die in vain? Would he be a Savior had he not saved his people? And what was the work that his Father gave him to do? We feel to bless the God of Israel that the work was given to one who was able to perform it to the end, in every jot and tittle. And we, by the revelation of Jesus Christ, know it is all perfect. There is no spot to be found in his work, and we are altogether fair. Neither the vine nor its branches will ever languish and die. These frail bodies, one by one will be consigned to their mother earth, but even they will not sleep forever. In a moment, in the twinkling of an eye, they will be changed. We shall rise to meet the Lord in the air, and so be forever with the Lord. There will be no more sinful flesh to carry around, but perfect freedom. How these fleshly chains do gall us; they do bind us down; they keep us sorrowful, but we know it is but for a season. We desire to run with patience the race set before us, but find that the flesh is weak, but the Lord is our helper, and his strength is sufficient.

In conclusion we will say that peace reigns within our borders. We that can, meet in conference once in a month, and try not to forsake the assembling of ourselves together. We have had preaching during the past year only by our beloved Elder Keene, who has visited us during the past year.

Finally, brethren, farewell.

Done by order of the church, August, 1899.

## EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1899.

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.*

### SECRET SOCIETIES.

A BROTHER recently asked the question, Why we as a people do not think it right for our members to belong to secret societies? and requested a reply through the SIGNS.

We have no wish to make any sweeping denunciations of any societies of this kind, but we do feel that it will be right, and we hope profitable, to present some considerations which have weight with us regarding this matter. We do not know all the reasons which may actuate the brethren in this matter, still we suppose that our views will, in the main, be in harmony with the general feeling among us. A few brethren have not been able to look at such societies as most of us have. We do not feel to denounce as heretics those who do not feel about these societies as we do, or as being unworthy of our fellowship. Still we feel it is right, and our duty to speak faithfully what appears to us right concerning them. We have known of now and then one who belonged to some secret society, having a name among us, but this has not been general. We have not been willing to say to them that they could not be retained in the church because of this. It seems to us that the

Scriptures condemn some things in believers, which yet do not call for discipline or exclusion from the church. We find many things spoken of in the word as being wrong, in which believers were involved, but which at the same time did not seem to call for exclusion from the church. In the few cases which have come to our knowledge where brethren were members of some secret lodges, we have felt like bearing with them, while at the same time faithfully speaking of what seemed right to us, until they should be shown by the Spirit of God their error, and the inconsistency of their course in the matter. There have been one or two instances which have come under our observation, where those who were members of some secret lodge were borne with by their brethren, and after a little time they saw for themselves that it was best to withdraw from such societies, and did so. We believe all true believers will come to see the inconsistency of belonging to such societies for themselves, as they are led into the truth by the Spirit. In this matter, as well as in all that pertains to the discipline of the church, great care, and kindness, and patience should be shown, in all that we do or say. In what we may now say, we desire to show the same spirit of kindness and good will to all who may be interested in inquiring what is right, and at the same time utter faithfully what seems to us in accordance with the Scriptures.

First, it seems to us that the fact that the great body of the people of God regard such societies as contrary to the teachings of the Scriptures, and believe that it is wrong to belong to them, at least for those who are believers, ought to be sufficient to induce even those who cannot see wrong in them, and who yet love the cause of God above all things

else, to withdraw from them, if connected with them, and to abstain from uniting with them if not now members of lodges. Peace and fellowship in the house of God, and membership with the church, is infinitely to be preferred to all things of the earth, even of the best things of earth. This has been our feeling ever since we trust that the love of the brethren was shed abroad in our hearts. Even had we thought it lawful to belong to some such order, we have felt that we would sacrifice what at best was but worldly, for the great privilege of being numbered with God's people. The question is a solemn and pertinent one, Which do we choose, membership in the church of God with his dear people, or membership with what at best is but a worldly society? It seems that if a child of God should ask himself this question before God, in the solitude of his communion with his own thoughts, he could not hesitate as to the answer. Even though he might think the church prejudiced, and that it was urging what the Scriptures did not demand of him, yet he would say if brought face to face with this question in the presence of God, I must go with those who love and serve God.

Second, such societies seem contrary to the spirit and tenor of such Scriptures as these: "Be ye not unequally yoked together with unbelievers."—2 Cor. vi. 14, and to the end of the chapter; Eph. v. 7, 11; Romans xiii. 12, and all those Scriptures which command believers to be separate from the world, and to have as little to do with worldly things as possible. And they seem contrary to the express command to Israel of old, to withdraw from all nations around them, and not to intermarry with them. It may be said that these Scriptures do not expressly forbid believers uniting with such so-

cieties as are of the world, whether secret or otherwise. But it does seem to us that they do expressly forbid such a spirit of worldliness as would lead to such societies. If one thing is sure more than another, it is that the whole life of the believer ought to be open to the inspection of all who may care to observe, as the light of day. He ought to have nothing to conceal from his fellow men. We remember that it was said by one who took part in the funeral services of the late Elder Wm. J. Purington, that he had lived before his fellow men in the light of day. We thought then that no greater commendation of him could have been spoken. He had nothing to conceal. Is it not scriptural that he that doeth truth should come to the light of day? The very name "secret society," must ever lead the mind at once to the thought of something that needs to be hidden or that fears to be seen. A believer should not desire to occupy such a position among men, and especially among his brethren.

Third, no one ought to take an oath to maintain anything before he knows what that thing is. To do so is to forswear oneself, which is forbidden in the word. (Matt. v. 33.) How can any man know but that the thing which he is beforehand sworn to keep, is a thing which ought to be told for the good of his fellow men, and for the glory of God. We are informed that all such societies require of all that they shall make oath not to reveal what they shall learn when they have become members. Thus one, for aught he knows beforehand, has bound himself to keep secret what duty would require him to tell. We can but think this is wrong in itself. The secret thing which he is sworn not to reveal may be perfectly innocent in itself, but our argu-

ment is that no man can know this beforehand, and therefore he ought not to swear beforehand at all.

Fourth. Above and beyond all these things is this one thing, all such societies have religious observances and rituals connected with them. The very fact that written prayers and other services are used, ought to be abhorrent to all our brethren, for we all believe that such religious observances are unscriptural. Written prayers and written thanksgivings have always been considered an abomination by our brethren in years past, and are so considered now. How then can any of the brethren join in such rituals as these? Yet they do, and must, when they belong to them, even though they might not take any active part in such observances, yet the fact that their names are with such society makes them responsible for all that goes on in the society as much as though they took an active part in such things. This we think all must admit. But the chief thing with such religious prayers and observances is that all their prayers are forbidden in the word of God, and by the express language of the Lord himself. When believers pray, they are bidden to ask all in the name of the Lord Jesus. This contains a prohibition against asking any other way. The prayers of all secret societies with which we have ever been acquainted, are Christless. No mention is made of the name of Christ. It has been our lot to attend several funerals where honors were paid to the dead by some secret societies, and we have listened closely with regard to this one matter, and in no case was there any mention of the name of Christ. A christian yields his faith as a christian when he joins in such prayers. He occupies the ground which a Jew could occupy, or a Unitarian

who denies the divinity and atonement of Christ. How can a humble believer consent to do such a thing? It is a shame, but it is true that we have heard men who professed to be christian ministers, read the ritual which rejected the name of Christ, at the grave, and so violate the express word of him whom they professed to serve. A brother whose name we will not give here, but who will pardon our allusion to him if he shall see this, once told us about uniting many years ago with the Odd Fellows. He was then preaching as a minister among the New School Baptists. After uniting with the lodge he was soon made chaplain. The first evening that he officiated in the lodge in that capacity, he prayed extemporaneously instead of using the prescribed ritual, and closed as he was wont to do, by saying, "We ask all in the name of the Lord Jesus." After the meeting closed, one of the members took him one side, and told him that he needed some instruction in the matter; that he must not use the name of Christ in his prayers, because they had members who did not believe in Christ, such as Jews and Unitarians, and that they must not shock the prejudices of others. At once the brother replied, "My Bible tells me to ask all in the name of Christ, and if I cannot pray in his name I cannot pray at all." Then the thought came, The Savior is the best friend that I have, and I cannot do without him anywhere. If I cannot take him with me to the lodge, I cannot go myself. And this was the last of his attendance, as we understood. We have told this to enforce the statement that the prayers of all these societies are a denial of Christ. Can a christian thus willfully deny his Savior? If he does, like Peter, he shall surely like Peter, weep. And when a believer joins in such prayers

he does deny his Redeemer. God is not pleased; he hears no prayer offered without the name of Christ; he will have his Son to be honored. They who do not honor the Son do not honor him. Does a believer desire to abide where the Son of peace is not? yea, where the Son of peace is forbidden to enter. When the Master sent forth his disciples, he sent them to abide where they should find the Son of peace. From what has been said, it is plain that he could not become a member of any lodge of any secret society on earth. Will a christian go where his Master cannot go? Whatever good thing may be in such societies, it is plain that they are the enemies of the cross of Christ. Of course we do not mean that individually all members design to be enemies of the Lord Jesus, but in their constitution as societies they are his enemies. His name is not allowed in their religious observances. They are emphatically Christless societies. Again we say, that whatever good they may do, a christian cannot belong to them without denying his faith in Christ practically, or so far as his associations go. Can a believer willingly do such a thing as this? The Savior said to his disciples, When ye be come into a house salute it. And if the house be worthy, let your peace come upon it. But if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city shake off the dust of your feet. When a believer enters a lodge of any secret society, and finds that the Son of peace is not there, and that they will not receive him as a disciple of Jesus, let him go out from hence, and shake off the dust of his feet against them. Thus will he fulfill the Savior's words.

We feel like exhorting all who love the

truth, not to let any worldly organization whatever come in between them and the church of Christ. Such ones by so doing will bring sorrow both to themselves and to all the church for them.

C.

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### JOHN III. 6.

"THAT which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

The language of the above text is too plain to admit of any misunderstanding, and every subject of grace has a full knowledge of its meaning. But often in their christian experience they are troubled to discern whether their emotions and the exercises of their mind are of the Spirit, or only prompted by the selfish, carnal motives of the flesh. No amount of carnal reasoning can give them the comforting assurance that their desires are of the Spirit, and they know that zeal prompted by the flesh is not pleasing in the sight of God, and if it is without charity it availeth nothing.

When left to ourselves to "kindle fires," we may be able to build up very plausible theories, which are such deceptive counterfeits, that we ourselves may be deceived by them. The flesh always appeals to "philosophy and vain reasoning" to establish itself, but the Spirit is made manifest through faith and love: "Whatsoever is not of faith is sin." "Love is the fulfilling of the law."

We have been made to feel sad in witnessing the tendency to legality that has of late appeared among the brethren, for we know they shall of the Lord's hand be made to lie down in sorrow. We are told that in order to obtain the blessings we must obey the commandments.

What are the commandments? We will not stop here to numerate them. All

can read them for themselves; whatever they are and however numerous they are, they are all summed up in the one word *love*.

The young man that came to the Savior thought he had kept all the commandments from his youth up, but when the Savior told him to "sell all he had and give to the poor," he found he was only actuated by a hope of reward, and a selfish motive all the time, and proved he had not obeyed in the spirit but only in the letter of the law. (Matt. xix. 19; xxii. 39; Mark xii. 33; Luke x. 27; Rom. xiii. 10; Gal. v. 14; James ii. 8.) These Scriptures are conclusive proof that all outward forms, mental resolutions, however strictly observed, if they are not of the Spirit, they are of the flesh, and the flesh can never sanctify itself. It can never think a holy thought or do a righteous act, or in any way commend itself to God. Now if it is impossible for us to obey with our carnal powers, it must be by the Spirit that we serve God. If this be so, how can we of our own volition earn the favor of God? Can we command love to God and the brethren at will? We are certain we cannot, or we would not pass so much of our time in a cold and lifeless condition. Every emotion, every thought, and every act, is either of the flesh or of the Spirit; there is no blending of flesh and Spirit: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." We cannot serve God in the flesh, for "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." Then if we serve God, or keep his commandments, it must be in the Spirit, and if we can of our own volition obey or disobey, we must be able to command the Spirit or reject it at our

own option. Can anything but the Spirit of God cause our hearts to burn with love to God and to the brethren? Can anything short of the Spirit produce that faith, without which, everything is sin? How then are we of our own will to earn the favor of God, or merit his blessings?

What are the blessings we are to receive for keeping the commandments? Is it escaping the trials and afflictions such as Paul suffered, when he cried out, "O, wretched man that I am"? Why these very afflictions are the inheritance of the saints, and they are for the trial of their faith, and that we may know the fellowship of the sufferings of our blessed Savior. To say that we can work ourselves so in the favor of the Lord as to escape these sufferings, is to say we can work ourselves out of the fellowship of the suffering of Christ.

This legal idea that we can merit the blessings of the Lord, is in opposition to every principle of grace, for there is no more blending of works and grace than there is of flesh and Spirit.

Isaiah says, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow."—Isaiah l. 10, 11. If there is any "Conditional time salvation" in this Scripture we are not able to see it.

The question has been asked by some, "If you do not believe we can of ourselves keep the commandments, why do you exhort, admonish or rebuke the brethren?" The first and principle reason is, because the Scriptures instruct us to do

so. The word says, "If a man be overtaken in a fault, ye that are spiritual restore such an one." The work of restoring one that has been overtaken in a fault must be done by those that are spiritual, or moved or controlled by the Spirit. If the Spirit does not indite the labors, as well as prepare the hearts of those exhorted, all labor will be in vain. The same may be said of prayer, if God does not indite our prayer to ask for what he has in store for us, we will ask amiss, and will not receive what we ask for, because our petition is of the flesh and not of the Spirit: "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

With all the "philosophy and vain reasoning" finite man can invent, he can never change the eternal truth: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

B.

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#### PROTEST.

IN the issue of the SIGNS OF THE TIMES for October 15th, 1899, under the head of "Church News" we published an account of a church constituted, of which we have since received a protest, claiming that the proceedings were irregular. Of course we know nothing personally about the matter, and cannot therefore pronounce judgment, or take sides. We have now published the notice and announced the protest, and hope the brethren will not ask us to publish anything further on the subject. It is neither scriptural or consistent for us to interfere in the matter.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### LUKE X. 38—42.

THIS Scripture presents a plain statement of our Lord Jesus having entered the house of Martha, and of her troubles, and of her complaint against her sister Mary, who had taken her position at the feet of Jesus to hear his word, leaving Martha to serve alone, and the reply of Jesus to Martha.

Whatever instruction we may receive from the record of this incident in the history of our Lord in the days of his incarnation, in reproving us as his disciples for worldly mindedness, or sacrificing our spiritual privileges to our worldly cares and labors, we will venture to give, as our view of the subject, that this case and circumstance bears a striking analogy to the two branches of the Redeemer's church, under the two covenants. Martha representing the people of God under the old, and Mary representing the church in her gospel organization under the new covenant.

1. It was Martha's house into which Christ had entered, and in which this incident occurred. If then, Martha represented the church under the law, or legal covenants, it was into her house that he entered, for in his advent to our world, he was made under the law, came under its obligations, was circumcised and assumed the obligation to do the whole law, and declared that he had not come to destroy the law, but to fulfill it; and that heaven and earth should pass away, but not one jot or tittle of the law should pass away until all was fulfilled.

2. Martha had a sister Mary in the house. So it was said by the people of God under the old dispensation, "We have a little sister, and she hath no

breasts," &c.—Songs xiii. 8. The people of God were all under the law, and all required to be redeemed therefrom, that they might receive the adoption of sons, and the original constituents of the church in her gospel organization were found in Judea and Jerusalem, and in the regions round about Jordan. Lost sheep of the house of Israel.

3. Martha was careful and cumbered with much serving; so were all the Old Testament saints under that testament or covenant; for it was a covenant of works, and allowed no time to rest, or to sit down at the feet of Jesus to feast on his words. The rigid demands of the law called for all their mind, might and strength; nothing less than a perfect and perpetual obedience would suffice, and therefore Martha had no leisure.

4. Mary, or the gospel church, under the new covenant, has entered into rest. As all who possess a vital faith in Christ, do cease from their own works, as God did from his. They are redeemed from under the law, and delivered from the works thereof, and are no more under the law but under the grace. The Son has made them free, and they are free indeed. Christ is the end of the law for righteousness to all them that believe; to the Jew first, and also to the Gentile. They sit down under his shadow with great delight, and his fruit is sweet to their taste. They live on every word that proceedeth out of his mouth, for his words are spirit and they are life. Therefore the disciples could well say, "Unto whom shall we go, thou hast the words of eternal life." To them his words are like apples of gold in pictures of silver. He stays them with flagons, and comforts them with apples, or with his words.

5. Martha complained that Mary had left her to serve alone, and desired the



Master to bid her to help her serve. This was the case with the legalists, at that time, and all legalists from that day to this, have been fretting and worrying because those "Do Nothings," as the new covenant saints are reproachfully called, are seated at the feet of Christ, where they can receive his word. Great and bitter complaints were at that day made against the disciples of Jesus because they adhered not to the traditions of the fathers, because they kept not the law. The same complaints are still made by the children of the bond woman, against the children of the free woman, unto this day.

6. Martha seemed honestly to believe that Christ would disapprove of Mary's indolence, if his attention was called to it, and therefore she suggested that he should reprove her. Just so the Arminians of our day seem soberly to believe that there is something wrong in depending alone for salvation on the Lord Jesus Christ. And they sometimes go as far as Martha did, in praying our Lord to set his people to work.

But our Lord's words are full of consolation to the weary and heavy laden saints. While Martha's mind was divided in the drudgery of many things, One thing only was needful. That one thing was worth more than Martha's many things; and Mary had chosen it, and it should never be taken from her. It is the choice of all who are experimentally delivered from the works of the law, and brought to the feet of Jesus to learn of him, and they do find rest to their soul who retire from the thunders of the law, and rest at the feet of the blessed Redeemer.

MIDDLETOWN, N. Y., March 1, 1857.

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

Previously acknowledged.....	\$317 05
Wm. Darby Sellman, Maryland.....	2 00
Total to date.....	\$319 05

**MARRIAGES.**

By Elder John McConnell, of Ebenezer church, New York city, Oct. 29th, 1899, in the meeting-house of the Old School Baptist church in Warwick, Orange Co., N. Y., John Winton Clark of Muirkirk, Ontario, Canada, to Miss Eliza Larue, daughter of Elder Wm. L. Beebe, of Warwick.

By Elder S. H. Durand, Oct. 17th, 1899, at the house of Wm. C. Michell, Spring Hill, Md., Elisha W. Parker, of Forest Grove, Md., and Miss Lizzie Reed, of Spring Hill, Md.

**OBITUARY NOTICES.**

Thomas Hall departed this life Sept. 26th, 1899, after a whole year of suffering. Brother Hall was born May 9th, 1830, and was married to Miss Esther Martin, Dec. 25th, 1853. Fifteen children are the fruits of this union; twelve are living, and were all at his funeral. He was baptized into the fellowship of the Old School Baptist church at Messongo, Accomac Co., Va., Sept. 19th, 1880. Brother Hall was a very industrious man, and had arrived to a standard much to his credit. They raised a large family of honorable children, which speaks well for him, and while he was careful in financial matters, he was very zealous in spiritual things, and thought much of his meetings with the church, and was always ready to share the burdens of the church. He demonstrated clearly that what he knew of God and godliness was by revelation, and not by tradition. He was very interesting in conversation on the subject of religion, which was of a plain, childlike manner. His life was an exhibition of the saving grace of God. I think he purified his soul in obeying the truth unto unfeigned love of the brethren. We shall miss him very much. He was paralyzed about one year before he died, and suffered internally. Although all was done for him that loving hands could do, they could not prolong his days when the summons came. We are now mourning for ourselves, because we fully believe that he is at rest. He leaves one sister, his heartbroken companion, twelve children, six sons and six daughters, with the church, to mourn. May the Lord give grace for our day and trial.

The writer tried to comfort the mourning ones from the text in 1 John iii. 2, "Beloved, now are we the sons of God." His remains were then laid away in his new selected spot, to quietly rest until the trump of God shall sound. Sleep on, dear brother, and take thy rest.

ALSO,

Martha J. Parsons, daughter of Mary J. and John W. Parsons, departed this life near Salisbury, Md., Sept. 18th, 1899, aged 23 years, 2 months and 22 days. Her disease was typhoid fever, with which she was sick five weeks. Martha was a dutiful, loving girl.

She was not a member of the church, but had shown a deep interest in the great matter of salvation. For a long time I thought that she had a hope, but the reason for that hope was not as clear as she supposed it ought to be, which kept her back. She was a great satisfaction to her parents, and the testimony that she left gave great reason to hope she now sleeps in Jesus. The Lord is good in all of the judgments that he executes. While he has removed the object of a mother's affection, he has given a precious hope that they will meet again where parting will be no more.

The writer tried to preach on the occasion, using as a text Romans xvi. 27, "To God only wise, be glory through Jesus Christ forever. Amen." The father and mother have our sympathy.

T. M. POULSON.

"THE righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come."—Isaiah lvii. 1.

DIED—Mrs. Sarah A. Wilson, wife of Humphrey Wilson, of Forest Hill, in the 77th year of her age. Our esteemed sister was baptized by the late Elder Francis Thorne, in fellowship with the church at Harford, in 1854, he being at that time pastor of that church. She departed this life Sept. 2d, 1899. Sister Wilson was not one who traveled to any great distance from her home churches, but was well known among the churches here, and especially in the old home church at Harford, where she first expressed a willingness to take up her cross and follow her Redeemer in the ordinances of his house. In all these fifty years she was a most steadfast, consistent and orderly member, sound in the faith, and exemplary in her life. She leaves but one remaining who composed the membership of that church at the time of my ordination, forty years ago. This church I have been trying to serve since that time. Our departed sister was much esteemed by the church as a mother in Israel, and her loss to the church is very great. She has left an aged and sorely bereaved husband, having lived in the marriage relation for about sixty years; also one daughter, who is following in the footsteps of her mother, and is a member of the same church, and three sons. They are all comfortably situated in homes of their own.

The funeral took place during a yearly meeting at Harford, having in attendance, Elders Francis, Rowe and McConnell. Elder Francis, with the writer, on the occasion tried to comfort those who remained, after which her body was laid to rest with her people who have gone before, in the presence of a large and solemn audience, to await that hour when all they that are in their graves shall come forth.

WM. GRAFTON.

SISTER Rebecca Cushwa died in Roanoke, Va., at her son-in-law's, Walter Macdowell, August 22d, 1899, in her 75th year. She was the third daughter of the late Judge Abram Martin, of Bedford Co., Pa., and widow of the late John S. Cushwa, of Washington Co., Md., in Clear Spring neighborhood. She remained on the farm for several years, and then moved to Hagarstown, Md., where she lived until about twelve years ago, and from there to Roanoke, Va. A few years before she left Hagarstown, she was taken with something like rheumatism, from which she suffered much, getting worse all the time, and the last four or five years of her life her suffering was beyond description, notwithstanding she tried all medical skill she could hear of, but all to no effect.

Sister Cushwa united with the Ebenezer Old School Baptist Church, in Loudoun Co., Va., the second Sunday in October, 1887, and was baptized by Elder J. N. Badger. Owing to her physical infirmities she was not able to attend meetings after her baptism, but sent many letters of remembrance. She was a strong supporter of the Old Baptist doctrine from her youth up, but never was so situated as to unite with them until the above time named. She had three children, two girls and one boy; the latter died in infancy. She was a devoted wife and mother, also a never-failing sister, and a "widow of the widows," and it is our hope that it is the good Lord's will that she is now resting from all her pain and sorrows. She was my sister in the flesh, and I believe in Spirit, as far as she was concerned, but as for myself, I have doubts and fears, yet one thing I am sure of: the Lord knows all things, and rules all things.

W. A. MARTIN.

DELAPLANE, Va.

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Friends are welcome, and ministering brethren are especially invited.

J. D. HUBBELL.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 67. MIDDLETOWN, N. Y., DECEMBER 1, 1899. NO. 23.

## CORRESPONDENCE.

SOUTHAMPTON, Pa., Oct. 27, 1899.

DEAR BRETHREN:—The following is a private letter to a ministering brother in a distant State. As it expresses my views on an important subject, I send a copy for publication in the SIGNS.

Your brother in hope,

SILAS H. DURAND.

SOUTHAMPTON, Pa., Oct. 6, 1899.

DEAR BROTHER:—I have received your letter replying to my inquiry concerning your published statement that “both Adam and Christ were put on probation or trial; each had freedom of will, acted voluntarily, and each was biased to that which is good.” You express the hope that if I should not approve of your position I will yet regard you as a brother. If I did not regard you as a brother I should not be corresponding with you upon spiritual things. If I am qualified to judge of a work of grace, I think I have seen evidences of it in your writings. But those evidences do not clearly appear in the letter which I have just received, nor in some argumentative articles I have read of late from your pen. You seem to

have been so intent upon proving the existence of free agency on the part of the Lord’s people, that you have overlooked your own daily experience of helplessness on account of a sinful nature, “a deceitful heart and wretched, wandering mind,” your inward groanings and cries unto God to deliver you from your own corrupt will, and enable you to do his will, “working in you that which is well pleasing in his sight,” and your prayers that the Lord would rule in and reign over you, enabling you to deny yourself.

One who did not know that you have an experience of grace would think from this letter and your published article in reply to me, that you were relying upon your own power, freedom of will, faithfulness and diligence, for daily salvation and spiritual benefit and comfort, and that you were not one of those poor, weak, halting, stumbling creatures who are daily “beggars poor at mercy’s door,” and who daily and hourly feel their need of Jesus to uphold and lead them, and of his Spirit to guide them in the truth, and to restore their souls.

Such forgetfulness of the most important things in our life and walk before God will occur when we engage exten-

sively in arguments upon the letter of some point of doctrine, especially in trying to reconcile the wisdom of God with the wisdom of men. I think it is on this account that you have failed of late, at least in some of the articles I have read from your pen, to bring forth the riches of that doctrine of grace which is the only hope and comfort of those poor souls who "cannot do the things that they would," because of the lusting of the flesh against the Spirit, and of the Spirit against the flesh. (Gal. v. 16-18.) You seem to insist that they *can* do the things that they would, and that God has left all spiritual advantage and comfort dependent upon their own will and work, and thus you have bound burdens upon them "which neither we nor our fathers were able to bear." I do not think you have intended to bind burdens upon those who are without strength, and you may not be conscious of having done so. But some of them feel it, and complain of it, and suffer under it. You cannot have meant to discourage the helpless, but how could it be otherwise than discouraging to them to insist that they are not helpless, but are given freedom of will, and are left dependent upon themselves whether they will be happy or miserable, when they dare not trust their own will for a moment? "If ye walk in the Spirit," says the apostle, "ye shall not fulfill the lusts of the flesh."—Gal. v. 16. They feel a longing for this, but their own will and work will not lead them into that holy walk. It can only be as they "are led by the Spirit," (Gal. v. 18,) and as Jesus walks in them, as he said, "I will dwell in them, and walk in them."

You must remember that whenever you have felt that you were walking in the Spirit, and were dwelling in the favor of

God, with his light and life and blessedness in your soul, all your heart has gone out in praise to Jesus for the unspeakable blessing, and you have had no thought, at the time, of taking any part of the credit to yourself. You cannot, I am sure, have ever thought that any favor you experienced from God had been earned in any part or degree by your own meritorious work. You cannot ever have asked for his favor upon such a ground. To the extent that there is an expectation of, or request for, favors upon the ground that we have performed some conditional work, to the same extent the name of Jesus is not needed by us. As in your own case the Lord alone can restore your soul, and lead you in the paths of righteousness, you ought to present the Lord alone to his people as their only hope and confidence. "He is the confidence of all the ends of the earth, and of them that are afar off upon the sea."—Psalm lxxv.

The few that I have known of preachers who have been left for a time to believe that their meritorious work in the performance of conditions had secured their daily or "time salvation," and had gained them favors in the house of God, have been, while under the power of that delusion, a hindrance instead of a benefit to the Lord's afflicted and poor people. For the daily experience of the saints, as well as the Scriptures of truth, teaches them that salvation is *all* of grace from first to last; that "grace *all* the work shall crown." They do not find, in either the Bible or their experience, that it takes less of grace to keep them in the way than was needed to bring them there, because of part of the work of keeping them being now left for themselves to do; but that it is the same grace all the way through, and always sufficient for

them. (2 Cor. xii. 9.) "By the grace of God I am what I am," said the apostle. While he could claim for himself and the other apostles a blameless and holy life and walk among the saints, he ascribed all to the grace of God. In regard to his own work, he never suggests a freedom of will, or an ability on his own part, but always speaks of the will and grace of God as the moving power, and declares that his labor and striving are "according to the working of Jesus, which worketh in me mightily."—Col. i. 29.

While obedient saints rejoice in the commendation of their own consciences in the sight of God, and in the commendation of the brethren and churches, they would, when spiritually minded, shrink from the use of the word praise as applicable to them in the other sense, implying any merit in themselves; for they know and feel that Jesus has wrought all their works in them, (Isa. xxvi. 12,) and that to him belongs all the praise, while theirs are the blessing and benefit. To me it is a new and strange thing to find Old Baptists claiming praise for works of obedience, and insisting that the favor of God is conditional, depending upon their will and choice, and therefore uncertain, and that when it comes to them it comes as a reward for their obedience. I have heard that kind of talk all my life from Arminians, but never before from Old Baptists.

The Lord's people cannot eat their own flesh, cannot live upon their own works. The doctrine of a conditional salvation, a salvation depending upon their own will and power to perform some meritorious work, will not feed any "who have seen the plague of their own hearts," for they cannot trust in themselves. "We have the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead." Such as

these must have the flesh of Jesus to eat; upon his works alone can they live. If you preach anything but Jesus your preaching will not satisfy the soul that hungers and thirsts after righteousness. A conditional salvation will be of no use to them who "cannot do the things that they would;" who cannot direct their own steps; (Jer. x. 25,) who cannot walk, but have to be carried. "Even to hoar hairs will I carry you," is one of the many sweet promises for such, but while you are urging upon them the system of conditions, and of dependence upon themselves, you cannot minister such precious promises to them. I do not see them referred to by you, though they are probably often in your heart in secret before God. It is better to try to minister to others only what we have ourselves tasted and handled.

In my letter to you I referred to the words of Jesus, "I came down from heaven, not to do my own will, but the will of him that sent me;" and also, "Not my will, but thine, be done," as my reason for not agreeing with you that Christ was put upon probation or trial, and that he was left free to do his own will. In your reply you have not referred to those expressions of Jesus, but have written in such a way that a stranger to your profession might easily regard your letter as a careful argument in refutation of the Savior's declaration that he did not come to do his own will. It is in sincerity and kindness, and not in a captious spirit, that I call your attention to these things.

You say that Jesus was given liberty of choice, and did as he pleased, but he himself says he did not come to do his own will, though his was the will of a sinless man; and the apostle says, "Even Jesus pleased not himself."—Romans xv. 3. His will as a man could be affected

by the wants and infirmities of our nature which he had taken upon him; by sorrow, pain, hunger, weariness; so that the doing of this will would not have accomplished the work of salvation he came to do. He was not at any time left alone to himself until the last hour. His Father was always with him, and did his work in him, as he does the work of his people in them. "The words that I speak unto you I speak not of myself, but my Father which dwelleth in me, he doeth the works."—John xiv. 10. "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."—John v. 19. This is why he always pleased the Father, and not because of himself he had done some work. He did not work alone in this sense. Even in the terrible struggle in the garden an angel was sent from heaven to strengthen him, so that he should not fail.

As it was with the dear Savior, so it is with his people; only as God works in them can they ever do that which is well pleasing in his sight. Therefore the apostle says, "For it is God that worketh in you, both to will and to do of his good pleasure;" and he expresses his desire that "God, even our Father," would "make them perfect to do his will, working in them that which is well pleasing in his sight, through Christ Jesus."—Heb. xiii. 20, 21; and they who dwell in the land of Judah, the gospel land, say, "Thou, Lord, wilt ordain peace for us, for thou also has wrought all our works in us."—Isa. xxvi. 12.

One brother says of the words in Phil. ii. 13, just quoted, that, "Whatever they may mean, he is sure that the brethren were called upon to do something more, about which they exercised choice, and in

which they were voluntary." And he says concerning such Scriptures, that they must not be interpreted so as to make it unnecessary to exhort one another to love and good works, and to "persuade men." The language of those Scriptures concerning the working of God in us, is not dark or equivocal, but clear as noon-day, and needs no interpreting. The teaching of the apostles will never make any gospel work unnecessary. We need not concern ourselves about the result of the plain teaching of the Scriptures concerning the sovereignty of God, nor try to harmonize the doctrine and things of God with the thoughts and ways of men, for they are not alike, and never will be. (Isa. lv. 8; 1 Cor. 2.)

But what that "more" could be which the brethren were called upon to do, besides what the Lord worked in them to will and to do of his good pleasure, about which they exercised choice, and in which they were voluntary, I cannot understand. If the Lord works in them that which is well pleasing in his sight, and if they declare by inspiration that he has wrought *all* their works in them, what more outside works can there be? I do not suppose such thoughts would occur to one except upon the supposed necessity in order to defend a conditional salvation.

In the first part of your letter you have acknowledged and clearly proved that everything in the life of Jesus had been determined before, and was certain. Why then should you need to speak of him as put upon probation? All that you refer to in the Scriptures concerning his temptations, or trials, does not, in my view, warrant that declaration. That form of language appears to imply some kind or degree of uncertainty, and you evidently have that in view in speaking



of him as put upon probation, for you say that being subject to the commands of God "proves that he was situated to do as he pleased;" and referring to his words, "I lay down my life of myself," you say, "While his death was certain, it was not so with such a certainty as would interfere with his liberty of doing as he pleased." It seems to me that the terrible scene of suffering in the garden, and his words of pleading to the Father that the cup might pass from him, if it were possible, might have made you hesitate about writing that sentence.

You say again, "While his obedience was predestinated, it was not predestinated like our regeneration and resurrection were predestinated." I do not find two kinds or degrees of certainty, nor two kinds of predestination spoken of in the Bible or elsewhere.

I do not understand that the difference you refer to between physical and moral government and necessity applies to this subject. The government of Jesus is a spiritual government, and does not come within the observation of men, (Luke xvii. 20,) and the obedience of his people is a spiritual necessity. The Father worked in Jesus, and he works in his people. If he works in them that which is well pleasing in his sight, can there be any uncertainty as to whether they will all please him in his own time? "Thy people shall be willing in the day of thy power."

Both in this letter, and in your published article, you insist that the grace by which we are born of God is not the same as that by which we obey the commands of Jesus afterward. Where do we read in the Scriptures of different kinds of grace? We were raised up together with Christ, "that in the ages to come he might show the exceeding riches of his

grace in his kindness towards us through Christ Jesus." The "exceeding riches of his grace" cannot be exceeded, and that is shown in all his kindness toward us. "For by grace ARE ye saved." Now look along that road and see the same grace reaching through and manifested in all the good works unto which they were created, and in which it was before ordained that they should walk. (Eph. ii. 1.)

You say that an unconditional salvation makes exhortations and the like unnecessary, while to my mind it is that system alone which shows them in their true character and right place. They belong to that new and everlasting covenant "which is ordered in all things and sure," and in which repentance and mercy are provided for, as they cannot be under a conditional system.

Will the gifts which Jesus gave to men fail till all the saints come, in the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ? (Eph. iv. 7-10.) The Lord "hath set the members in the body as it pleased him," and "the Spirit divides to every man of his gifts severally as he will." If a different measure of grace is given at any time it is not that less is needed in some cases because part of the work is to be done by the will of the man, without grace, or that less grace is needed where the man voluntarily chooses to be obedient. But in this way only can I attach any meaning to your expressions about different kinds of grace. In every case just the measure of grace is given that is needed to be sufficient for us. I do not myself find in my experience, nor in the Bible, a distinction as to kinds or amounts of grace. It seems to me that I need more grace than any other poor sinner, and my judgment tells me that if ever I

need more at one time than another it is when I am most lifted up in the joy of God's salvation, for after such exaltation I am most liable to be deceived and hurt by the evil propensities of this deceitful heart, which "is still deceitful above all things, and desperately wicked."

A brother, one of the most spiritual and tender-hearted, said at our prayer meeting yesterday, "Some talk about free will, but it seems to me that my will is only free to do evil, so that sometimes I seem to be all sin. But," he said, "when I do feel some holy desires, and love to the brethren, and some liberty of soul in spiritual things, I feel sure it is all of grace. It is not of myself, but of the grace of God which is given me." And I could join and say truly, "Amazing grace."

"Grace taught my soul to pray,  
And pardoning love to know;  
'Twas grace that kept me to this day,  
And will not let me go."

Speaking of Christ with reference to rewards, we must remember that his reward was with him while his work was before him. (Isa. xl. 10.) You say it is right to have a reward in view, and that we gain nothing by saying that the reward is *in* the work, not *for* it. You say if we know that precious fruits grow along a certain road, we understand that we must go along that road in order to get the fruits. And still I hold to the Bible expressions: *IN* the keeping of them is great reward. The other view is natural, as sure as salvation by grace is true. I find enough of that system of selfishness in my flesh, but I hate it in myself and others. It has never brought me any real comfort, but has given me great disturbance and pain. It is not for some precious fruits that we go along that road, because we cannot have them un-

less we do go there, but for the beauty and goodness and preciousness of the road itself. Jesus is the road, and we never knew or desired that way till we were brought into it, and then we are filled with wonder and love that we are there. And when a living soul is out of that road he never has any real comfort till the Lord restores his soul, and brings him back again, for he can never get back by himself.

There seems to prevail in the mind of some brethren, the worldly view that a hope of reward or a fear of punishment is necessary to compel obedience. They forget or overlook in their own experience, and in the Bible, that the Lord has used other and far different motive powers. Will any offered reward cause one to seek righteousness as he does who hungers for it? Will any fear of punishment turn one away from evil as effectually as a hatred of evil felt in the heart? "The fear of the Lord is to hate evil," and that is what the Lord puts in the hearts of his people, "*that they shall not depart from him.*"—Jer. xxxii. 40.

"Knowing therefore the terror of the Lord, we persuade men."—2 Cor. v. The apostle is not here speaking of terror of some punishment which is threatened if men sin, but of the terror of the Lord's presence to the one who loves him, but is found in transgression; the terror of sin itself to those who have a spirit which causes them to love purity, and to desire "rather to be absent from the body and present with the Lord." It is the terror of being found of the Lord in a fleshly, sinful walk, which he hates, and which his Spirit causes us to hate. The terror of being found in crime by one dearly loved would be greater than to be thus found by one who could punish us. Those who are here persuaded are those

whose exercises and desires are described in this chapter, whose only delight is the felt favor of the Lord, and whose greatest terror is the withdrawal of his face. These are they whom "the love of Christ constraineth" in all their work, whose desire is to "live not unto themselves, but unto him who died for them and rose again." These are not seeking in what they do, their own peace and comfort, as a reward, but the honor of God. Their reward is *in* the work. The principle now so much advocated of doing works of obedience for the reward which shall be given them, I decidedly distrust and oppose in myself or another. It is of the flesh. It is not spiritual nor true. In such a case the worker may not love the work, nor care to obey, but only does it because the reward of peace and joy lies in that direction. If they could not get the reward would they still do the work? If they were to go into darkness and distress as a consequence of the obedience, would they obey? The principle which God gives as the true incentive to obedience is his own love. Do the good work because it is right, no matter what follows, and avoid the evil because it is wrong, and not because it will subject us to punishment. The true principle says, "Though he slay me, yet will I trust in him." I am tired and sick of this self, self; this seeking something for self in all we do. My nature is full of it, but I hate it. I do not want to be controlled by it, nor do I want to see it taught as the right principle by yourself and so many others. I know it is all wrong. Gospel rewards are of grace, not of debt, and do not pander to that selfish principle of the flesh. They are infinitely higher and holier. They are the honor and glory of God. When we are spiritually led his glory is what we seek. "Do

all to the glory of God." He himself is our "exceeding great reward."

I do not understand, as you assert, that the word "if," as used in the New Testament, implies a condition. It is never used as expressing a dependence upon the will of the creature, as it is in the Old Testament. The Savior and his apostles do not say, "If you *will*," but "If you *do*," "If you *are*," expressing not an act that may or may not be done, but a state or condition of mind. The Savior never said, "If you *will* believe," but, "If you *do* believe." He did not say, "If a man *will* keep my commandments he shall abide in my love," but, "If a man keep my commandments." The form of expression in the New Testament never leaves the result as depending upon the will and choice of man, but on the will and power of God. The form of new covenant expressions always is such as shows that man can do nothing of himself toward his own salvation; that "without God he can do nothing."

The Savior did not say, "If you *will* come unto me, all ye that labor and are heavy laden, I will give you rest. If you *will* take my yoke upon you and learn of me, you shall find rest to your souls." In commenting on this you say the Savior addresses his people as parents say to their children, "If you will obey me in this matter I will give you a toy, or give you my approval." Again you say, "He presents motives, as if he would say, You need rest, you are laboring and heavy laden, and need rest. He plainly encourages them to obedience by promising rest in case they obey." I do not understand it so at all. There would be no power in such entreaties. "Where the word of a king is there is power." This Scripture has been very precious to me for thirty-five years, but I never under-

stood it in that way. It is not an invitation nor an encouragement. The Savior's words are more and better than that. He never invites. The word "invite" is never used by him, nor concerning him, in the Scriptures. He calls, and his call is always obeyed. He speaks, not to the ear, but to the heart, and his word never returns to him void, but accomplishes his will. (Isa. lv. 11.) He describes those whom he calls as they are, "laboring and heavy laden," unable to do any part of the work of satisfying the law, which presses them down under its condemning power, while they struggle under it, unable to rise. They cannot go from sin to holiness, from the powers of darkness to him. But his call brings them. As Lazarus did not know that Jesus had called him till he stood at the mouth of the grave alive, so no laboring and heavy laden soul can know that Jesus has called him till he feels that sacred rest. The peace of God which he feels passeth understanding. This call of the Son is the revelation of the Father by him. He has just said, "No man knoweth the Father but the Son, and he to whomsoever the Son will reveal him."—Matt. xi. 27. Then he reveals him. In his own good time these words, which "are spirit and life," reach every soul that has labored in vain to fulfill the law, and has fallen down helpless under its righteous power, and brings that soul away from the law, freed from every demand, washed from all sin, into his own gospel rest, where they are enabled to say, "Abba, Father," through the name of Jesus, his only begotten Son. Yes, when Jesus calls they come. No one ever failed to come whom Jesus called. "My sheep hear my voice, and they follow me."

It is thought by some that if one cannot do good he is not to blame for not

doing it. This would remove blame from those to whom the Lord says, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil."—Jer. xiii. 23. We must remember that the cause of blame was before we were born. We were children of wrath by nature, dead in sins. (Eph. ii. 1-5.) When made alive it was not in Adam, but in Christ, and only in him can we live before God, or do good works. It is by his life, and his will, and by his grace, not of ourselves, that we obey the Lord. When Paul speaks of himself as laboring more abundantly than all the others, he says, apparently correcting any wrong impression his words might give, "Yet not I, but the grace of God which was with me."—1 Cor. xv. 10.

I exhort to obedience, and admonish those liable to wander, and warn the unruly, when I feel it needed, though feeling to need the exhortations and admonitions so much myself, and feeling unworthy to admonish others, but it is never with the thought that the desired effect will depend upon the faithfulness, wisdom and power of my work. It all depends upon the faithfulness, wisdom and power of God. I do, or wish to do, what the Lord directs me to do, because he commands it. It is for him to make the work effectual. I could neither preach or exhort if I thought the benefit depended upon my ability; I am too weak. "The lot is cast into the lap; the whole disposing thereof is of the Lord." "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, this or that, or whether they both shall be alike good."—

Ecl. xi. 6. The faith of those ministered unto "shall stand, not in the wisdom of man, but in the power of God."—1 Cor. ii. 5.

I can say to any living soul, "Your peace of mind, and the manifest favor of God, depend upon your obedience, or at least you cannot have them while walking in disobedience." But how can I say, "They depend upon your own choice and will?" That would be telling them that they are their own keepers, and are able to direct their own steps, which is contrary to the Scriptures and to their own experience. When I have given the urgent exhortation, admonition or reproof, in love and with tender anxiety, I must remind them, and must myself remember, that the Lord only can work in them the needed will, give them his Holy Spirit to lead them, and restore their souls. We all agree that he only can give us the spirit of prayer and lead us in the paths of righteousness. He only can give us true obedience in our hearts. Could you say to the Lord in prayer, "We know our obedience and our comfort are left to ourselves, and are not brought about by the same grace which brought us from death to life?" No, before you were half through with such a prayer you would be choked up with the surging cry, "God be merciful to me, a sinner."

The prayer of our hearts, when wrought upon by the Spirit, is, "Keep me from evil that it may not grieve me," (not that I may not suffer punishment.) "Lead me in the paths of righteousness for thy name's sake."

The word "if" does not in my view imply anywhere in the new covenant a condition which may or may not be performed, and upon the performance of which by us according to our will, de-

pends our experience of the favors and blessings of God. That was the form of the legal covenant, and the conditional expressions made under that covenant are correctly quoted by you and others, but I have wondered why spiritually instructed men should try to apply them to gospel things, which are all made new. The conditional system never availed for salvation. That was not its use and purpose, but to show that salvation was beyond the sinner's power, and to stop every mouth. In the gospel salvation stands "from all conditions clear." Those who live after the flesh shall die, and those who through the Spirit do mortify the deeds of the body, shall live. But only through the Spirit can a spiritual work of any kind be done by any man.

Believing that God works all things after the counsel of his own will, we can with confidence do each his portion of work, as the Lord directs to it, and in it, knowing that he "will perfect that which concerneth us," and will cause his own gifts to his church to result in her good and his own glory.

In 1 Peter iii. 10, I do not see that conditional salvation and comfort are any more taught than in any other of this and the other apostles' sweet and tender exhortations. He appeals to that holy delight in spiritual things which is in the soul of every one who has been born of God, and which is the only true incentive to self-denial and a holy life. Paul appeals to the same spiritual fountain and source of right action when he says, If there be any consolation in Christ, any comfort of love, any fellowship of the Spirit, &c., fulfill ye my joy, &c. (Phil. ii. 1.) But neither of the apostles present these exhortations as conditions uncertain of fulfillment, unsettling the sure

covenant of grace. None of them ever flatter the vanity of the flesh by intimating that the Lord depends upon the will of the flesh for the fulfillment of his wishes. No! As Peter said on the day of Pentecost that they who crucified Jesus with wicked hands, had not prevented, but fulfilled "the determinate counsel of God," so he and all the other inspired men assure us that no one can by any act of his change or affect the counsel of God's will, only to fulfill it.

Faith will enable the child of God to say, in the Lord's time, "But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me: and many such things are with him."—Job xxiii. 13, 14.

What has our will to do with our love, or with our belief? We cannot of ourselves will to do either, neither is it of our will that we keep the commandments. "He that believeth *hath* everlasting life," not "If you will believe you shall have everlasting life." "He that loveth *hath* fulfilled the law." What comfort to the poor and helpless there is in the teachings of Jesus and the apostles upon this subject of the commandments and how they are kept. Suppose they had said, "Do you not want to abide in the love of God? Well, if you will keep his commandments you may. It depends upon yourself." How the natural man, who neither knows nor cares for the love of God, would have been inflated with pride and self-confidence, while the spiritual man would sink down to the borders of despair, realizing how unable he is to keep one commandment. But in the Lord's own time this poor soul will be made to know that the sweet love which he feels in his heart, and which is his only comfort, is a sure evidence that the right-

eousness of the law has been fulfilled in him, and that this love is itself the keeping of the commandments. He is taught that by the token of this love he is in Christ, and Christ in him. The commandments have been written in his heart. Love to God is there, and love to his brethren, and a strong desire and earnest prayer that the Lord would enable him to ever walk in that love, and to work it out in his life and conversation.

Your brother in the love of the gospel,  
SILAS H. DURAND.

#### THE HAND OF GOD IN HISTORY.

THE Lord rules in the army of heaven among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou? *Dan. 4.35*

To the greater number of readers history presents nothing more than a series of disjointed events, having no connection with each other, no dependence upon each other and no relation to each other. But to the truly thoughtful mind the history of this world presents itself as a unit, as one grand whole, as a series of events mutually dependent and interdependent upon each other. The mind which views history in this its true nature is driven to one of two ways of accounting for it: events either come by an inexorable chain of inevitability, or they come as directed by the hand of the God of the whole earth.

The atheist who cannot see the hand of God will ascribe all to an inevitable necessity, but he whose eyes are enlightened by faith can see the hand of God ruling not only in heaven, but in earth as well; he can see the answer to the prayer taught by the Son of God: "Thy will be done in earth as it is done in heaven." He who has not seen predestination in history, has not seen the philosophy of history; he who has not seen predestination in his own life, has not seen the

secret springs of his being. Predestination is the soul of history. God is in history. All history is but the exponent of Providence.

John saw in the hand of him that sat upon the throne a book written within, and on the back side sealed with seven seals. He was permitted to witness the opening of these seals, and has left upon record the things that he saw. When the first seal was opened, a white horse appeared, and he that sat on him had a bow, and a crown was given unto him; and he went forth conquering and to conquer. This was undoubtedly a view of Christ in his risen power and eternal authority, Christ going forth in the execution of the divine will both in heaven and in earth.

But when the second seal was opened, a similar yet very different symbol appeared. And when he had opened the second seal 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. A horse, in the Scriptures, is the emblem of power and of battle; red is a symbol of war, carnage and bloodshed. The history of this world is the history of wars. Horrible as war is, it is the most potent factor of civilization and progress; reformations have never accomplished much in the world; they are good as far as they go, but they have never hurried the race onward; it takes revolutions to do this. As the terrific earthquakes, prodigious upheavals, the great subsidences, the alternate sway of scorching heat and frigid cold, all constituted God's process of fitting this earth for the habitation of man, so wars are ordained the great process of regulating human society and of forwarding civiliza-

tion. Every event that has put the world forward by a great stride, has been an event of war.

But where did the red horse and his ominous rider come from? They came out of the book that was held in the right hand of him that sat upon the throne; they came from the same place from which the white horse and his rider came, from the book of God's decrees. And power was given to him that sat thereon to take peace from the earth, and that they should kill one another. Who gave him this power? Who else but the God of the whole earth? Did not the Son say, "All power is given unto me both in heaven and in earth"? Does not God's word declare that there is no power but of God? Is not God the God of battles?

Let us now turn to history, let us go into the great decisive contests and find God there. Begin with Marathon; in the year 490, B. C., a handful of Greek patriots met hordes of Persian invaders upon the plain of Marathon; a determined struggle ensued; the Persians were repulsed, the Greeks were victorious. By this Greek victory the long spell of Persian invincibility was forever broken, and the intellectual treasures of Athens, the growth of free principles, and the enlightenment of what was then the western world, were saved. If the influence exerted on the world by Greece can be estimated, then the results of the battle of Marathon may be measured. Where the destinies of nations are at stake, can any who believe in God say he is not there? The influence of this victory of the Greeks, over two thousand years ago, is inseparably connected with the condition of our nation to-day.

The defeat of Athens before Syracuse, was a decisive blow; this was a contest between Athens and the western col-

onies. Athens was defeated; had Syracuse been defeated, the energy of Athens would have found a field in the west for the next century, and Rome would not have conquered Carthage, and Greek, not Latin, would have been the essential element in the language of Spain, Italy and France, and the laws of Athens, and not of Rome, would now have been the foundation of the laws of the civilized world. Is it not clearly evident here that the Lord rules in the kingdoms of men, and gives to whom he will?

Go now to the battle of Arbela, which occurred in 331, B. C. This decisive encounter so far reaching in its results, was between the Greeks under Alexander the Great, and the Persians under Darius. By Alexander's victory at Arbela, Greek customs, the Greek language and Greek civilization were established in all western and southwestern Asia, and northern Africa, to exist nearly a thousand years, and to endure in their effects forever. This planted the Greek language in Judea and Palestine, and thus it became the language of the New Testament. So the results of this battle are far reaching, not only in political affairs, but in the affairs of the church of Christ, and are as real and present as if the battle occurred but half a century ago. Alexander was the hammer in the hand of God to break in pieces the great Persian Empire.

The battle of Metaurus was conspicuous in directing the course of empire, and deciding the destinies of nations. Two hundred and seven years before Christ, the Romans and Carthaginians engaged in this decisive contest. This battle decided the great question whether the Semitic family of nations, which includes the Arabs, Jews, Phoenicians and Carthaginians, should rule the world, or whether the Germanic family, which in-

cludes the Greeks, Romans, Germans and those from whom the English speaking people have descended, should continue their course. The results of the Roman victory stand in the present condition of the nations, and shall continue to enlarge and exist while the world shall stand.

The battle of Chalons deserves mention here. This encounter came to pass in 451, A. D., between the Romans and their allies, and the dreaded Huns under Attila, their king, who was called the scourge of God. Roman arms were victorious, and Attila was defeated in his plans to establish a dynasty upon the ruins of the Roman Empire. All Europe was thus freed from the devastating ravages of the destructive Huns. The mind that can see the first letter of the alphabet of God's providence, can see the finger of God in this, as he rules in the kingdom of men.

The battle of Tours has left its imprint upon the world's history for all time to come. Here in 732, A. D., a small body of troops under Charles Martell, encountered and put to rout a great body of invading Mohammedans. The mussulmans were beaten back in this their last attempt to conquer Europe, thus rendering it possible for the development and progress of European civilization to go on, not interruptedly, but in its ultimate career.

By the great battle of Blenheim, in 1704, the almost universal dominion of France and Spain, was broken by the armies of England and Austria. If this had not occurred, the destinies of nations would have been altogether different. Europe, instead of being a variety of independent states, where mutual hostilities keep courage alive, and national rivalry stimulates talent, would have been sunk into the slumber attendant



upon universal dominion. The Roman Catholic power would have been reestablished in England, the Anglo-Saxon race would have been arrested in its career, and the condition of the United States would be much like that of Mexico and the rest of Spanish America. But God ordered that the power of France and Spain should be broken, and the battle of Blenheim fulfilled the decree.

At the battle of Pultowa, in 1709, the power of Sweden, which at that time was very great, was forever broken, and the ascendancy of Russia established until now she stands a giant among the nations. This battle is no less important for what it broke down than for what it established. Many more examples might be cited, but these are sufficient.

What more is needed to show those who believe in God how his predestination is exemplified in the history of nations; to show that in the great battles and revolutions in this world that God's purpose is accomplished; that the red horse and his rider came from the book of God's decrees, and that the power possessed by these, is the power which God has given for the accomplishment of his own purposes.

"See the mystic weaver sitting  
High in heaven, his loom below;  
Up and down the treadles go;  
Takes for web the world's dark ages,  
Takes for woof the kings and sages,  
Takes the nobles and their pages,  
Takes all stations and all stages.  
Thrones are bobbins in his shuttle,  
Armies make them scud and scuttle,  
Web into the woof must flow;  
Up and down the nations go,  
At the weaver's will they go."

We should not look at the battles cited above as isolated events, but each has its place in a great war, and is inseparably connected with other great conflicts.

The opening of the second seal, reveal-

ing the red horse and his rider, is a prophecy in symbol of what the Savior prophesied in word as recorded in the twenty-fourth chapter of Matthew, when he said, "For nation shall rise against nation and kingdom against kingdom." When the Son of God uttered this prophecy he was not predicting something that might come to pass, or something likely to come; he was not even foretelling what he foresaw coming into the world, but on the contrary he was declaring the immutable decree of the Father. When God says a thing shall be, his word has gone forth as a pledge that he will bring it to pass. The word "shall" in the text, "All that the Father giveth me shall come to me," no more expresses a decree than the word "shall" expresses a decree in the text, "For nation shall rise against nation and kingdom against kingdom."

Although every land and every age have been invaded by the red horse and his rider, and war has been the chief business of men, there are other fields of activity in which the providence of God is clearly traceable. When the third seal was opened a black horse appeared, and he that sat on him had a pair of balances in his hand. This was a symbol of famine; great scarcity is signified by the balances. The seven year's famine in Egypt was done by God. (Gen. xli. 28, 32.) These are the words of Scripture, "What the God is about to do, he showeth unto Pharaoh, and for that the dream was doubled unto Pharaoh twice, it is because the thing is established with God, and God will shortly bring it to pass." One would say famines are the result of physical causes; so they are; this fact only broadens the field of providence. What controls physical causes? Natural laws. Who established natural laws? God. Who executes natural laws? God.

Of what force would natural laws be without the perpetual execution of them? Who ever knew a law of any kind to enforce itself?

At the opening of the fourth seal, the pale horse and his rider come forth. The name of the rider was Death, and Hell followed with him. Power was given unto them to kill with the sword, and with hunger and with death, and with the beasts of the earth. This is a symbol of pestilence, which usually follows in the wake of famine. Pestilence has done its part in human history, and dark and woeful are its footsteps. The pale horse and his ominous rider must run their course, because they proceed from the book held in the right hand of him who sits upon the throne. The Savior himself said in the wonderful prophecy recorded in the twenty-fourth chapter of Matthew, There shall be pestilences. So the Scriptures undoubtedly teach that pestilences are controlled, directed and administered by God.

In his history of epidemics in Britain, Dr. Creighton designates as the two greatest pestilences in all history, the great plague in the reign of Justinian, in 543, and the Black death in 1347. Both of these had a worldwide sweep, from country to country, and from generation to generation, changing the face of the world through the vast destruction of population which they effected. The first of these brought to an end the old civilization, and the second terminated the dark ages of Europe, and opened the way for modern civilization and progress. Who can tell how many evils were swept away by these prodigious marches of death, and how many obstacles to human progress were removed, and in how many ways they answered God's purposes?

When the fifth seal was opened there

was revealed the souls of those who had been slain for the word of God and for the testimony of Jesus. This presents to us the awful picture of christian martyrdom. The Savior told his disciples, They shall deliver you up to be afflicted, and shall kill you.

In this company of souls under the altar, was righteous Abel, prophets of God, slain in every age, the little children, slain by the decree of Herod, Stephen and countless others. This company received daily additions; Peter was crucified, Paul was beheaded, and all the other apostles with one exception, died at the hand of wicked persecuters. But did they thus perish without God's decree? No, in no wise. Listen to the answer given to those under the altar, when they in their impatience cried for vengeance. It was said unto them that they should rest yet for a little season until their fellow servants and their brethren that should be killed as they were, should be fulfilled. From this record we see that they had brethren that should be killed as they were, and that this had to be fulfilled. As Christ was delivered to death by the determinate counsel and foreknowledge of God, so all of his brethren that have been put to death by wicked hands, have been delivered by the same determinate counsel; Christ said to Pilate, Thou couldst have no power at all against me if it were not given thee from above. It may be said as truthfully of his brethren, that wicked men can have no power at all against them except it were given them from above.

Wonderful, awful and appalling were the scenes presented at the successive opening of the remaining seals. Whatever these awe-inspiring imageries are intended to symbolize, they are undoubtedly events which were to transpire in

this world. They constitute an amazing vitascope of universal history. The rise and fall of nations, religious and political revolutions, civil and international wars, terrific convulsions of nature, events of every genus and every species are here presented in the boldest, most impressive and most convincing imagery and symbols.

The one thing that I would impress upon the mind of the reader is, that these things all proceeded from the book held in God's right hand, and which was opened by Jesus himself. One would say, that would make God the author of sin. With such an one I shall not stop to argue, for one who would seek to evade the doctrine of God's predestination by resorting to such a subterfuge as that old threadbare fallacy, is joined to some idol, and for my part I shall let him alone, at least for the present.

"Glorious wonder, what a weaving,  
To the dull beyond believing;  
Such no fabled ages know.  
Only faith can see the mystery,  
How along the aisles of history,  
Where the feet of sages go,  
Loveliest to the fairest eyes,  
Grand the mystic tapet lies.  
'Tis believed by all believing,  
That great God himself is weaving,  
Bringing out the world's dark mystery,  
In the light of faith and history;  
And as web and woof diminish,  
Comes the grand and glorious finish,  
When begin the golden ages,  
Long foretold by seers and sages."

O the depth both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out.

H. M. CURRY.

PLEASANT PLAINS, III.

### THE CHILD JESUS.

OUT of the mists of the morning comes the light of the natural day. There is a glory of the sun from which the light cometh. As it ascendeth into the zenith of the heavens, its midday brightness gives glory to the earth and to the inhabitants thereof. Its rays descend upon the earth, giving light and warmth and brightness, causing the seed therein to bring forth and bud, to grow, to flourish and to mature, from the seed time to the harvest. The sun receiveth its glory from its Creator. For, "God commanded the light to shine out of darkness." Therefore the light of the sun is the glory of it. While the life-giving principle in the light makes manifest the glory in the rich, varied and beautiful productions of the earth, it also manifests the glory of God, not only in the creation and its subsequent results, but also in its perfect obedience to the law which governs it, and under which it is placed. Again, the glory of the sun is apparent to the church of Christ in the sense that it is typical of a greater and far more glorious Sun than itself, the "Sun of righteousness," which is Jesus Christ the Lord. We hear the psalmist say, "For the Lord God is a sun and a shield. The Lord will give grace and glory." But we would consider him in the morning of his incarnation, as out of the mist of the morning comes the light of the natural day, so also out of the mists and fog of the night dispensation, out of darkness and cold of the long, dark, cheerless night under the law, comes the Sun of righteousness with healing in his wings, bringing warmth and good cheer to the sons of men. In the city of David, which is called Bethlehem, in the land of Judea, was born the child of promise, which should be called "the Son of the Highest." He was born a

King. As King of Israel he came into the world, as an evidence of which came wise men from the east, and finding the young child with his mother they fell down and worshiped him, spreading their trophies before him, and presenting "unto him gifts, gold, frankincense and myrrh." As a babe also he was "the King of glory." Unto the shepherds the angels said, "Ye shall find the babe wrapped in swaddling clothes lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying: Glory to God in the highest, and on earth peace, good will toward men." Kingly power was already manifest in the young child. The thoughts of many hearts were turned toward the mountains round about Judea, and the babe in the midst of them. "The generation of them that seek him, that seek thy face, O Jacob," shall cry out of the full treasure of their hearts, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. \* \* \* Who is this King of glory? The Lord of hosts, he is the King of glory." When Simeon, (a just and devout man of Jerusalem) looked by faith upon the little child in its mother's arms, he blessed them, "And said unto Mary his mother, Behold this child is set for the fall and rising again of many in Israel." While yet a child he set up his throne in the hearts of his people Israel, and his reign continues from everlasting to everlasting in the righteousness of God. "He is the Rock, his work is perfect: for all his ways are judgment, a God of truth and without iniquity, just and right is he." The wisdom and knowledge of this child depended not upon that which he might acquire in maturer years; for he was the living personification and possessor of all the

treasures of the wisdom and knowledge of God. He was "appointed heir of all things," and in his own person he upheld all things by the word of his power. When he was but twelve years old he was found in Jerusalem "sitting in the midst of the doctors, both hearing them and asking them questions, and all that heard him were astonished at his understanding and answers." We know that in all his life in the flesh he was not contaminated by contact with the world, although as a babe helpless and dependent upon his mother, yet possessing all power, and the strength of all worlds, he appeals to our hearts as little children of his kingdom. We grow up to be men and women in the course of nature, as Jesus grew up to be a man in his incarnation, yet in the kingdom of heaven we are little children in the spirit, bearing the honest simplicity of the gospel of Christ, which always designates the child from the grown man. Neither do we grow out of childhood in our life unity with the holy child Jesus. The prophet declares, "There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old," &c. How wonderful is the childish innocence yet profound wisdom of this glorious kingdom. Again, the prophet says, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them." The disciples of Jesus at one time asked him, "Who is the greatest in the kingdom of heaven? and Jesus called a little child unto him and set him in the midst of them, and said, Verily I say unto you, Except ye be converted and become as little children ye shall not enter into the kingdom of heaven. Whosoever there-

fore shall humble himself as this little child, the same is greatest in the kingdom of heaven, and whoso receiveth one such little child in my name receiveth me." The marvelous perfection of beauty in Zion is due to the sweet simplicity and childlike innocence of the inhabitants thereof, as they are moved by the love of God which flows from heart to heart. The carnal mind is ashamed of the gospel of Christ, because it detracts from his exalted manhood. He could not for a moment think of condescending in his independent free will to become subject to a higher power or authority, for he accepts nothing greater than himself. This is because they are blind to their own frailty. The beauty of Zion and the perfumes of Jerusalem are hidden from the wise and carnal-minded of this world, and revealed unto the children of the kingdom, whose eyes are opened, and whose hearts are enlightened by the spirit of truth in Christ Jesus. Therefore it is easier for a camel to go through the eye of a needle than for a rich man (rich in this world's wisdom) to enter the kingdom of heaven. To become as a little child is to have no confidence in the flesh, and to know nothing save Jesus Christ and him crucified. Jesus as a babe came into the world under the law, and subject to all its requirements, and in order to render perfect obedience to the law, he became weak as we also are weak, that we might be made strong in him. He took upon himself every infirmity of the flesh, and the consequences of sin, bearing all our sins in his own body, yet "himself without sin." Therefore "he learned obedience by the things which he suffered."

Now how do these things present themselves to our mind? We view the church as secure in Christ. We feel fully as-

sured for those whom we love for the truth's sake. But the despairing cry of our heart is, Have I ever become as a little child? Have I tasted that the Lord is gracious? Have I passed through the gates and entered into the city? Have I seen the Lord of life and glory? Happy is the heart that can sing, "O for a glance of heavenly day," for that heart is already in the holy city. May we all ask to be humbled, and to be filled with the simplicity of the holy child Jesus.

B. F. COULTER.

PHILADELPHIA, Pa., Nov. 1, 1899.

OXFORD, N. Y., Sept. 7, 1899.

EDITORS OF THE SIGNS—DEAR BRETHREN:—In my meditations this morning I had some comfort thinking of that river the streams whereof make glad the city of our God. I do not know that I am right, but it seems to me the city means the dear saints here on earth, and the streams are the heavenly joys bestowed upon them here. These are sweet enjoyments known only by the Lord's people. The word further says, I will be unto you a place of broad rivers and streams. Dear brethren, is not that the time when Jesus is our all and in all, and when we hear him say, Arise, my love, my fair one, and come away, for lo the winter is gone, and the flowers appear on the earth, and the time of the singing of birds is come, and the voice of the turtle is heard in our land. And in this place of broad rivers and streams there shall go no galley with oars, neither shall gallant ship pass thereby. Here is no work nor gallant ship, but the Lord leads into green pastures, and maketh us to lie down by the still waters, and restores our souls. What a blessed time. Sweet Jesus, that name which is above every name. "How sweet the name of Jesus sounds in a believer's

ear." "We fall at his feet, and the story repeat, and the Savior of sinners adore." And it is as the poet says, Our heart dissolves in thankfulness, and our eyes melt in tears. O blessed hope, and precious faith which was once delivered to the saints. When we enjoy this peace which is like a river, like an overflowing stream, how we enjoy the sweet company of the saints, for if we love him that begat, we shall love also him that is begotten of him. Then how our hearts burn within us, and we run together like drops of water, that cannot be separated. "O for such love let rocks and hills their lasting silence break." But the thought comes to me, Why are you writing of the Lord's own peculiar people, a people saved by the Lord with an everlasting salvation? You are such a poor, sinful creature, full of wounds and bruises and putrefying sores, from the head to the soles of the feet. There is no soundness in me; there is only evil, and that continually. I am possessed of unclean lips like Isaiah, and in my heart I am saying daily, "O wretched man that I am! who shall deliver me from the body of this death?" But I sometimes have a faint hope that even I, as vile as I am, can say that, I know that my Redeemer liveth, and that I shall see him in that day when death is swallowed up in victory.

With much love to all the household of faith, I am your sister in affliction,

LUCINDA B. BREWSTER.

KANSAS, Ill., Sept. 14, 1899.

DEAR BROTHER BEEBE:—I send a letter inclosed from Elder J. H. Ring, of Nebraska, for your perusal, and for publication if you think proper to do so.

Your brother in hope,

JAMES M. TRUE.

CHENEY, Neb., August 22, 1899.

ELDER JAMES M. TRUE—Dear brother in the bonds of the gospel, and in hope of a glorious resurrection:—It has been some time since I received your kind and comforting letter. I always love to hear from you, but when the very sentiment of my heart is reflected in your letters they are still more interesting. There are ties which grow up unknown to us until they become so strong as to bind our souls together indissolubly, and when we begin to look over the past, their existence may be traced from the very first. So it has been with my feeling toward you. You do not know how much good it does me to hear from you in the strain in which you wrote last. As this is a day of great events in the world, so it must be in the history of the church. It was not said in vain, "Men of your own selves shall arise, speaking great things," so we need not be surprised if in our day such things occur as we have seen and heard, and perverse things are said by many to draw away disciples after them. But I am fully persuaded that our God has a purpose in it all. If I did not feel such trust in him miserable would be my life indeed. The wrath of man shall praise him. Let us be reconciled then to him. But O that Zion's watchmen may see eye to eye.

Now, for fear that I will weary you, I will quit for this time.

With love to your companion and family, I am yours in a small hope,

J. H. RING.

#### EXPLANATION OF DATES.

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

**EDITORIAL.**

MIDDLETOWN, N. Y., DECEMBER 1, 1899.

Entered in the Middletown, N. Y., Post Office as  
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F. A. Chick, Hopewell, N. J.

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

**ROMANS VIII. 28.**

"AND we know that all things work together for good to them that love God, to them who are the called according to his purpose."

Perhaps no portion of the written word has proved of more comfort to the afflicted and tried ones of the Father's kingdom, than have these words. In the midst of special things of which the apostle has been speaking as tokens of the Father's care and love toward his children, he, in the text, comes to state a general truth for their help, as he often does when speaking of some special things. From special things he often goes to general principles, showing that what is true in the things of which he may have been speaking, is also true in all things as well. The special things of which he speaks are but samples of the whole. So that when he speaks of some particular sorrow, or trial, or temptation, as having been blessed to him, or to the people of God, he means us to understand that all sorrow, and trial, and temptation, are also working for our good. This has been the faith of humble-hearted believers in every age. When passing through the bitter waters or the fiery flames, when tried with temptation, when sorrowful over the missteps of the way,

it has been a solid comfort to believe that in some way, inscrutable no doubt to finite minds or mortal vision, but plain and clear to the infinite mind, all these things have been and are working for good to those who love God. In this Paul again agrees with himself when in another place he says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." And still further down in this eighth chapter of Romans, Paul again says in substance the same thing. After speaking of all kinds of tribulation he says, "Nay, in all these things we are more than conquerors, through him that loved us." What is it to be more than conquerors, if it be not that even the things which oppose us are made to minister unto us, instead of harming us? If a man destroys his enemy he is a conqueror, but if he can turn that enemy into a friend, to minister to him, he is more than a conqueror. And our God makes us thus more than conquerors. The things which set upon us to harm us, only work out the more good for us. The trial may be what we call a temporal one, but through it our God develops that faith and hope and patience which so adorn the doctrine of God our Savior, when manifest in the inward and outward life of believers. Thus what seemed to be for evil only glorifies God, and comforts his people with the comforts that are of God, and which are felt in the heart. The experience of Old Testament saints is in full agreement with this faith of the apostle. David spoke in full harmony with all this when he said, "It is good for me that I have been afflicted, that I might learn thy statutes." And again he said, "Before I was afflict-

ed I went astray, but now have I kept thy word." And Jeremiah out of his own bitter experience said, "It is good for a man that he bear the yoke in his youth." And by the yoke he meant the burden of sorrow and affliction, as will be seen by the connection. Paul again said, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." This he said not only that he was glad that the grace of God might be manifest to others through him, but also because he himself could not so well realize the power of that grace when all was well with him temporarily. It was a comfort to Paul to know how strong was the right arm of him who saves; and this he learned in his infirmities. Therefore he could glory or rejoice in his very weaknesses, and in every hour of trial. In one of the sorest straits of his life, when a prisoner at Rome, he rejoiced that his afflictions were the means of strengthening his brethren, and of making them more bold in defense of the truth. And of our blessed Lord and Master it is said, "That he learned obedience by the things that he suffered." His sufferings were blessed to him. Shall not our sufferings then be blessed to us? We have referred to these things from the Scriptures because they are in full harmony with the text, and in other language testify to the same things. Indeed, to refer to all in the word of God that says the same thing, would be to transcribe a goodly portion of it. And this is the common testimony of all today who have had any length of experience in the things of God. This very morning before beginning this editorial a dear sister in conversation said, "It is my experience that the things which at the time seemed hardest, have been my greatest blessings. They did not seem so

at the time, but afterward I could see the good that was in them."

Paul had been, in the verses preceding, saying to his brethren, that while we do not know what we should pray for as we ought, yet the Holy Spirit itself made intercession for us with groanings which could not be uttered, and that God knew what was the mind of the Spirit, because his intercession was for the saints, and according to the will of God. This was one of the precious things provided for the good of those who love God. This was a blessing that was working for their good continually. The voice of this supplication arose unto God in the midst of all their need. How blessed it is that we, in our ignorance, have an intercessor who knows just what we need, though we may ask for things which we do not need. Affliction puts us upon prayer, and in it the earnest pleadings of that spirit of love and dependence, which God has given us, rises toward God, and it always says, "Thy will be done, and not mine." We pray for other things which are contrary to the will of God, but the spirit within us will in the end make itself heard in the soul, and its pleading is always, "Thy will, O God, be done." What peace accompanies this silent prayer in the soul. We know that this pleading is not of the flesh, and we recognize that to have such a prayer in the heart is from the great grace and mercy of God, and that it is an unspeakable blessing. This then is one of the things which work together, with all things else, for good. And out of this consideration Paul goes right on to state that what is true of this spirit of true prayer wrought in us by the Spirit of God, is also true of all that is appointed for us. He says all things do work thus together for good to them that love God.



Paul after this goes on to state why he can be so sure in this matter. He says not only that it is so, but he proceeds to state reasons why it is so, and why it must be so. He says that God has foreknown, predestinated, called, justified and glorified this people. He has done all these wonderful things for them; he has spared not his own Son for them, now will he withhold any lesser good, or allow that anything shall harm them? Truly, as Paul says again, "If God be for us, who can be against us?" He certainly will not suffer anything to harm us. He will not withhold any good thing. Whatever then befalls the believer, though it be as he says just below, tribulation, or famine, or distress, or persecution, or nakedness, or peril, or sword, in all they shall be more than conquerors. God has said it. He loves his people and will keep them, and all his providences shall not distress them to their harm, but shall only bring them to a more abiding sense of dependence upon him, and to a deeper knowledge of self and sin, and of that grace which can save such a sinner. These are the good things which the apostle especially names, and then out of these considerations he breaks out into the expression of the truth that all things are united in this work of blessing to those who love him, and are among his called ones.

Instead of the "all things" of the text referring especially to what he has named, viz: the Spirit's intercession, and the foreknowledge, predestination, calling, justification and glorification of believers, they rather are brought in as things in addition to what he has named before, and which he proceeds to name. Indeed, it would not have been needful to say to his brethren, all these things did work together for your good, seeing

that this truth would be apparent to them all, but it is not so apparent that trials and afflictions, and even the very slips and falls of the believer, were among the things which should be for their good, and so the apostle includes this in his writing to them, that they may not be overburdened by their trials, nor be in despair when they shall feel their failures and denials of the Lord. It would be needless to say that all good things were working for their good, but many things which are really for their good, do not seem good to them, and so the apostle uses the term, "all things."

Paul says, "We know" this. The children of God are ignorant of many things which they would like to know, but the Lord gives them a knowledge of all that it is good for them to know. They have an unction from the Holy One, and know all things, says John. They so know these things that they need not that any man teach them. They are taught of the Lord, and do not teach every man his neighbor and his brother, saying, Know the Lord. While they feel ignorant, yet they know many things. The one who feels most ignorant, knows that he is a sinner, and that he is poor and weak and dependent, and that he cannot do the good that he would, and that his heart is deceitful, and that there is no soundness in him. Also he knows that only the grace that is in Christ Jesus can save him, and that he must be kept by the power of God, if kept at all. The world of ungodly men, and the sore temptations of Satan, cannot convince him that these things are not so. He knows them. And here the apostle says that we know this other truth. The word "know," here means such knowledge as can be arrived at only by experience. It is the knowledge which we have by tast-

ing, feeling and seeing. Paul here then says in substance to his brethren, We, that is, you and I, have had an experience which has shown us that all things do work for our good; we know this. Believers may not be able to reason about it; they may not be able to reply to the arguments by which it may be sought to prove that all things cannot so work, but yet in their hearts they do know that God reigns, and that therefore nothing can set upon them to harm them, but that what God suffers to befall them must be for their welfare and for his glory. Whatever is for the glory of God must be for the good of his people; even the wrath of man shall praise him, while he will restrain the remainder. Therefore the wrath of man must work for the good of his people whom he loves. Signally the wrath of man worked out the glory of God and the everlasting good of his people, when the Son of God was delivered of God into the hands of men to be crucified. If this crowning crime did so work, who shall deny that the lesser crimes of men, against God and his people, shall be also overruled to his glory and their blessing? It still remains true that all things are included in this wonderful working.

All things do not so work to all men, but only to those who love God, and are among the called of God. Being called according to his purpose, and being given the love of God shed abroad in their hearts, God will see to it that all other things shall work in harmony with his purpose in their calling. He has called them to salvation, and now he sees to it that nothing befalls them that shall not further that glorious end. All good things work to that end; that is, all things which pertain to the mystery of redemption. None can deny this; none do deny

this, therefore this need not be dwelt upon. But all affliction does so work, as we have seen from David's testimony, and from the testimony of Paul elsewhere, even the slips and falls of believers also are overruled to their good. It was so with Peter, when he denied his Lord. Our slips and falls work for good in that they show us our own weakness and vileness, so that we learn the truth about ourselves, that in our flesh dwells no good thing, and they work for good in that they do but drive us nearer to the Lord for grace and strength to overcome. The persecutions and hatred of men also are among these things which work for good. Thus Satan and satanic men do but overreach themselves in their blind hatred to God, and to those who follow him.

Some one in his hour of trial may say, "I cannot see how all this can be for my good." We are not called upon to see. One said, when speaking out of a life of multiplied trials through sickness, poverty and loss, with all the consequent hardships of life, "I have found it good to trust God, though I could not trace him." We do not need to trace him. It is enough that he reigns, and that he is too wise to err, and too good to be unkind. If we have become as little children, we shall not want to see the way ahead. "It is vain for you to rise up early, to sit up late, to eat the bread of sorrows, [anxieties in the margin] for so he giveth his beloved sleep." We shall be content not to know, since he knows. It is enough that we have his sure word of promise. It, we know, cannot fail. All does work together for our good; let us be content with this. If the Holy Spirit applies this word to the heart, we shall be content.

These things work together, not sepa-

rately, as of things which have no common purpose. These things are not accidents, falling into our pathway, as things which were unforeseen and unexpected, and which no provision has been made for, and which could not be avoided, but they are things embraced in an eternal counsel of an eternal will. Therefore they work in harmony, as the various wheels of a delicately wrought machine, but they are wheels that move, they move within other wheels. Does not the vision of Ezekiel, when he saw the wheels moving forward, set before us the combined purpose of God in his plan of redemption, and in all his dealings with his people providentially? Does not God's providence and grace work and walk together hand in hand, to the accomplishment of the good of his chosen?

Affliction and trouble are in the hands of God, and not of Satan, except so far as God puts them into his hands. The first chapter of Job proves this. Who that loves and trusts God would have it otherwise? Job rejoiced that it was so. Never once did he credit the devil with his afflictions. It was the testimony of his lips that the Lord gave and the Lord took away, that the same God who gave good to man, also gave evil to him, that these were parts of his ways, that the Lord was but performing the thing which he had appointed for him. Job's friends said these things were the product of his sins. Some in more modern days would say that they proceeded from the devil, but Job with clear faith said, It is the Lord. It is sure that our God bestows nothing upon us that shall work us harm. Therefore affliction of all kinds are among these all things working for good.

We trust that we shall be pardoned if, for the sake of illustration, we use the

name of that dear sister Mary Parker. How often she said in writing, and by word of mouth, that she felt to be reconciled to the will of God, in all her sufferings of mind and body. She felt, as does every afflicted believer, that all was of God, and that all was in some way working out good to her. Suppose that some one had visited her, and in the conversation she had said the same things, and that one had said to her, You are mistaken, these afflictions are not of the Lord, they are the work of Satan, and you have no right to be reconciled to his work; Satan is your enemy, and this he means for your hurt, and you ought not to say, "I am reconciled," but strive against him, with prayer to God that he would deliver you. Suppose that such an one had said the Lord does not bring his people into affliction, but rather desires their comfort, while Satan strives to harm you, and to cause you suffering. If this could have been believed by her, would she not have said at once, Thus far Satan has proved himself conqueror in the strife, and the Lord, who is my trust, has been overcome? Where then would have been her hope and trust and comfort? Would she not have said, "You are a miserable comforter, a physician of no value?" She knew that such teaching was false, and that all things were working for her good, and bliss therefore attended the rod.

C.

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#### WANTED.

ANY one having a copy of Hassell's leather bound church history to sell will please write Sam. N. Hurst, Pulaski City, Va., and J. Satterwhite, Landis, Searcy Co., Ark., as they each wish to purchase the book.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### COLOSSIANS II. 6.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him."

This important admonition is not restricted to the saints and faithful brethren at Colossa, unto whom it was addressed, but it is equally applicable to the saints in all places and throughout all time. And as it relates to the walk of the children of God, and their reception of Christ Jesus the Lord, it is full of interest and instruction as well as admonition. Three leading propositions are suggested for our special and prayerful consideration, from the reading of our text, viz:

1. The person and perfections of Christ Jesus the Lord.
2. Our reception of him: When and how?
3. The admonition to so walk in him.

On our first proposition the inspired apostle has given some plain and positive declarations in the preceding connection. In the thirteenth verse of chapter one, he sets him forth as the Son of God, in the fourteenth as possessing in himself the redemption of his church; in the fifteenth as the image of the invisible God, and as such, the firstborn of every creature. In the sixteenth he is declared to be the Creator of all things, visible and invisible, thrones, dominions, principalities and powers, all were created by him and for him; in the seventeenth verse his priority and sustaining power is declared. "And he is before all things, and by him all things consist." The eighteenth verse asserts that he is the head of the body, the church, and that he is the beginning, the firstborn from the dead, and that in all things he has the pre-eminence. And

it then follows, "For it pleased the Father that in him should all fullness dwell." His complete success in the work of redemption, making peace through the blood of his cross, by him to reconcile all things to himself, whether they be things in earth, or things in heaven, and the saints to whom our text is addressed, are an exemplification of his glorious triumph. "And you who were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh, through death, to present you holy and unblamable and unreprouvable in his sight. In this second chapter the apostle expresses his anxious solicitude for the saints, that their hearts might be comforted, being knit together in love, and unto the riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge. These all being hid in God, and in the Father, and in Christ, and Christ the only image of the invisible God, inasmuch as he is the brightness of the Father's glory and the express image of his person. (Hebrews i. 3.) By the term image, we understand is signified that there is no revelation made to men of the eternal Godhead, only in and through our Lord Jesus Christ. But in this divine mystery of God, and the Father and of Christ, God is manifest in the flesh. They that have seen the Son have seen the Father also, for the Father is in him, and he is in the Father, and in Jesus Christ dwells all the fullness of the Godhead bodily, and the saints are complete in him, which is the Head of all principality and power.

Second. Our reception of him. The Scriptures, to our mind at least, most clearly teach that Christ was given to be

the Head over all things to his church, as anciently as were his people given to him as his body, and the fullness of that body. Christ acknowledges the receipt of his people as a gift from his Father, in these words, "Thine they were, and thou gavest them me." "My Father which gave them me, is greater than all, and none is able to pluck them out of my Father's hand."—John xvii. 6; x. 29. And that Christ had this gift in possession before the world began is abundantly proved by Ephesians i. 4, and 2 Tim. i. 9. But in the sense of the text under consideration, the time of our receiving him, was when he was manifestly presented to us as our Savior, in delivering us from bondage, guilt and condemnation, when by faith we were enabled to lay hold on him, as our full and complete Savior. Then, and not until then, did we receive him in an experimental sense of the word. Till then we were living without hope and without God in the world. Although in the depravity of our nature we were enemies to him by wicked works, and under the delusion that we had power to secure his favor by our own works whenever it should please us to do so, we were brought by his quickening power to see and feel and confess that we were poor, lost, guilty and helpless sinners against a good, just and holy God, and that we justly deserved to bear the awful penalties of his holy law. How were we then suffered to exert all our fancied powers, to try all our imaginary plans, schemes, instrumentalities and means, and to find them all delusive and vain. Yielding ourselves to hopeless despair, our prayers unheard and unanswered, our cries for mercy shut out, our best performances to which we had attached so much virtue in commending us to God, we now in astonishment discovered were only the pol-

luted streams from a corrupt and filthy fountain. Relinquishing the very last glimmering hope that God could save us without doing violence to his eternal perfections, all, all was gone, and we were sinking down to meet our dreadful fate, when Christ Jesus the Lord was presented to us in all the irresistible charms of his eternal excellency, as the One altogether lovely, and the chiefest among ten thousand. A full and all-sufficient Savior, in every respect suited to our hopeless case. With what rapture, joy and gratitude, we then received him. His blood was applied for the cleansing of us from all iniquity, and his righteousness for our full, free and everlasting justification before God. All our capacious souls could wish, in him did richly meet, and unworthy as we felt ourselves to be of him we were constrained to receive him.

How did we receive him? Was it as a conditional Savior, or one who would meet us on some conditional ground? Alas! we had never performed a meritorious act in all our life. We received him in his full character, as a whole and all-sufficient Savior, on whom we could safely rely as our Prophet, Priest and King, our Shepherd, and the Bishop of our souls, our Leader and Commander, the Captain of our salvation. We received him in all the attributes and perfections set forth in the connection of our text, as our strength, being by him strengthened with all might according to his glorious power, giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in glory; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness

of sins. We received him as the image of the invisible God, the firstborn of every creature. We received him as the Creator and upholder of all things. We received him as the Head of the body, the church, as the beginning, the firstborn from the dead, and as in all things having the pre-eminence. We received him as possessing all fullness; as having made peace by the blood of his cross, and able to reconcile such enemies as we were, to himself, and to shed his love abroad in us that we should love him supremely, love his people, his cause, his doctrine, and all his laws, and ordinances, and institutions. We received him as the embodiment of all the fullness of the Godhead, and therefore all the treasures of wisdom and knowledge are hid in him. We received him as the Wonderful, Counselor, the Mighty God and everlasting Father; as the first and the last, the Alpha and Omega, the beginning and the ending, the Almighty. We receive him as our Life, our Resurrection, our Advocate with the Father, and our only and blessed Potentate. This being the way the saints have received Christ Jesus the Lord, let us attend to the apostle's injunction.

Third. So walk ye in him. In all our walk and deportment we are admonished to walk in him as we have received him. As the names and titles which he bears, Christ Jesus, signify the anointed Savior, in all our walk and conversation we should so regard him, and as the Lord, we are to revere, honor, praise and obey him. As the Lord our God, we should worship him, and trust in him. As we have redemption in him, we should look for redemption and justifying righteousness nowhere else, for so we received him. As we received him as possessing all the treasures of wisdom and knowledge, so

in our constant walk should we look to him for all the wisdom and knowledge that we need. "And this," says Paul, "I say lest any man should beguile you with enticing words." Well the apostle knew that great deception would be used by the enemies, to entice the saints to seek for wisdom and knowledge in relation to spiritual things, in the schools of men. But to guard them from imposition, he tells them that all wisdom and knowledge is hid in God, and the Father and Christ. And he has hidden it from the wise and prudent of this world, and revealed it unto the babes. He has made foolish the wisdom of the world, and determined that no man by searching shall find him out, to the end that no man shall be allowed to glory in the flesh. He that glorieth, let him glory in the Lord. None of the children of God have ever received a particle of the treasure of wisdom and knowledge of divine and spiritual things only as they have been taught of God, and every one that hath heard and learned of the Father cometh to Christ. Not only is all wisdom and knowledge hid in him, as we received him, but in him all fullness dwells; he is full of grace and truth, and of his fullness have all we received, and grace for grace.

As we received him as our life, it is in him as our life we are to walk. We are dead to the flesh, dead to the law, and dead to sin, and the life we now live in the flesh, we live not by the life of the flesh, but by the faith of the Son of God. We are baptized into Jesus Christ, and have put on Christ, therefore our life is hid with Christ in God. For us to live is Christ. "For they that are after the flesh do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace.

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. And if Christ be in you, the body is dead, because of sin; but the Spirit is life because of righteousness." Thus circumcised, and the flesh cut off, slain and crucified, we live unto God, in the spirit, and all our walk, spiritually speaking, is in the Spirit, and therefore in Christ.

We received Christ Jesus the Lord as our Light. All other lights were extinguished, and to him we are consequently to look for instruction, wisdom and deliverance from all our clouds of darkness. To so walk in him is to live by faith upon him, discarding all the boasted light of human wisdom and science, knowing that in him are hid all the treasures of wisdom and knowledge. We received him, when we were perfectly helpless, as our strength, so are we to walk in him, having no confidence in the flesh. We received him as the consummate fullness of all we desired, and so let us walk, having Christ all things are ours. We received him as our Leader and example; then let us deny ourselves of all ungodliness and worldly lusts, and take up our cross and follow the Lamb wherever he leads the way, through evil as well as through good report. We received him as our Lord and Master, our King and Commander, and so it becomes us as his saints, to walk in him in cheerful and willing obedience to all his commands and ordinances.

In our reception of Christ Jesus our Lord, we were willing to forsake all things else, turn our back upon the world with all its vanities, and find our home, our

joy, our treasure and all our desires in him; even so let us walk in him. When we received Christ Jesus our Lord, we received his mystical body, the church; that love of God which was then shed abroad in us centered in him, and embraced all his members. We saw his image stamped on them, and loved that image whenever we saw it. So then ought we to walk in him in love, in fellowship with him and in fellowship and union one with another. When we received Christ Jesus the Lord we loved the assemblies of the saints, and were glad when they said unto us, "Come, let us go into the house of the Lord, our feet shall stand within thy gates, O Jerusalem." Should we not so walk in him now, not forsaking the assembling of ourselves together?

MIDDLETOWN, N. Y., March 15, 1857.

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## MARRIAGES.

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By Elder F. A. Chick, at the residence of the bride, on Wednesday, Nov. 8th, 1899, John H. Drake, of Pennington, N. J., and Mary E. Shepherd, of Stoutsburg, N. J.

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## OBITUARY NOTICES.

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My dear mother, Mrs. Emily J. Flanary, after more than fifteen weeks of intense suffering, has entered that home "where pain and sorrow cannot come." She departed this life on the morning of Oct. 24th, 1899, aged 66 years, 6 months and 3 days. She was born in Mead Co., Ky., and when ten years old went with her father to Missouri. Was married to Thos. G. Flanary, Feb. 28th, 1850, after which time until his death their life history is so blended that by referring to his obituary notice in the November 1st issue of the SIGNS, the chief events of her temporal life will be found. She received a hope in Christ in the spring of 1853, and united with the Hillsboro Old School Baptist church, and was baptized by Elder Wm. Simpson, in July of that year, remaining a devoted member of our faith until death. She was ever ready to contend for the faith once delivered to the saints. As many brethren and sisters know, there was always a warm welcome for them at the "Old Home." The day she was taken sick she went to the home of her youngest daughter, Mrs. Lettitia Bonebrake, who with her husband was untiring in their efforts to relieve

her and make her comfortable. "Her children arise and call her blessed," and if she ever had an enemy I do not know it. After she had the bronchial pneumonia she became well enough to go into the dining room two days to dinner, then was not so well for three days, when she had an attack of heart failure, and after that could scarcely get any rest except when under the influence of opiates. She suffered much with shortness of breath and weakness. Often her anguish for breath was distressing to see, yet she bore all this with remarkable fortitude, and left many assurances that all was well with her. Said her "only hope of salvation was in the blood and righteousness of Jesus Christ; she had no merit or righteousness of her own to plead." One day I said to her, "It is so hard to see you suffer such agony." She replied, "Yes, dear child, but it has to be. It is nothing to what my dear Savior suffered on the cross, he sweat great drops of blood." One time she said, "I sometimes think my cup of suffering must be an awful large one, it takes so much suffering, and so long to fill it." Sometimes she felt that she was in the dark, and would say, "My God, why hast thou forsaken me?" One time she said, as if it was an after thought that comforted her, "The Savior said that too, did he not?" Once she said in the assurance of faith, "I feel that underneath are the everlasting arms," then added, "I cannot sink with such a prop." One day she told me to hold her in my arms. I did so; presently she said, "O to rest in the arms of my Savior." She said she could never forget the expression on old brother Hess' face (just before he died, and in the midst of great suffering,) when he looked up and said,

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

One time she said, "Maybe if we would all pray together the Lord will give relief," and during the silence that followed she prayed God to relieve her of her sufferings, or give her patience and resignation to his will. Several times she expressed her gratitude for help given her, in nursing her, by kind friends who she said had been so faithful to her during her long sickness. Her chief earthly desire was to have her children all near her and present when the end should come. She was delirious or unconscious much of the time during the last twenty-four hours, but the last morning, in a lucid moment, she looked up at Letitia and said, "My work is done." She passed away without a struggle or a groan, and the next day, after brief services at the house by Elder W. J. Hess, her frail casket was laid to rest beside father's to await the resurrection morning, and we returned to our homes with a sense of desolation never felt before. May each of us be enabled to say,

"Though cast down, we're not forsaken,  
Though afflicted, not alone;  
Thou didst give, and thou hast taken,  
Blessed Lord, 'Thy will be done.'"

It had been mother's custom for several years when reading the SIGNS, to mark the pieces she especially liked, and give the papers to us to read. There were many pieces marked, and on the margin we would find, "Just my feelings," "I cannot keep the tears back," and other expressions which makes me feel to say when reading them now, "Though dead, she yet speaketh." It has been my blessed privilege to be where I could visit my dear parents often, and for years I seldom failed to go and see them at least once a week, which was a mutual comfort to them and me, and though I have neglected my work at home many times to visit them, I have a sweet memory I would keep, and to you, dear readers, who still have your parents near you, do not neglect this great privilege and duty to visit them often, for you will never regret it when they have passed from your sight.

SONORA HESS.

Abram Cole Scott was born June 11th, 1819, and died Feb. 24th, 1899. The deceased was a son of the late Elder Eli Scott, who was a minister of the Old School Baptist faith many years ago, in Baltimore Co., Md., and who was also a member of the church at Black Rock, in that County. The subject of this notice was well and widely known in the County of his home as a good citizen and an honest and reliable man, wholly upright in all his dealings. No man bore a greater share of the respect of the whole community than he. He was also well known by many of our brethren and friends, who had partaken of his liberal hospitality when attending associations at Black Rock, and upon many other occasions. He had never connected himself with the church, owing to that fear which so many feel, and which is a mark of the work of the Spirit in the heart, the fear that he was unworthy of so great a privilege. He never failed to fill his place in the meetings of the church, and though not a member, was a willing contributor to all the expenses of the church, and to the support of the pastor. He was taken suddenly ill at the house of a cousin on Sunday afternoon, where he had gone after attending the service at Black Rock, where he heard Elder J. T. Rowe preach that morning. He lingered but a short time and passed away. The disease was paralysis.

It was our sad privilege, in company with Elder Rowe, to attend his funeral at Black Rock, where he was interred by the side of many of his family. A large outpouring of his neighbors, and of the citizens of the County, testified to the deep respect in which he was held by all. A good man has passed away. He belonged to a large family. Two sisters are now left, to whom he was deeply attached. One son and three daughters mourn the loss of an ever kind and thoughtful father. His companion passed away many years ago. His house was a home to us during all the twenty-eight years of our service with the Black Rock



church, and we have lost a warm personal friend. We doubt not that to him was given a knowledge of saving grace, and that Christ was his hope for many years. Therefore the dear friends do not sorrow as those who have no hope for their dead. May God bless and comfort them in all their grief.

ALSO,

**Abram Loring Scott**, son of Frank G. and Rebecca Scott, and grandson of the above, was born Oct. 14th, 1886, and died July 24th, 1899. He was thrown from a horse, and found unconscious beside the road a few moments afterward, by his father, and lived but a short time afterward. The blow fell with fearful severity upon his parents and friends, yet his father writes us that they have been sustained, and enabled to say, The will of the Lord be done. The deceased child was bright and affectionate, and his dear parents have sad but pleasant recollections of him. May God comfort them and bless them with abounding hope in his grace and mercy. C.

DIED—At the home of his daughter and son-in-law, Warren W. Scudder, Feb. 24th, 1899, **Eroncy Hewitt**, in the 37th year of his age. The subject of this notice was born July 29th, 1812, and united with the Second Church of Roxbury, August 17th, 1828. He was united in marriage to Rhoda Patterson, July 19th, 1832. There were born to them eight children, six of whom survive them. Brother Hewitt was a brother to Elder Isaac Hewitt, who also united with the church about the same time. I became acquainted with brother Hewitt over forty years ago, when I first united with the church. In all these years he has lived a consistent, orderly, industrious christian, a kind husband and father, and a good neighbor. He retained his mind until the last, and we believe he died in the triumph of his faith, and we are consoled with the thought that he is happy with his Lord, the author of his faith.

ALSO,

DIED—April 21st, 1896, at her home at Griffin's Corners, N. Y., **Rhoda Patterson Hewitt**, wife of Eroncy Hewitt, in the 32d year of her age. Rhoda Patterson was born Nov. 3d, 1814; baptized July, 1828, and lived and died in the triumph of the faith which she professed, a good christian, a kind and affectionate wife and mother. May her memory stay long like sweet incense in the hearts of her children, and also with the church and friends. We sorrow not for our dear brother and sister as for those for whom we have no hope, for we believe if Jesus died and rose again, them also which believe in Jesus, will God bring with him.

May God conduct the children in the faith of their parents, and his name shall have the glory.

M.

HALCOTTSVILLE, N. Y.

**John R. Duncan** departed this life Jan. 26th, 1899, at his home near Wagram, Accomac Co., Va. Our brother had been suffering with supposed catarrh for several years, but more intensely for several months, and his sufferings increased so rapidly that he finally concluded it might be better for him to visit a hospital, which he did about the middle of last September, where an operation was performed, but proved to be of no benefit. After he came home a cancer soon made its appearance on the left side of his face, and grew rapidly, from which he suffered greatly until the Lord took him from this world of suffering to himself, to enjoy the smiles of a loving Savior, who gave himself a ransom for his chosen people. He bore his sufferings with christian fortitude, saying, "The Lord is good to me, and comforts me in my great affliction."

He was born April 5th, 1835, in Accomac Co. Va. His age was 63 years, 9 months and 21 days. He leaves a widow, six children, nine grandchildren, one brother and four sisters, and the church, to mourn their loss. I have known him from my earliest recollection, and he appeared to be a moderate and straightforward man. He was kind and pleasant in his family, and lived in this way until the Lord's time came to show him his lost and helpless condition, then he began to go from one place of meeting to another, to see if there was any other people being led in the way that he was, until he found a people that spoke the same language that he loved, and felt in his heart to be true. He came to the old Messongo church, and cast in his lot with them, and was baptized Nov 15th, 1874. He lived a worthy and consistent member until death.

He was laid to rest in the family burying-ground. Elder A. B. Francis being away from home at the time of his death, there was no funeral, but on Sept. 13th he preached to a concourse of friends from 1 Thess. iv. 13-18.

J. F. BYRD.

POCOMOKE CITY, Md.

DIED—Near Hot Springs, Ark., June 11th, 1899, our dear old mother, **Mrs. Anna P. Deets**, in the 88th year of her age. Some years ago when I visited her she told me it was her wish that I should write her obituary, and send it to the dear old SIGNS for publication, when she passed away. She said, Let it be plain and simple, just give facts. I am sorry that I have not a full history of her early life, but suffice it to say, that she was born in North Carolina, in 1812, and moved with her parents to the State of Tennessee when a child. She married B. I. Rogers, in 1832, had three children by this union, two of them died in infancy. The oldest, Dr. W. I. Rogers, is now living. Mother lived a widow five years, when she married, Nov. 24th, 1840, Y. W. Deets. Five children blessed this union, two died in infancy, three are still living.

She left four children, sixteen grandchildren, twenty-five great-grandchildren and one sister. Mother joined the Primitive Baptist church in 1840, I think, and remained a consistent member of that church until she went to join the blood-washed saints above. She read the dear old SIGNS as long as she could see to read. She was a woman of fine constitution, strong in intellect. She was called to pass through many trials and sorrows of life, and yet in all these things her faith in God was strong. She was a firm believer in salvation by grace. Her health had been failing for some years. When the writer saw her last, five years ago, she said she felt she would not be with us long. Her faith was growing stronger, and her resignation more beautiful. The immediate cause of her death was a fall, in which her hip was broken. She was confined to her bed a month to the day, and her sufferings were so great she could not be turned in her bed. Jesus was precious to her soul, and she had many seasons of rejoicing. She could say with the great apostle, she desired to depart and be with Christ. She was patient to the end. Her children were all around her bedside except the writer. The telegram failed to reach me until dear mother was dead. She was conscious almost to the last, singing to the praise of God as her spirit was taking its flight to her home above.

ROBERT I. DEETS.

BRUCEVILLE, Texas, Sept. 23, 1899.

DIED—August 1st, 1899, brother J. M. Webb, who was born June 14th, 1830, making his age at the time of his death, 69 years, 1 month and 17 days. He had been in feeble health for a long while, but he being a man of great energy, and strong resolution, kept up most of the time, until a few weeks before he died, when he had to take his bed. I went to see him a short while before his death, and I saw that the end was near at hand. He seemed to be well aware of his condition, and in answer to some questions I asked him, he said he was perfectly reconciled for the Lord to do his will in his case, and that he did not fear to die. When the time did come, he seemed without a pain or struggle, to pass away as peaceful as a child would in sleep. "Blessed are they that die in the Lord." Brother Webb united with the Primitive Baptist church at Smyrna, Monroe, Co., Ga., Sept 23d, 1876, and was baptized by Elder W. C. Cleveland. He was a man of strong convictions, and truly a firm Primitive Baptist. His whole theme was salvation by grace, and to give God all the praise and glory in the salvation of his people. The church has lost a precious member, but we try to be reconciled to his holy and righteous will, believing that he is now at rest with God, where there will be no more trials to mar his peace.

The body was laid to rest by the side of his dear companion, who preceded him to the grave a few

years, where the writer of this notice stood near the same spot that he did when his wife was buried, and tried to speak a few words of comfort to the large congregation of relatives and friends who had assembled to pay their last respects to a beloved one. This was his request of me at the burial of sister Webb, if I should outlive him. Brother Webb leaves one brother, two sisters and nine children, four boys and five girls, to mourn their loss. A word to them: Father and mother now rest side by side on a little mound in a beautiful grove near their old home, waiting the resurrection morn, when this corruptible shall put on incorruption, and they live forever with the Lord. Remember the good counsel and advice they have often given you. Try to live as they have lived. May God in his infinite mercy sustain you by his grace, that you may live quiet and peaceable lives, and finally save you in his upper and better kingdom, is my desire.

D. G. MCCOWEN.

FORSYTH, Ga.

"MAN that is born of a woman is of few days, and full of trouble."

Mrs. Sarah J. Morrison, the wife of Jacob Morrison, died Sept. 9th, 1899, aged 66 years. The deceased was a great sufferer. For over twenty-one years she was sick and much afflicted. Some nine years ago, being unable any longer to care for herself, her husband removed her to the home of their daughter, Mrs. George Grover, and here she remained until she died. Only those who witnessed her helplessness and sufferings could understand the constant care and labor that day and night was bestowed upon her by her patient and devoted husband, and her daughter, Mrs. Grover. Whenever I called to see her she ever took interest in my speaking to her of the compassion of the Friend of sinners, and in my reading to her the Scriptures, and in speaking in prayer to the Lord.

At her funeral the writer preached from the words, "O that one might plead for a man with God, as a man pleadeth for his neighbor! When a few years are come, then I shall go the way whence I shall not return."—Job xvi. 21.

FRED. W. KEENE.

NORTH BERWICK, Maine.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 67. MIDDLETOWN, N. Y., DECEMBER 15, 1899. NO. 24.

## POETRY.

### THY WILL BE DONE.

I CANNOT tell from day to day,  
What grief may meet me on life's way,  
Yet still my spirit makes its moan  
As Jesus did, “Thy will be done.”

But while the words are in my mouth,  
My senses feed on nature's drought;  
Still shrinking from thy narrow way,  
Not thine, but ours, tumultuous pray.

O, can it be a wretch like I,  
A breathing, walking, talking lie,  
In my old self shall reach thy bliss,  
And feel what thy perfection is?

MRS. J. STREET.

### BEHOLD THE LAMB OF GOD.

As the substance to the shadow,  
As the dawning to the day,  
Or the warbler's tuning whistle  
Ushering in his sweeter lay,  
So the law gave perfect measure,  
Just and holy every weight,  
And that meek old patriarch, Moses,  
In his day was truly great.

But our Jesus, marred and lowly,  
Covenanted Son of God,  
Ushers in the purer glory,  
Bids life's blossoms clothe death's rod.  
On his cross his children dying  
Gasp 'neath sin's devouring weight;  
From his tomb his children rising  
Throb with heaven-born joy and might.  
So the sprinkling and the washing,  
Set before us in their play,

How the sealing and the cleansing  
Bind us through time's shadows gray.  
Lamb of God, on thee all glorious,  
Every line of truth is shed;  
Thou our sacrifice, yea rather,  
Thou our ever living Head.

MRS. J. STREET.

BRANTFORD, Ontario, Sept. 11, 1899.

## CORRESPONDENCE.

DECATUR, Texas, Sept. 15, 1899.

EDITORS OF THE SIGNS OF THE TIMES—  
DEAR BRETHREN:—If it is the Lord's  
will to direct my mind, I will try to write  
a few lines for the household of faith, but  
I am such a worm of the dust that I am  
made to wonder why my mind is so im-  
pressed to write to the Lord's humble  
poor. I do feel very barren of spiritual  
things about which to write. If I know  
myself my greatest desire is to talk about  
the goodness of God, and his mercies  
toward the children of men. But I feel  
to be so unlearned in the wisdom and  
knowledge of him who sits upon the  
throne, and from whom all blessings  
flow, both spiritual and temporal, that I  
hesitate, and write with a trembling hand,  
for fear that the Spirit may not direct my  
mind. I know that if left to myself I  
can say nothing that will comfort one of

the little ones, but dear brethren and sisters, it is a great comfort to me while traveling here in this unfriendly world, that the Lord of hosts allows me to think upon his holy name, and to trust in him as my God and my Redeemer. O for a tongue to praise him for the little hope that never leaves me. When the walls of darkness close me around, and clouds of gloom hover over me, and I am almost ready to give up in despair, at such times I am enabled by an eye of faith to look back yonder to the waste howling wilderness, where I trust the Lord spake peace to my troubled soul. I love to dwell on those visions of brightness which have been given me all along the rugged road. Yet the older I get, the farther apart they seem to be, and were it not that the great God of heaven and earth permits me to view him as my all and in all, I would give up in despair. But he has allowed me, even me, to look to him as the author and finisher of our faith, and the author of eternal redemption, and to see that he has made complete atonement for every sin that his children ever have or ever will commit. O, what a glorious thought, that there is nothing under the sun which can alienate his children from him. They may be overwhelmed with adversity, yet his all-seeing eye is watching over them, and his power upholds them through all their dark and weary travels in this unfriendly world. Blessed be his holy name for causing poor me to trust in him as my guide and my shield, and for enabling me to believe that he has set the bounds of the wicked, and though their arrows may pierce me sore, yet will I trust in him as my deliverer from all the fiery darts of Satan. I know that I cannot even call upon his name unless he bids me call, for I cannot even think a good thought unless he

gives me power. When the believer is left to himself, his thoughts are of the flesh, and all his works to please God, unless they be moved by his Spirit, come to naught. The thoughts of the natural mind are evil, and that continually, and neither can he bring about in himself a spiritual mind. Such blessings are the gifts of God, and are unmerited upon the part of the receiver. But the Lord puts his Spirit in the heart of his children, causing them to cry, Abba, Father. Unless he gives them the spirit of praise, they cannot praise him. Dear brethren and sisters, I feel that it is a time of mourning with Zion, on account of false doctrines which have been brought into her borders. We hear some saying that the peace of Zion while on this low ground of sin and sorrow, depends upon conditions which have to be complied with on the part of the poor, trembling child of God, and which must be performed before they can receive the blessing, but dear companions in tribulation, follow not after these things, for they are strange, and make not for the peace of Zion. All blessings come down from the Father of lights, and are unmerited upon our part. Grace is without works, for if it be by works, it is no more of grace. The Lord works in his people to will and to do of his own good pleasure. Then again I hear it said that if the great Jehovah brings all things to pass, which are embraced in his infinite wisdom, he would be an unjust God. I have not so learned him: "Just and holy are all thy ways, O God." By him were all things created, and through him do all things exist, and in his infinite wisdom he fixed and established and made sure all his creation before it was created, and at the appointed time all along the line, according to his foreknowledge, he develops his

creation. Men and devils cannot add to nor subtract from his wisdom, neither does he change within himself. He is God, and changes not. He is the same yesterday, to-day and forever; he is without the shadow of a turning. O, what a comfort is this, dear companions in Christ. The Lord, who is the only hope of glory, gives assurance that there is no other power, and that he alone sits upon the throne, and that he works all things after the counsel of his own will, and when he speaks it is done, when he commands it stands fast; even wicked men and devils come and go at his bidding, and they cannot act unless he gives them power, as the Lord said to Pilate. And all things work together for good to them who love God. This does not mean all good things alone, as some would have it, but all things whatsoever comes to pass. He says, "There is no God beside me, I have made the earth and created man to dwell upon it, and my hands have stretched out the heavens, and all their host have I commanded." With the assurance of such a God as this, I am made to take courage and press on through gloom and darkness, and hope and trust in him who is able to save to the uttermost parts of the earth, as my shield and deliverer from all the snares which are set for the entanglement of our feet. O, if I could only praise him for that little hope which causes me to look beyond the grave for a home of rest, where I shall chant the song of deliverance forever and forever. What a blessed thought! O, if he would drive the blackness from me, and make me worthy to praise him all the rest of my days, but I feel to be as a putrefying sore from my head to the soles of my feet; I am all vileness within, and there is no soundness in me. O, that he would cleanse me, and make me whole,

and give me knowledge and wisdom, that I might speak in praise of his holy name all the rest of my days. Some of the greatest comforts and joys that have ever been given me have been in my dreams, while trying to talk to a congregation of people about the goodness and mercy of God toward the children of men. I feel to be a great mystery to myself. Sometimes when mingling with the people of God in praise to his holy name, I have been made to feel as though I were a goat among the sheep. Their countenances seemed to be lit up with the love of God, and it appeared to me that they could see what a hypocrite I was. When I search among the various narrations of experience of the Lord's people, their hope seems to far outshine mine. I have been made to turn among the legions of devils, to see if I could find one there like me, but they all seemed to be contented, and I was not. They rested in their own righteousness. I found none there trusting in God's righteousness as I was. So I go on, feeling assured that if I am not embraced in that glorious covenant of redemption, all my cries will be in vain. [Only those who are embraced in the covenant of redemption ever do cry.—Ed.] But, dear friends, as small as my hope is, it is worth ten thousands of worlds like this to me.

Dear brethren, were it not for the SIGNS OF THE TIMES, I do not know how I could get along; there is not an Old Baptist that I know of within ten miles of me, and my health is so bad that I can hardly ever go to preaching, and I am getting so deaf that I can hardly hear when I do go, so the SIGNS are a great comfort to me. I love to read after such writers as Elders Chick, and Bartley, and Keene, and Lively, and others who write the truth, if I know what the truth is.

The SIGNS is worth more to me than all others combined. The SIGNS have the same old sound which I used to hear back yonder forty years ago. Then all Old Baptists that I knew, believed in unlimited predestination, and preached but one salvation, and that by grace alone, both for time and eternity.

Dear editors, I leave these remarks to your better judgment.

Yours in hope of eternal life,

M. B. F. JONES.

[THIS letter gives forth no uncertain sound. The writer is not afraid of ascribing too much to grace. Above all things let grace be magnified. Such experiences of darkness and vileness in self will never lead to self-exaltation. As we have read the above letter, we do not wonder that our correspondent delights to magnify grace. Such experiences shut us up to grace, and shut us out from everything else in salvation.—ED.]

CRAWFORDSVILLE, Ind., Nov. 1, 1899.

BELOVED EDITORS:—In compliance with numerots requests to send a report to the SIGNS of my recent visit to churches in Ohio and West Virginia, this is written. By request of Elder J. G. Ford and other members of the Sugar Creek church in Ohio, to attend their meeting on Saturday and Sunday, Oct. 7th and 8th, it was my privilege to be with them, and to participate with them in the blessed spiritual feast that the Lord gave us the two days and nights. Monday morning the company of believers in Christ repaired to the river side, and by the requests of sister Post and her father, Elder Ford, it was my sacred privilege to bury her with Christ in baptism, she having given a touching evidence of her saving faith in him. After an early dinner, she and brother and sister Ford and old brother

Rymer went with me to Celina, Ohio, forty miles, where we were pleasantly met by a goodly band of the followers of Jesus at the commodious home of Elder Henry and sister Hole, near the town, including the church in their house, (for the church meets in it) Elder Newton Peters, their pastor, with them; and that night and Tuesday morning we had truly heavenly meetings, and realized that the Lord was in our midst, so that our joy was full. That afternoon Elders Hole and Peters, brother Rymer and myself, went twenty miles in buggies, to the home of old brother and sister York, and had meeting in their village at night. The next day our company drove on through rain twelve miles to the home of dear old Elder John Peters, who resides with brother and sister Light, (his daughter) where we had a double happy surprise and a night meeting, for just at dark a company of brethren whom we did not expect, came in, among them dear Elder Ford and sisters Post and Hole, and after the preaching by myself and brother Ford, brother Henry Peters talked to the church, and was joyfully received, and baptized by brother Hole the next morning. His dear wife, a sister, was almost overcome with joy, and his aged father, with all of us, rejoiced to receive his last child into the church, so that his is a believing household.

The next morning (Thursday) I left for Grafton, W. Va., by request of Elder J. S. Corder and the brethren with him, to be with them at their two three days meetings, ending with the third and fourth Sundays in October, where I arrived at break of day Friday, and he came up on a train from Philippi at nine o'clock that morning, and we rode out in a carriage five miles to the Amnon church-house, on top of a high hill, for the con-



venience of the membership, who reside on each side of the high divide. This meeting of three days was largely attended, and deep was the interest, for the presence and power of the Lord were joyfully realized. Elders Bartlett, Gainer and Cross, and brother Cleavenger, a licentiate, were with Elder Corder and myself, and took a part in the ministry. An aged sister, eighty-one, and two brothers, gave a relation of their hope in Christ, and brother Cross baptized them.

Monday, brother Corder took me to his pleasant valley home, a hospitable Virginia home, and dear sister Corder and their daughter at home, sister Semma Corder, are meek and excellent Baptists. Wednesday night Elder Corder and I held a meeting in the Philippi courthouse, and were warmly entertained by the two brethren Thompson and the dear family of Deacon Thompson.

The next Friday to Sunday night a host of dear Old School Baptists were gathered with the Clear Creek church, far up the Tygart's Valley River, which was like another associational meeting in numbers, and the blessed Lord again poured out the spirit of grace and love and gladness upon us. Here dear Elder Murphy, the pastor, Elders Corder, Bartlett, Cole and brother Cleavenger were with me, and very many visiting brethren and sisters, and we all felt that it was good to be there, and to join in praising him who saved us and called us with an holy calling, that we should glorify the riches of his grace. Elder Bartlett is Elder Corder's son-in-law, and the youthful Elder Cole is his grandson, and the beloved old Elder is blessed in these two sons in the ministry, as fellow-helpers.

Our last meeting was with the home church of brother Corder, Mt. Olive, on the next Wednesday, near his home,

where brethren Bartlett and Cleavenger again met us, sister Bartlett and her dear mother and sister, with many of the Corder family, including a younger and older brother of the old Elder, the elder one eighty-six, who rode nine miles on horseback, making a triplet of good old soldiers of the cross, and a goodly company of dear kindred in Christ besides, with Christ in our midst, who came down and blessed us, and we rejoiced in his salvation. Here we all bade each other farewell, hoping to meet again. At all those three churches the members and visitors and friends, with the ministers, are sound in the faith of God's elect, and they rejoice in Christ and in the truth as it is in him. They are very hospitable, sincere and kind, and their liberality abounded. While it was my first visit to them, and not one of them had I ever met, it was among the dearest and best in all my extended ministry, and they all are very dear to me in the Lord, and with tender love and sadness I left.

The next evening I arrived again at the home of dear brother and sister Hole, on the western side of Ohio, where I enjoyed a needed rest. On Friday the visiting brethren and sisters began to arrive, not a few from long distances, from Ohio and Indiana, among them Elder and sisters Ford and Post, brother Rymer, brother and sister Benjamin Ford and her father, brother Myers, and more came on Saturday, including Elder Newton Peters. And in this dear Baptist home we had good and pleasant meetings Friday night, twice Saturday and three times Sunday, and comfort and love and peace abounded. The interest here in the cause of Christ is very comforting, and believers will be added to the church, no doubt. These also are kind and liberal and good Baptists, as in Virginia, and I was closely

drawn to them in love. Our meetings were seasoned with very much singing of spiritual songs, and making melody in our hearts unto the Lord.

Sunset Monday, Oct. 30th, I was thankful to be at home again, finding my lonely wife well and glad for my safe return. She joins in love to all our dear, loving kindred in Christ in Ohio, and Virginia, and everywhere.

The sufficient grace of the precious Christ be with you all.

D. BARTLEY.

DELMAR, Del., Oct. 20, 1899.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—I have it in my mind to pen a few thoughts upon a portion of the word recorded in Hebrews xi. 24, 25, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."

I feel my weakness and inability in attempting to write anything concerning the Lord's kingdom, but when any one feels that he is moved by the Holy Spirit to write as he is given ability, shall he withhold, or shall he write for the consideration of those whom he believes are brethren in Christ? I desire not to write anything that is not in accordance with the doctrine of God our Savior.

All Bible readers are acquainted with the peculiar circumstances under which Moses was brought up, and as to how he was saved alive. We are told in the verse preceding, that it was by faith that he was hidden, when it had been commanded that every man-child of Hebrew

mother born, should be slain. Whence did his parents obtain this faith? Are we not told that faith is the gift of God? Thus it was not of his parents, or of the ark in which his mother laid him, nor was it of Pharaoh's daughter alone that he was saved alive, but the hand of God was in it all. Cannot many look back over their past life, and see that it is the hand of God which has been leading them? I will attempt to write something of the Lord's dealings, as I hope, with me. I do not remember the time when I did not have serious thoughts about heavenly things. My father was a member of the Old School Baptist church before I was born, but mother's people were Methodists, and they would tell me that if I would be good, the Lord would love me. Was not this the way that Moses was taught by the world? Well, my mind would wonder at what these things meant, as they would tell me of the wonderful things that I must do in order for the Lord to love me, and that if I did not do them I would be lost. Yet my father did not tell me any such things, but he would simply correct me in things that were wrong, for which I feel thankful to God. He did not teach me any such false doctrines as did the others. Well, as time went on my mind would wander over the things that I was told, being accustomed to going to both of the Baptists, and also to the Methodist church. But with all these teachings I did not have any love for any but the Old Baptists, whom I loved, I knew not why, only that God was leading me by his own hand, but as yet it had not pleased him to make it manifest to me. When I was about twelve years of age, I learned to read vocal music, and soon took part in singing school, and being very apt to learn music, I was thrown much into young company.

Of course the worldly religionists were very ready to take hold of such an one, and they invited me to help them sing, and would urge me on to commit pieces to speak at their festivals, and children's entertainments, which I did a few times. But the question would come up, Is this right? Of course they would offer many inducements. To my mind Pharaoh's daughter would represent the church of the world, because Moses was but an adopted son, and as long as he was in accord with her teaching, she owned him as her son, but as soon as he refused to be called her son, or refused to worship in accord with her views, he was recognized no longer as her son. At once she was in opposition to him. Is not this the way with worldly churches? They take the child from the cradle and put him into the hands of a nurse, or teacher, and seek to bring them up in the way in which they would have them to go, but when they are come to years, and refuse to be called their sons, or to be taught any longer by them, then at once they are in opposition to them.

I will return to my own experience. When about fourteen years of age, the Lord, as I hope, spoke to me, showing me what a sinner I was. I was stricken down in my youth, with all the pleasures of the world in view. I would try to cheer up, but I saw that these things were all corrupt like myself, and so when I was asked to take part in them, I would refuse. I looked forward to the time when I hoped the Lord would deliver me out of bondage, into the glorious liberty of the children of God. Was not this refusing to be called the son of Pharaoh's daughter? Was it not rather choosing to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season?

Now a few thoughts about his coming to years. We are told that we must come to the years of accountability before we can be accounted as sinners. What is that time? We are told in the Scriptures of divine truth, that we are shapen in iniquity, and conceived in sin. To my mind we come to these years when the Lord calls us by his grace, let that be at what time it may, when a youth of fourteen, as I myself was, or in middle age, or when come to gray hairs. Then we are given the faith to refuse to be called the son of Pharaoh's daughter. Here is where the choice is made; here is where the affliction begins. A man in health does not know what the pain of sickness means. Therefore we must know something about these things before we can choose them. In my own experience I think that I have realized this as a truth. While I was troubled and distressed, and all the treasures of Egypt were set before me, I at times would look at them with a little pleasure, but when it came to the test, I esteemed the reproaches of Christ greater riches than all these things. My school-mates would make game of, and accuse the people whom I then loved, and have never ceased to love. I would then, though nothing but a boy, fight for the cause, taking the Scriptures of divine truth as a weapon to fight with. His people do not need the sword literally, but he says his word is sharper than any two-edged sword. I had many things to encounter, which are too numerous to mention, but in the nineteenth year of my age I went before the church, and told my story. I do not know what I said, but I said but very little, and was received and baptized. It was a very cold day, but I was made to experience the words of the poet, "Christians, if your hearts be warm, ice and snow can

do no harm." I cared not for what all my schoolmates, or kindred in the flesh, or the world might say. I felt that all the reproaches which they might bring against me, were greater riches than all their treasures.

Now the last clause of the text says, "For he had respect unto the recompense of the reward." This reward is the love and mercy of God to his people, and not some great crown, or some great mansion which he will give when we leave this world. But we do have this reward even while here. Do we not enjoy his presence many times at our work, or at our homes, or in the midnight hour? We do not have to be in any certain place that he may manifest his love to us, but when it comes do we not feel that it is worth more than all the treasures of the world? When we are fed with that bread of life which is ministered to us through the preaching of the gospel, and when we are permitted to meet together in love and fellowship, these are all the rewards we need. Let us remember that we are not given this reward because we refused to be called the son of Pharaoh's daughter, nor because we chose rather to suffer affliction with the people of God, for we would have never chosen these things for ourselves, but they are all the gift of God. He is the author as well as the finisher of all our desires and choice of these things. When I had followed my Lord and Master in the ordinance of baptism, and had refused to be called the son of Pharaoh's daughter, and had chosen rather affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproaches of Christ greater riches than all the treasures of Egypt, I felt that my troubles were over. When I was raised from the liquid grave I felt that my troubles were

left behind. Had this have been so, I would not be in fellowship with Christ, for we are told that he was led away of the Spirit into the wilderness to be tempted of the devil, and he was afterward an hungered. Is not this true of all his followers? Were they not led into the wilderness and tempted, they would not hunger. They now feel that all their wants are supplied, and that they will never hunger nor thirst again. I have learned by experience that all my ways and thoughts are sinful, while God's ways and thoughts are just and holy. I have learned that it is not in man that walketh to direct his steps, and that it is by the grace of God that I am what I am, and that I have ever been made willing to do what seemeth good in his sight. I am but a poor sinner, not able of myself to even think one good thought. I am dependent upon him who spoke the worlds into existence, for life and strength, both temporal and spiritual.

I have presented such thoughts as have been presented to my mind. May the God of all grace have all praise now and ever. Amen.

JOHN T. HASTINGS.

[OUR brother, near the beginning of this letter, speaks of the allurements held out to the young in all the churches of the world. By all the fairs, and festivals, and Sunday School entertainments, which are engaged in, they confess that their gospel is a failure. They acknowledge the shameful truth that their followers do no care for the faith, but only for the amusements which they furnish. By these very things they admit that their religion is a total failure, and what is termed, the world, is not slow to discover the deception, and thereby are made to discredit the sincerity of all religious organizations.—ED.]

## ON THE LORD'S SIDE.

It is quite evident generally that those who talk the loudest about coming out on the Lord's side, are the furthest from it when the facts are brought out. They are instead, on man's side, and talk about the works and doings of man, and not the works and doings of God. It also must be noted that God has given man knowledge and power to do certain things, yet even this is for his own glory. But alas, fallen man forgets this, and vaunts himself, and thinks that he is something when he is nothing, and in and of himself, less than nothing and vanity, when once compared to infinite perfection, which is in God only. Jesus manifested the side of the Lord, or the Lord's side, when he said, "I came down from heaven not to do mine own will, but the will of him that sent me." This shows the Lord's side is not the will of man. Jesus forever silenced the doctrine of free will then and there. A brother once remarked that Adam spoiled the free will church when he fell, and I also wrote once that he spoiled all the ground so badly that there has not been found a place to build such a church since, except upon the sand, and that shall fall, and great will be the fall thereof. Jesus only shewed the fallacy of the systems founded upon the rickety, hazardous, uncertain basis of man's will. This is the fallible side, and it was evinced both by Adam, and by the Jews under the law. But Jesus came and shewed the Lord's side, and said, "I thank thee O Father, Lord of heaven and earth, because thou has hid these things from the wise and prudent, and hast revealed them unto babes." What an expression. Let men wonder, and angels admire, and saints rejoice in the voice of the Lamb upon Mt. Zion. Jesus the Master we see. O Lord, "I know it is

not in man that walketh to direct his steps." All things are ordered and sure. "Thy counsel shall stand, and thou wilt do all thy pleasure." "Thou art of one mind, and none can turn thee." " whatsoever thy soul desireth that thou doest." This is the Lord's side. He gives no account of his matters. He doeth his will in the armies of heaven, and among the inhabitants of the earth. "None can stay his hand, or say, What doest thou?" "His hand hath formed the crooked serpent." "These are parts of his ways, but the thunder of his power who can understand?" He separates between the precious and the vile; he has stretched the line upon the earth; he has divided with his line between the dead and the living; his power, wisdom and sovereignty are infinitely commensurate, and eternally sublime. This is the Lord's side. "He declares the end from the beginning, from ancient times the things which are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Jesus thanked the Father that it was so. He had hidden these things from some who were the most seemly, and had revealed them to others the most unseemly. He hath chosen the weak things, and base things, and things that are not, yea, things that are despised, and has brought to naught things that are, to the end that his people who see this should only glory in the Lord, and come to say, In the Lord have I righteousness and strength. "He that glorieth, let him glory in the Lord." This also is the Lord's side. God esteems his little ones highly, and says, It is not the will of your heavenly Father that one of these little ones shall perish, who believe in me. O, how God loves the little ones who are babes in his kingdom. "The angels of these little ones do always behold the face of the Father which

is in heaven." "Smite the shepherd, and the sheep shall be scattered," and he says, "I will turn my hand upon the little ones." It were better that a millstone were hanged about one's neck, and he cast into the midst of the sea, than that he should offend one of these little ones who believe in him. This is the Lord's side also. "The lame take the prey." So much is said of God's remnant whom he esteems, while men place less value upon remnants. The wonders of our God are unspeakable. He is God in the full, absolute sense of the word. Shall we not then stand on this side all the time, and proclaim all his wonders which are done in heaven and on earth, and in all seas, and in all deep places, and praise his wonderful work, which is not yet comprehended or understood, and shall we not acquiesce in the proclamation of Isaiah, "I form the light, I create the darkness, I make peace, I create evil, I the Lord do all these things"? "There is none beside me." Rather than cavil, and strive to find an explanation which shall satisfy carnal reason, and which smacks of human philosophy and the vain traditions of men, and of the devilish wisdom of human things, which arises out of the bottomless pit of Satanic deception, let us, being liberated from such fumes, stand in the clear light of divine truth and wisdom, and say, "God doeth all things well." And like David say, "Let him alone, the Lord bade him." But human wisdom would rather apologize for her god, but the God of divine wisdom needs no such apologies, but says that he speaks and it is done. God help us from saying, O God, thou shouldst have not allowed sin to enter into this world, thou shouldst not have done as thou hast. O horrible thought, poor, feeble man daring to direct, or to suggest

to the infinitely wise God the order of his course. It is preposterous and ridiculous to think of. Far be it from us to entertain such thoughts. I would only use such thoughts to contrast them for the sake of truth, that the truth may shine more brightly, and the Lord's side might be the more clearly seen. God commanded that the asses, the beasts of burden, should be fed with clean provender. God forbid that those who publish the gospel, should ever hand out any of the chaff of free will, moral agency, human effort, conditionalism, philosophic husks, which the swine do eat, to the servants of the house of our God. God grant that the Lord's side may be seen in the plaited thongs of the truth of the gospel, and that they may be wisely used in expelling from the sacred temple of the Lord, the money changers, and those who buy and sell doves for sacrifice, for the reward. This has already been done, and God will continue the doing of it until the temple is cleansed, and God is glorified, and is seen by his rejoicing subjects in his own light, as opposed to the light of earthly wisdom and human love, and the false traditions of vain man, whose breath is in his nostrils, and who is but the creature of a day.

I will here close. May God lead us by his Spirit, and in all the way of truth.

Yours in such a hope,

WM. LIVELY.

OPELIKA, Ala., Sept. 13, 1899.

KANSAS, Ill., Nov. 22, 1899.

DEAR BRETHREN EDITORS:—Having some reflections of late on the wonderful and profound things as recorded in the ninth chapter of Paul's letter to the Romans, I feel a little like sending some of my thoughts to you, and if they are found in accord with the teachings of the

Holy Spirit, you can send them to the dear children of God for their inspection.

There are so many clear declarations made by the apostle in this chapter, of God's purposes, and so clearly fixing the sovereignty of God, that I scarcely know what special verse or verses to call attention to, but as reading it over just now this language come with considerable force to me, "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."—Verses 15, 16.

I hope with Paul I can "say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness, and continual sorrow in my heart \* \* \* for my brethren my kinsmen" in Christ. Having of late read so many things that seems to me very strange as set forth by persons claiming the name Old School Baptists, that I have thought of the language of Jeremiah, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night, for the slain of the daughter of my people! O that I had in the wilderness a lodging-place of wayfaring men, that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men. And they bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me saith the Lord."—Jeremiah ix. 1-3. Yet again with Ruth I must say, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God

my God." I have been nearly fifty-seven years following, as I hope, the people of God, and when now just at the end of my earthly pilgrimage I see some turning aside from the truth as Paul so clearly states it in this ninth chapter of Romans, it causes me to weep. I am made to put my hand on my mouth, and my face in the dust, and say, O what mercy it was that the dear Lord could have compassion on me, and has so forcibly shown me that it is not of me that I can run, "but of God that sheweth mercy." I hope it is by divine grace that I can say, and realize that it is "by the grace of God I am what I am." It seems to me that every child of grace has been brought to know by experience that they have no power to even think a good thought, except as the mercy of God enables them, and therefore ought too see that "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." If this is true, how can they by doing good procure or obtain a "time salvation," as is by some claimed they can? If the will is free, as some also teach, what did Christ mean when he said, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just: because I seek not mine own will, but the will of the Father, which hath sent me"?—John v. 30. It seems that the dear Savior himself did not claim that his will was free, but that he did not seek his own will. But some that Elder H. M. Curry has alluded to in an article published in the *Gospel News* of November 15th is, as he truly terms them, "novices and strikers." He also says in the same article, "Some are getting too wise; they, like the Jews of old, are forsaking the fountain of living waters, and are hewing out broken fountains that can hold no water. They seem to trust more in their own presumed shrewdness than

in the wisdom and power of God."—Page 2, *Gospel News*, Nov. 15th, 1899. While reading this article of Elder Curry's I felt thankful that I had found one so like myself. With him, I am certain that I would never have found God's people if he had not led me to them. So with him, and all truly taught sinners, I hope I, too, have been made to say with Jonah, "Salvation is of the Lord." This surely was a temporal salvation that Jonah was then delivered from, and certainly it was altogether of the Lord. I am so like Paul when he said, "The good that I would I do not, but the evil which I would not, that I do." I can further join him in his prayer and say, "O wretched man that I am! who shall deliver me from the body of this death?"

This is probably my last effort at writing, as age warns me the end is near; so I desire to leave a weak effort of my faith still being unchanged, and that my trust for life and salvation of every kind, is alone in Jesus Christ.

JAMES M. TRUE.

LAWRENCE, Mass., July 14, 1899.

ELDER D. M. VAIL—DEAR BROTHER:—I received your welcome letter yesterday, and would thank you for the love, fellowship and sympathy which you have expressed for me, but the whole tone of your letter forbids it, and my experience agrees with it. The Lord was good to put it into your heart to write and comfort me with what you expressed. He leads us, so we know that all the praise, thanks, honor and glory, belong to him. Can you think of any blessing greater than this? The change in the home circle, which I have known must take place, has come. I have often been fearful that I should be overcome with the sorrow, but the Lord has not left me comfortless.

He has helped and sustained me in such a way that I know it has been by his power. He has given me the rich consolations of the gospel, and has made the truth as precious to me as when no natural sorrow was present. It was his will to cause me to know the truth when I was eighteen years old, and many precious seasons has he given me since. The promises in which I rejoiced when walking in the light of his countenance have been brought to my mind, and have lifted me out of this natural sorrow, and have made the goodness and tender mercies of the Lord to shine more clearly. He was good to spare my parents so many years; good to give me health and strength to care for them in their declining years, and good to take them to himself to be forever with him. He is good to enable me to believe that the future is all known to him, and that not a single event can take place contrary to his will, and that we cannot flee from his presence; it is that faith, which is the gift of God, which enables us to trust in the living God, so that we cannot be moved, no matter how severe the storms of sorrow may be.

My steadfast heart shall know no fear,  
That heart will rest on thee.

How glad we are that though our poor, weak, sinful flesh, cannot say this, the faith that overcomes the world, and purifies the heart, can. It looks unto Jesus, its author and finisher, and we eat his flesh, and drink his blood, and rejoice in his pardoning love. I shall never be able to tell the great and wonderful things that the Lord has done for me, but I have this comforting thought, that when I write or speak to those of like precious faith, although I can say but little of what he has done, yet he can bring to their remembrance what he has said to them, and then they will know how won-



derful his works are, and will say with me, I can never tell it. How many times I have experienced this in the conference meetings, when a brother or sister has said a few words, and the pure mind has been stirred up by way of remembrance, and then how sweet and precious my thoughts were. I have felt that I could not help trying to express them, no matter if I had already spoken more times than any one else. The witness within sweetly compels me to testify of the things which I have seen and heard of Jesus. It has been the Lord's will to make me at times feel very keenly that I have blundered and mixed up what I have said in a terrible manner, so that I have felt that those present were ashamed of me, and I have wished I could go through the floor out of sight. I am reminded that you have expressed something like this in your letter to me, saying that you were good for nothing, and ashamed of yourself. So you will understand me when I say this is the way the Lord teaches us that in our flesh dwells no good thing. All spiritual gifts are for the edification of the church. How such things humble us, so that we desire to sit at his feet and know no will but his. You have been made willing to speak with the gift that he has given you, and I have been made to be glad to speak of the precious things of the kingdom of God, feeling and knowing that he is able to do all things, and could use even me, sinful and weak as I am, to show forth his praise. Sometimes I feel so glad the Lord leads us in this way, and thus makes us lose confidence in the flesh. I would like to spend every second of time in praising him. None but the inhabitants of Zion sing praise unto God, and it is in Zion that praise waiteth for the Lord. This is the city which he

hath blessed, and glorious things are spoken of it. He has appointed salvation for walls and bulwarks, and its gates shall be called praise. It is in this city that we find the Lord a place of broad rivers and streams; its inhabitants are sinners who have been washed in the blood of the Lamb. How glad we should be that Jesus has been wrought in our hearts the hope of glory. We never could have accomplished it by any power of our own, and so in all ways we are brought to confess this truth: "This is the work of God, that ye believe on him whom he hath sent." My parents rejoiced in and loved this truth for many years, and it was their comfort in death. It enabled them to say, "O death, where is thy sting? O grave, where is thy victory?" I believe the same God has been my strength and support.

"In each event of life how clear  
Thy ruling hand I see;  
Each blessing to my heart more dear,  
Because conferred by thee."

I expect to be at several meetings in Maine during July and August. We shall have pleasant and profitable seasons if Jesus manifests himself unto us as he does not unto the world, and so leads our minds that our conversation will be of the precious things of the kingdom. I am glad that I know we are dependent upon God for all things. I am glad also that I can come unto him, pleading the merits of his Son. Jesus makes intercession for the saints according to the will of God, and when we are made to say, "Thy will be done," it is enough; we cannot ask for anything more than this.

I hope that you will be always kept as humble as your letter shows you to be. I should not know how to answer your letter had you told me that you did not see how any one could help enjoying your preaching, for you could see that

you improved every time that you spoke. What do you suppose the expression of my face must be should I read anything like this from your pen? You would also lose the sweet comfort of knowing that your sufferings were of God.

I will close now; love to all the saints.  
Your sister in hope,

ATTIE A. CURTIS.

PLATTIGREW, Ark., Nov. 20, 1899.

DEAR BROTHER BEEBE:—Anything that I can do for the dear old SIGNS will be cheerfully done. Our association, and most of those with whom we correspond, are established on the predestination of all things, and the new birth, as set forth in the SIGNS. I hope that the sample copies may do good, and disabuse the minds of many brethren to whom the SIGNS has been so badly misrepresented. It is so exceedingly sad to see the Baptists wrangling and disputing about this and that point of doctrine. I fear it forebodes evil. A house divided against itself cannot stand. Jerusalem just preceding its destruction was divided and torn by factions. "Before destruction the spirit of man is haughty." This has been observed by thinking men of the world, natural, unregenerate men, until it has become a proverb among men that, "Whom the gods would destroy they first make mad."

I have noticed many articles of late in so-called Baptist papers that denounce the fundamental points of doctrine of the Primitive Baptists, in terms that show an utter lack of the Spirit of Christ. The writers manifest an angry, contentious spirit, a spirit of railing, which the Archangel dared not do when disputing with the devil. The ancient doctrine and order of the Baptists is denounced as new things among us, and many good brethren

are being deceived. But such things are foretold in the Scriptures, and *must needs be*. But Jehovah still reigns omnipotent, and without him not even a sparrow can fall to the ground. His omnipotent decree numbers even so small a thing as a hair of the head. "The very hairs of your heads are all numbered." They are only "gathered together to do whatsoever his hand and counsel has determined before to be done." Let us be still therefore, and know that he is God.

May God bless you, as well as all who love and know the truth.

In affliction your brother, I hope,  
C. W. ANDERSON.

WAGRAM, Ohio, Nov. 27, 1899.

DEAR BROTHER BEEBE:—We have just returned from our trip in the east. We had a most unusually pleasant trip among the churches in the east. To one situated as I am, and holding the views I do on God's sovereignty, it is hard to express the pleasure of associating with those of like faith on that subject. There seems to be an unusual antipathy in the breasts of those whose hopes of eternal life all hinge on predestination, against that subject, which seems to be something akin to the hatred manifested toward the truth by those who crucified him. I am sure that many would accept that doctrine were it not so grossly misrepresented by preachers who should know better. That they are being suffered to go in their own ways for some wise purpose, I have no doubt, but I get like Elijah in the cave, I worry about it; not about myself, but the glory of my God. I do not like to see the altars digged down. Why should such a glorious truth be so assailed? It is so hard for me to get used to the Lord's ways, I fear I never shall in this life, for just when I think the

tangle is all out, and I think I can see ahead, and say to myself, that is the way, now, why he turns me aside into another way which I had not seen, and it is different from any I have ever traveled. O, I must have his eternal purpose, his inimitable will, his omnipotent power all the time, or I have no hope.

Yours in love,

FRANK McGLADE.

MOTTVILLE, Ohio, August, 1899.

DEAR BRETHREN:—I have thought at times that I would never try to write more for the SIGNS, and leave the space for more excellent brethren, but there is something that causes me to desire to speak and praise my Redeemer's name. O, if I could but find language to express myself, but the flesh is so weak that the tongue cannot express that soul-cheering love, nor tell of its beauties to others, as we would. Sometimes I feel cast out by the world for Christ's sake, and it causes me sadness and loneliness, but the world hated him, and we are not greater than our Master, we must also suffer with him, yet I count it all joy, and have no ill will, but feel rather to pity them. I used to have a great hatred for Old School Baptists, myself. It was not anything that they had done, but what I had heard spoken against them, but when I went and beheld and heard for myself, I saw it was my own interests which I was trampling underfoot. When I was without a home they took me in, and when I was hungry they fed me, and now how many times do we sit together in heavenly places in Christ Jesus. O, if I could but tell what Jesus has done for my soul. He found me in the wilderness of sin, and he lead me about and instructed me, and established my goings, and bid me lean on and look to him who is able to save to the uttermost all that

come unto God by him. I have found him to be the One altogether lovely, and an abiding place and shelter in the time of storm. We are not our own, we are bought with a price, and are the Lord's, therefore we should love the chastening rod. He is my comfort in sorrow, he is my stay in trouble; he bids me roll my every care on him. He is the Lily of the valley and the bright and morning Star, and he is the chiefest of ten thousand to my soul. When I look to myself, and in the flesh see so much sin, and so many faults, how cheering to believe that Christ has come into this house, this heart of mine, and he will reign there until every enemy is destroyed. When in death our eyes shall close to all that is mortal, and be opened to see him as he is, we shall be like him, and then we shall be satisfied, and without a discord will we shout victory, victory, through the blood of the Lamb. How precious is this faith, which is the substance of things hoped for, the evidence of things not seen. But while in the flesh we groan, being burdened, for we only know in part, and see in part.

If you have fellowship for this, do with it as you will.

In christian love,

MRS. FRANCIS FULLER.

GALESBURG, Ill., November, 1899.

DEAR BROTHER BEEBE:—In this section the Baptists are quite well agreed; they are well satisfied with the simplicity of the gospel, and therefore rest in the promise of our Savior, "If the Son make you free ye shall be free indeed;" hence endless genealogies and the striving in regard to questions of no profit are avoided. It seems to me that no good can come to the upbuilding of the church in the most holy faith by gratifying our pride or ambition by trying to dig too

deep in the profound mysteries that belong to our God; we must rest, wait, for the revelation. The Spirit must reveal to us the things of the Spirit, then we can witness with John, "For we know that the Son of God is come, and hath given to us an understanding." The knowledge of the things that pertain to the kingdom of God can only come to any this way. Then would it not be better to avoid laying so much stress on the "absolute predestination of all things," or talking too much about "time salvation?" It is plain to understand, however, that God, the Creator, predetermined all things in the very ancients of eternity. Even when the earth was without form and void, all that exists, both animate and inanimate, was created by him, and exists for his own pleasure. It pleased him to make man, and also gave man a law, knowing all the results that would follow the giving of that law. He predestinated that all should die in Adam; he also predestinated that many should be made alive in Christ, the second Adam, the Lord from heaven. The last Adam was given absolute power to quicken and give a new life to whom he would. This "new life" is called a birth, born again, born of an incorruptible seed, the word of God, which was and is the everlasting Father of all the children of regeneration. These children were to inherit a kingdom prepared for them from the foundation of the world. This king was alluded to by the prophets, Behold, a King shall reign. Behold, I and the children, &c. Then the advent of this King into the world must be in harmony with God's predetermination, for the prophet declared, saying, Behold, I send my messenger before my face, to prepare the way before me. So John the Baptist came preaching, saying, "The kingdom of heaven is at hand."

Then we hear the heavenly convoy of angels announcing his advent, and commanding the shepherds to go and worship him.

I am using too much of your valuable time, but beg a word more, "As ye [we] have therefore received Christ Jesus the Lord, so walk ye in him." If Jesus has borne our sins in his own body on the cross, and the Holy Spirit has applied mystically his blood to our consciences, purging our consciences from dead works, ought we not as our reasonable service present our bodies a living sacrifice to him? For we that have put on Christ by baptism, have celebrated the marriage rights. Now the blessings which are to follow in time, so far as our joy and happiness are concerned, must come as a result of walking in him as a faithful, obedient wife. Then will he, as our loving Husband, cherish and love his wife. Paul speaking along these lines said he had reference to Christ and the church. Then as I suggested the nearer we, his children, walk as well pleasing in his sight, and try to be obedient to his will, in walking in all of the ordinances of the Lord's house blameless, we have the promise that his blessing shall follow, "for they shall go in and out and find pasture." The river of water of life that flows from the throne of God, will quench our thirst, for we are beside these clear waters, instead of being led captive by the devil at his will, or being in Babylonian captivity, where we would have to set down and weep. I understand time salvation to mean the condition of the child of God as regards his walk in this world. If I am a liar or a drunkard, or disobedient, the sweet influences of the Holy Spirit is withdrawn from me, then I mourn like the captives, my harp is hung upon the willows; but how different

does the dear child of God feel when he is walking in obedience. "Jesus [then] all the day long, is his joy and his song." But what do I see in the Shulamite? A company of two armies. The elder must serve the younger.

May we all overcome, and live as becometh those who have named the name of Christ.

B. F. BUTLER.

(See editorial remarks on page 754.)

PIERCE, Texas, Nov. 11, 1899.

DEAR BROTHERS EDITORS:—I am glad to help you to spread the truth among the Baptists, for it seems to me there is a great many deviating from the old landmarks, but yet I am willing to look unto God for all things, and believe in the doctrine of predestination of all things, from the depths of my heart, God being my helper. Myself and wife joined Bethlehem church, the second Sunday in September, as brother Howard wrote you. They are a lovely band of brethren and sisters, and sound in the faith. We feel so very thankful to our God for this blessed privilege, we can only praise his holy name, for it is his work, we do hope. We have not been permitted to visit the church since we joined, but hope to soon. We feel unworthy to bear the name among the children of God.

God has visited us in our sorrows, and in our afflictions, and has led us in ways we have not known, for man's ways are not God's ways. He has enabled us, I hope, to look unto him for every good and perfect gift, and in our transgressions and in our sins, we have been made to cry unto him for mercy, for there is no other way under heaven, or among men, whereby we must be saved, save through the name of the blessed Jesus.

We are subscribing to two or three

other Baptist periodicals, but none are as sound as the dear old SIGNS OF THE TIMES. I have not words to tell how I have feasted on brethren Chick and Durand's articles, as well as many others. It almost seems to me that I can hear their voice, while reading. While they are strangers in the flesh, I hope they are not in the Spirit.

J. F. STAGGS.

WALNUT, Ohio, Dec. 3, 1899.

G. BEEBE'S SON—VERY DEAR BROTHER:—The following is written at the request of my mother, Minerva Dunnick, who is now past eighty years old. She has been a member of the Turkey Run church, Fairfield Co., Ohio, for more than forty years, and she fully realizes that her earthly pilgrimage is well nigh run. She wishes to record her profound faith in her God and Savior, and to indorse the precious truths and doctrine advocated by the SIGNS OF THE TIMES. Words fail her to express the comfort she experiences in reading, and the fellowship she retains for the able writers, such as brethren Coulter, Bartley, Durand, Chick and many others she might mention, often saying it seems as though she must see them face to face, and only reconciling herself with the hope that ere long she will experience her desire, in the world to come.

Yours in humble hope,

H. M. DUNNICK.

## EDITORIAL NOTICES.

### EXPLANATION OF DATES.

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

**EDITORIAL.**

MIDDLETOWN, N. Y., DECEMBER 15, 1899.

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 BROTHER BUTLER'S  
LETTER, PAGE 751.**

FEELING certain that brother Butler does not mean all that certain expressions in his letter would imply to us, we take the liberty of expressing a few thoughts, which we trust he will receive in the same spirit in which they are written. His letter affords an opportunity for us to disabuse the minds of some in regard to the belief of those who object to the term, "conditional time salvation." It does not follow that if we cannot assent to the idea that "for keeping the commandments there is great reward," that we must necessarily believe that *in disobedience* we receive these blessings. We never knew of an Old School or Primitive Baptist who would say that he could live as he listed, and still have the answer of a good conscience toward God. No indeed, his every day, and every hour's experience is directly opposite to such a thought. He would with Paul be relieved of this "thorn in the flesh, the messenger of Satan to buffet him," but he finds he is not to be permitted to rid himself of "this body of death" at will, and bask in the full light of the Sun of Righteousness. He must, like his blessed

Savior, learn obedience by the things that he suffers, and depend for strength wholly upon the answer that Paul received to his thrice repeated prayer: "My grace is sufficient for thee: for my strength is made perfect in weakness." This answer made Paul exclaim, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest on me." Paul says, "therefore," that the grace of God might be sufficient, and that the *power of Christ* may rest upon him; he most gladly gloried in his infirmities; that is, he was glad that his strength was all in Christ, and that in himself he had no strength, for when he was utterly without strength within himself, then was he strong in the Lord. (2 Cor. xii. 9, 10.)

This answer that Paul received, is the answer every child of God will always receive to their prayers to be relieved from their carnally mindedness, and their mourning on account of a cold, lifeless state spiritually. "My grace is sufficient for thee," is the promise, and upon this rests all our hope. If we believed that christians could work themselves out the low grounds of sorrow, or by their own efforts escape the sore trials and temptations that afflict the saints, we should be utterly discouraged, for we have ever found that when we would do good, evil was present with us, and how to perform that which was good we found not.

Brother Butler says, "If I am a liar, or drunkard, or disobedient, the sweet influences of the Holy Spirit are withdrawn, and I mourn like the captives," &c. To our mind the "if" is in the wrong place, and the sentence should be transposed so that it would read, If "the sweet influences of the Holy Spirit are withdrawn," then all these "hidden" evils of our car-

nal nature creep forth. They are in our nature all the time, but restraining grace keeps them hid, but when that grace is withdrawn, we but prove what we are by nature. As it requires the restraining power of the Spirit to keep us from evil, so it is only by the operation of the Spirit that we are enabled to manifest the fruits of the Spirit in "keeping the commandments." We must be in a "blessed" condition to be able to keep the commandments. "God is a Spirit: and they that worship him must worship him in spirit and in truth."

It has not been our observation that those that have been the most exemplary in their walk and conversation have had the most spiritual joy, and been enabled to shout the most in praise to the Lord. Rather to the contrary, those that have been the most afflicted, both temporally and spiritually, have been the most spiritually minded, and demonstrated that like their Lord, "They learned obedience by the things that they suffered." We are "chosen in a furnace of affliction." Not that we were in a furnace, and chosen while there, but it was the choice of God that we should be in the furnace. The Savior said of Paul, "I will shew him how great things he shall suffer for my sake." Then are not these very trials and temptations, that nearly drive us to despair, in the overruling providence of God, among the greatest blessings of our inheritance? for they "work for us a far more exceeding and eternal weight of glory."

The greatest mental or physical suffering ever endured by a child of God, could he but surely know it was in the fellowship of the sufferings of Christ, would be more precious to him than anything nature can afford. All of God's children that have been long on their pilgrim-

age, can call to mind times in their experience, when it seemed that all things were against them, and that they were forsaken by their God, and were utterly dead to everything spiritual. But after being delivered by the grace of God from their trials, they look back to those seasons of their deepest anguish, as the most precious in their christian experience, and can now see that at that time they were in a closer walk with God than when they are not so keenly feeling their utter helplessness, and entire dependence upon God "to will and to do of his good pleasure" with them. Think back to those times, dear child of God, and ask yourself if you worked yourself out of your despondent condition? Did you receive deliverance as a result of something you had done? No, you were utterly without strength, and if your salvation depended upon your works, you would have remained in darkness till the day of your death. Your salvation from that carnally-minded death, was all of grace, from first to last. And if you have ever been enabled to think a good thought, or experience a spiritual emotion, or to perform a righteous or obedient act, it has all been by the grace of God, and to him all the glory belongs, "For in him we live, and move, and have our being." "Are ye so foolish, having begun in the Spirit, are ye now made perfect by the flesh?" Can language be any clearer than these last two quotations of Scripture in proving our dependence wholly upon grace?

Brethren, let us "Take heed, and beware of the leaven of the pharisees," for anything that leans towards creature efforts, tends to phariseeism.

May God give us all grace to know and do his will, and keep us from error, and his name shall have all the glory.

B.

## CLOSE OF VOLUME SIXTY-SEVEN.

OVER two-thirds of a century ago the SIGNS OF THE TIMES was first issued. It was then, and for the next forty years, practically the only paper "Devoted to the Old School Baptist Cause." The fundamental principles set forth in the first number have ever been declared, and until recent years unchallenged by any claiming the name of Old School or Primitive Baptists. Whatever may be the truth or fallacy of these Articles of faith, they were maintained by the brethren that were first called Old School or Primitive Baptists, at Black Rock, Md., in 1832. Now if these principles were what constituted an Old School or Primitive Baptist when they assumed that name, what right have those who refute these principles, to claim the name of those who first published these Articles of Faith, to distinguish them from the Missionary or Free Will Baptists that had brought their new inventions into the church?

For about fifty years the truth advocated by the SIGNS was received and indorsed by the Old School Baptists generally throughout the whole country, but of late, factions have sprung up among us in different sections, bringing in new issues, and tests of fellowship, and causing confusion and distress among the brotherhood. Now if the principles advocated by the SIGNS to-day are the same as those upon which the paper was founded, certainly those who have turned from the SIGNS must be the ones who are bringing in the strange doctrine. That our readers may judge for themselves whether or not the SIGNS still maintains the sacred truths upon which they were established, we herewith append the articles published in the first number, viz:

1st. The extensive sovereignty, im-

mutability, 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., &c., waging war with the mother Arminianism, and her entire brood of institutions.

Belief in the above principles is what constituted an Old School or Primitive Baptist in 1832, and is what constitutes one to-day, and those that refute these principles have no right to the name.



Never within our recollection has there been a time that the SIGNS has been more needed among the brethren, to defend the truth once delivered to the saints, than at the present day, and never have we felt more keenly our own inability to conduct the publication of the paper, and know that unless we are sustained by the Lord, all our labors will be vain.

The past year has been a peculiarly trying one, but again the Lord has been better to us than all our fears. We have doubtless made mistakes, and appreciate the forbearance of our brethren. Thanking them for their kind aid afforded us in contributing to our columns, and in assuring us of their approval of the conduct of the paper, as well as for their kind support financially, we close our editorial labors for volume sixty-seven.

B.

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### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

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#### HEBREWS VII. 28.

“FOR the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.”

This whole epistle appears to be devoted to an exhibition of the mediatorial relations which our Redeemer bears to his Father and his church, prominent among which his priesthood is the peculiar theme of the inspired writer. The epistle begins with the testimony of his sonship, and as the medium of divine revelation to the saints on earth, God who spake to the fathers by the prophets, has in these last days spoken to us by his Son, whom he hath appointed heir of all things, and by whom also he made the worlds. Who being the brightness of his Father's glory, and the express image of his person, and upholding all things by the word of his power, &c.

The Son of God thus identified, is next presented in the perfect work of purging our sins, and then sitting down on the right hand of the Majesty on high. In purging our sins, his priestly office is involved, and a comparison of him with angels and with the priests of the Levitical order, by way of contrast, is instituted; wherein his unexampled pedigree, the higher order of his priesthood, and the superiority of the testament of which he is the surety, are brought to view. The disparity between the order of Aaron's priesthood, and that of Melchisedec, is very clearly and strikingly demonstrated by several qualifications which Christ possessed over those possessed by Aaron and his sons, among which is that found in our text, namely, the oath, by which the perpetuity and immutability of his priesthood are established.

*The law maketh men high priests which have infirmity.* That is, the law to which the Levitical priesthood belonged, for Aaron and his sons had infirmities, were liable to diseases, like other men, and could not long fill the office by reason of death, yet the law expressly made these men high priests, and allowed no other men to hold the office. Hence we are told that there being a change of the priesthood, there must of necessity be also a change of the law. The law could not recognize any but Levites, and it is evident that our Lord sprung out of Judea, of which tribe Moses (or the law,) spake nothing concerning the priesthood. The law under which Aaron was made a priest is called the law of a carnal commandment; that is, it had reference to the fleshy persons, descent, physical and mental properties of those who were to hold the office. If a son of Aaron was blemished in his person, or unsound physically, he was disqualified, because the Levitical

law and priesthood regarded the commonwealth of Israel as the fleshly descendants of Abraham. But Christ is not made a priest after the law, but by the power of an endless life. And there was verily a disannulling of the law going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope, by the which we draw nigh unto God. The inspired writer having thus explained the distinction between the covenants, or testaments, or laws, goes on to speak of the oath which was required in the priestly office of Christ, as another essential difference between the two priesthoods and laws, and in doing so, makes use of the words of our text, before summing up the arguments.

In the foregoing references to the testimony, we see that the men which were made high priests by the law, all had infirmities, and had first to offer sacrifices for their own sins, and then for the people's; and such was their infirmity they could not continue in the office by reason of death. *But the word of the oath which was since the law, maketh the Son who is consecrated for evermore.* The word of the oath is quoted in the twenty-first verse of this chapter, from Psalm cx. 4, "The Lord hath sworn, and will not repent. Thou art a priest forever after the order of Melchisedec."

The word of this oath *was since the law.* Not that the word was not spoken, or the oath taken until after the legal dispensation expired, for the law and the prophets were until John, but the inspired psalmist declares that it was in the past tense in his days, more than fifteen hundred years before the days of John the Baptist. And we understand that Christ, as signified by the peculiar order of his priesthood, was a Priest, without predecessor or successor,

without descent, without father or mother, in the priesthood, and without beginning of days or end of life. Thou art a priest forever, after the order of Melchisedec, was the word of the oath, and that order is expressly defined as signifying that his priesthood was without beginning or end, and after the power of immortality. So long then as Jesus has embodied in himself the immortality of his body and members, as their mediatorial Head and Life, the words of the oath by which he is made priest have been in force. But his appearance now in the end of the world to officiate in the priestly office, to put away sin by the sacrifice of himself, was in the order of time, subsequently to the priesthood of Aaron. In the same sense in which he is called the *second* Adam. Not that Adam existed before him in reality, for before the dust of the world, out of which Adam was formed, was made, Christ existed in his mediatorial relation to his body and members, as one brought up with the Father. In manifestation to us, Christ was the second Adam, while as the Lord from heaven, his goings forth were of old, from everlasting; so in the order of divine revelation, the types preceded their antitypes, the shadows, their substance. The word of the oath, "Thou art a Priest," not thou shalt be a Priest, the word of the oath is in the perfect tense, but this word of the oath by which he is made a Priest, involved the necessity of his advent to the world, and of his being made under the law to redeem them that were under the law, that we might receive the adoption of sons. Moreover, the word of the oath consecrated him as the High Priest for evermore, and thus secures the perpetuity of his priesthood. He is not to be removed by infirmity, by death, or anything else. He is not to be superceded by any other

priests or priesthoods, sacrifices or sufferings, but to represent his people as their only dependence for acceptance before God for evermore.

In the summing up of what had been said, the amount of testimony is thus given: "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man," who has by so much obtained a more excellent ministry, than that under the Old Covenant or Testament; by how much also he is the Mediator of a better covenant, which was established on better promises. The superior excellency of the new covenant over the old is to be estimated by the superiority of the priesthood of Christ over that of Aaron. The better promises are those which God, that cannot lie, made before the world began, and which is confirmed by oath. An oath for confirmation with men is an end of all strife, wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, by which it is impossible that God should lie, we might have a strong consolation who have fled for refuge to lay hold of 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 forever, after the order of Melchisedec.

Well might the inspired penman assure us that "Such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." And also that he is able to save unto the uttermost all who come unto God by him, seeing that he ever

liveth to make intercession for them. One who is easily touched with the feelings of our infirmities, having been tempted in all points as we are, and yet without sin. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.

MIDDLETOWN, N. Y., April 1, 1857.

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## MARRIAGES.

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By Elder E. Rittenhouse, Nov. 22d, 1899, at the residence of the bride's father, Thomas J. Hastings, of Delmar, Del, and Miss Mary, daughter of Benjamin C. Cabbage, Esq., of Kent Co., Del.

By the same, Nov. 28th, 1899, at the residence of the bride's parents, in Cecil Co., Md., Abner R. Burrows, of Kent Co., Del., and Miss Mary Elizabeth Redgrave, of the former place.

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## OBITUARY NOTICES.

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OUR dear mother, **Mrs. Eliza Ruffner**, oldest daughter of Caleb and Rebecca Coplin, wife of Jacob Ruffner, who lived near Thurston, Ohio, departed this life August 15th, 1899, in the 74th year of her age. She professed her faith in the Redeemer in 1858, and was baptized by Elder Jesse Stith, and united with the Predestinarian church called Harmony, Licking Co., Ohio. Afterward she, with her husband and family, moved to Fairfield Co., Ohio, where she and her husband united with the Pleasant Run Predestinarian Baptist church, by letter, and lived a devoted member until her death. She was truly a meek, humble and faithful follower of her Savior, and had the sincere love and fellowship of the household of faith. We children have lost a kind, gentle and loving mother, and the church a devoted member, and the community a worthy neighbor. She had been afflicted for several years with stomach and heart trouble. She bore her affliction with great patience and fortitude, many times repeating, "I will wait my appointed time," and as she neared the end of her mortal pilgrimage a brighter day seemed dawning, the Sun of righteousness arose with healing in his wings, and her tongue was loosed to speak words of lasting comfort to her family, of her hope in the one offering made by Christ, and of her unworthiness in his sight. Not a day passed in her last sickness, it seemed, without some previous testimony that her life was hid with Christ in God. She leaves four sons and five daughters to mourn their loss, and twenty grandchildren, and numerous other relatives and friends. May each of us, her children, be led to follow the wise ex-

ample set before us, ever looking to the same pure fountain for strength and wisdom, and may the Lord give us that reconciling grace to bow submissively to his will, and with sweet satisfaction to remember her gentle passing away from a world of sorrow, to a land of pure delight and perfect bliss, there to bask in the realms of the blest.

Her funeral was preached by Elder L. E. Thomas, who spoke comforting words to the sorrowing relatives and friends, after which her body was buried by the side of her husband, in the Walnut Creek churchyard, until mortal shall put on immortality.

#### HER CHILDREN.

Donald McArthur, of Iowa, Station, Ontario, departed this life on the morning of Oct. 20th, 1899, at the advanced age of 84 years and 5 days. He was born in Scotland, and emigrated to Canada in 1843; united with the Covenanted Baptist Church in October, 1844, and was baptized by Elder Dougald Campbell the following June, in Ekfrid. He was the last to survive of seven who were baptized the same day. He manifested by a godly walk and conversation that he was an heir to that inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Hearing the preaching of the gospel in its purity, as well as conversing on spiritual things, was his chief delight, and he never failed to be in his seat at meeting time unless prevented by illness. He was confined to his bed about seventeen days, during which time all that loving hands and medical aid could do was done, but he frequently remarked that he did not expect or desire to get better, but, if it was the Lord's will, he was ready and willing to depart and be with Christ. Words of prayer or praise to the God of all grace and truth were constantly upon his lips. The hymn commencing with the words, "Jesus, lover of my soul," seemed to be a favorite, as he would often repeat lines from it as well as many portions of Scripture, which were especially precious to him, among which were the twentieth and forty-second Psalms. He suffered no pain of consequence, but gradually sank until within about six hours of his demise, when some complication that did not previously exist, appeared to have set in, from which he suffered extremely until released by the grim messenger, which he so fearlessly and with such apparent anxiety waited. A little before he breathed his last he sat up in the bed, but feeling that he could not stay long in that position, he asked to be laid down, immediately after which he exclaimed, "Lord Jesus, I cannot bear any more," and expired the same moment, without a struggle. He prayed that the Lord would grant him possession of his senses while he lived, and although he slept scarcely any during his illness, yet all his natural faculties remained un-

impaired to the last. He gave directions regarding his funeral, particularly requesting that there be no vain display.

His beloved wife and two children preceded him to the grave a number of years ago. He left surviving him two daughters, six sons and a number of grandchildren, who mourn the loss of a loving father, but they mourn not as those who have no hope.

He has been a reader of the SIGNS OF THE TIMES for many years, probably since they were first introduced into Canada.

The services on the funeral occasion were conducted by Elder William Pollard, who took for a text Romans xiv. 7, 8.

JOHN T. KERR.

Elba Barnett Webb, the subject of this memoir, daughter of W. Lively and M. S. Lively, consort of J. P. Webb, was born July 13th, 1878, and was married Sept. 20th, 1893, and died Nov. 10th, 1899, after a lingering illness of eleven days of childbed fever and blood poison, and was unconscious most of the time. She seemed to be impressed that she would die, and told her husband that if she was spared she would offer at Smyrna Old School Baptist church, and when she died she desired to be buried at that cemetery, which request was carried out on the 11th day of November. She was a devoted mother, a kind wife, and endeavored to do her duty, and was cheerful and in fine health until two weeks after the birth of her fourth child.

Elder N. M. Cook officiated at the funeral, and spoke to the comfort of the distressed, from these words, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Romans viii. 38.

There was a large congregation; her father made a few trembling remarks, endeavoring to control himself as best he could, and expressed satisfaction of the evidence of a hope. She said in her illness not to pray for her to live, she wanted to die, and prayed a beautiful prayer, and sang a beautiful hymn, and composed it as she sang. While her father and sister were attempting to give her nourishment, she said she did not want anything in this world. She would raise up her feeble hands and say, "O please let me go," and crying in the meantime in a pitiful manner. She knew she was a sinner, and talked of her Jesus in whom she trusted while she lived, and trusted him in death, and called on him. She breathed gently and died easy, like a candle going out, without a struggle. She is now at rest.

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

She leaves a mourning husband and four children,

a father, mother, three brothers and four sisters, to mourn their loss. God help us and comfort us in all our bereavements and afflictions, and afford us grace to endure to the end, is the prayer and sincere desire of her father,

W. LIVELY.

OPELIKA, Alabama.

DIED—April 30th, 1899, sister Lydia Prestler, of Ingleside, N. Y., aged about 75 years. She had been a widow several years. She was a member of the Old School Baptist church called Riker's Hollow, for many years, and lived and died in the fellowship of her brethren. Eternal rest is hers in its fullness and perfection; no waiting there, as there can be nothing lacking.

ALSO,

Friday, Oct. 27th, 1899, Mr. Wyman Drake, of same place, brother of sister Prestler, aged 73 years. He had been in the mercantile business thirty-three years, at Riker's Hollow, and was considered by all that knew him to be an honorable man. He had been received for baptism by the church, but was not baptized. We believe that he is in the likeness of Jesus, which is heaven and all of the heaven, that can be desired. Relatives and many friends mourn the loss of these two friends. The Lord give all needed grace.

The writer attended both funerals.

D. M. VAIL.

BOOKS ON HAND.

I HAVE probably a hundred of the books on hand yet called "Reminiscences of Mary Parker," which since her death have been reduced to fifty cents. Also my book, Meditations on Portions of the Word, one dollar. Also Hymn and Tune Book, both round and shape notes, always on hand; price one dollar, sent by mail, postpaid; nine dollars per dozen, sent at expense of purchaser.

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