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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 1.

CORRESPONDENCE.

RIPYVILLE, Ky., Dec. 6, 1893.

DEAR BRETHREN BEEBE:—Having been solicited to write for publication a brief sketch of my christain experience, together with some of my reasons for leaving the Missionary Baptists and uniting with the Old School Baptists, I send the following account of my exercises and wanderings by which I hope the Lord designed to teach me the truth.

I was born in September, 1869, and was early taught the existence of a God; that he is ruler over all things, and will surely punish the wicked. This early impression had the effect of restraining me from doing many things that I knew to be wrong.

From my early childhood I have lived among the Missionary Baptists, and my first ideas of religion were obtained from them. At about the age of ten years I began to attend their Sunday Schools, and took an interest in the study of the Scriptures especially the historical part of the Old Testament, as I had a great desire for history at this age and later on. I was always very regular in attendance at church services, gave strict attention to the preaching, and sometimes felt that I loved the Lord and desired to be a christian. I was taught that salvation is conditional, that man has the power to accept or reject, and it is entirely with him whether he has a part in the atonement of Christ or not. With this understanding I was naturally self-righteous, and was in reality a Pharisee, and felt that my good works would count for something in recommending me to the favor of God. My idea of God and the plan of salvation, as understood from the preaching that I was accustomed to hearing, was about as follows, that God has all power to do whatsoever he wills; that when man violated his law he fell under the transgression, and could not come into the favor of God without being redeemed; that Christ came into the world, suffered and died to make a way possible for man's salvation; that the Holy Spirit comes to the heart of every man, wooing him to accept the atonement made by Christ, which, if accepted, will give eternal life; but if rejected, the person is lost; and that God, although having all power and dominion, and being an absolute Sovereign, is now waiting to see what man will do concerning the redemption offered in

his Son Jesus Christ, after which the reward or punishment will be meted to every one according to his decision.

At about the age of fifteen years I attended a protracted meeting, in which I became much interested. I really felt that I loved the Lord, and had a desire to join the church; for I was impressed that I must join the church in order to be saved.

I had never heard anything said about experience, and nothing of that kind was required before being received into the church, therefore no thought of this troubled me.

As the Holy Spirit is the messenger to bring the sinner to Christ, it was earnestly argued that one should not resist him; and if he did, his heart would be hardened each time until the Spirit would turn away insulted, to leave him forever, in which case the sinner would be lost eternally. I did not know anything of the eternal purpose of God in the salvation of his people, and was taught to believe what I heard about free agency and the danger of resisting the Spirit, as I may more correctly state it, the persuasion of men in their false understanding of the truth; and not really knowing my natural condition, or the power and purpose of God, I resolved to join the church. I attended meeting every night, and thought the preaching was the best that I had ever heard; yet I understood that I must do something to obtain salvation. It was often said that all that was necessary was to repent, believe, and be baptized. I did not feel that I was much of a sinner, yet I tried to repent as directed, which I now look upon as a mere formal repentance; for I now know that a person cannot be persuaded by the words of man to truly repent; and I thought on the subject of belief until I felt that I believed, and it was then only necessary to be baptized. Night after night I was more impressed that I should accept the offers of salvation as presented and unite with the church, or I would be lost at last. I continued to put it off until the meeting closed; and the last night as I left I felt that I had done wrong, and thought that I would surely not let another opportunity pass; but as I went home the impression gradually left me, and I went to bed determined not to be troubled over the matter any more, and slept soundly until morning. I arose early in the morning and began the preparation for the day's

work, not having more than a passing thought occasionally of my past impressions. When I came into breakfast all my past impressions and actions came to mind at once, and the thought of what a great sinner I was, and how I had turned my back on my Savior, and being ashamed to confess him before the world. I could not eat, but soon left the house and started to work. As I walked along my sense of guilt became greater and greater, until I thought there was surely no demons worse than I, and that if my soul was sent to hell God would be justified in my sentence. I felt that I had denied my Lord by my acts, and had sinned against the Holy Ghost. Everything seemed to be witnesses accusing me before God, and I felt that I was condemned forever. While in this state of mind I seemed to forget my condition for a moment, and, as it were, a light shined into my darkened soul, and I saw the face of Jesus look upon me with a sweet, tender look of reproof, and then turn away, when all was darkness again. I remembered how Jesus had looked at Peter when he denied him, and how he wept; but I felt that I had done even worse, for I should have known better from having his example to warn me. But now it was too late, and I felt that I was lost forever, and could restrain my feelings no longer, but burst into weeping, and cried to God, "Why hast thou permitted me to come to this, when thou didst know it all from the beginning?" I had never before heard or known anything of God's foreknowledge, but now it was indelibly impressed upon me that he knows the future as well as the past, and there is nothing hidden from him. I could not keep from thinking on the beauty and loveliness of Jesus as he appeared to me, and how I longed for another view of him; but it seemed that he had turned from me forever; that others could rejoice in his love and peace, but I must now take my portion with the lost. Previous to this I had looked forward to the time when I should rejoice in the privileges of the church and the fellowship of the saints, but now that was gone; but while in this condition, like the rich man, I resolved to warn others, that they go not to the place of torment. As I continued to reflect, the Scripture came to mind that all sin against the Son shall be forgiven, but the sin against the Holy Ghost will never be forgiven in this world, nor in the

world to come. Then I thought of Peter and David, how they had been forgiven and restored to the favor of God after having committed great sins; and a small ray of hope seemed left, if I had not sinned against the Holy Ghost. I was so troubled in mind that I could not work that day, and gave as the excuse that I was feeling too badly. I began to search the Scriptures to see whether I had committed the unpardonable sin, which I found I had not; but for a long time afterward I was tempted to blaspheme the Holy Ghost, or curse God. Sometimes the temptation was so strong that I was almost overcome; but I prayed to God continually for strength to resist the temptation, and for the forgiveness of my sins, which were constantly before me. It seemed that my prayers would fall to the ground, and I continued to grope in darkness. For a long time whenever I spoke a word of reproof to any one, or found fault with anything, my own words would accuse me, and my thought would often come, Who art thou that judgest, seeing that you yourself are under condemnation? I kept searching the Scriptures to see whether there was yet any hope for me, and if I could claim any of the promises as to me; but I could not understand. I was trying to find what I must do to obtain salvation; and when I read that I must work out my own salvation, I understood that I must do something to get it, instead of the correct meaning, that one works out their salvation after they have it, and not to get it. Being thus impressed, I kept trying to get better, but instead grew worse. I attended the meetings regularly, but the preaching only convinced me more that it was necessary to do something. I had the impression that I must join the church before I would be saved; for the Scripture was forcibly impressed on my mind, "He that is ashamed to confess me before men, him will I be ashamed to confess before my Father in heaven." I did not know what was christian experience, but I thought I had a hope of salvation, although but a very faint hope, and resolved that if salvation was to be obtained by striving for it I would never cease until I had received the blessing; yet many times I became despondent, and was almost ready to give up in despair, when the Scripture would be presented which says, "No man, having put his hand to the plough, and looking back, is fit

for the kingdom of God." After about a year and a half I united with the Missionary Baptist Church. I felt I had a hope, and was trusting in Jesus as the only way of life and salvation, although still much troubled, and that I could live better in the church. It was not long, however, until I began to doubt whether I had done right; for I felt that I had deceived the church, and often thought of going to the minister and telling him; but I did not. I kept seeking for peace, and tried to follow the teaching of the Scriptures as near as I understood them, having learned that there was nothing good in me whereby I might claim the favor of God, and that my salvation depended entirely on the atonement of Christ. Finally my doubting grew less, the light dawned, short seasons of peace and joy were given, and I was often made to rejoice in the favor of the same Savior that I had thought was turned away from me forever. Until this time I had heard it preached that man must accept Christ in order to have salvation; and believing this to be true I had been willing, yea, striving, to accept him, and would gladly have accepted him at any time after my first conviction; but I found it was not in my power to accept him when I would; nor did I realize the truth of the matter until he had given me the long desired rest, that it was not a question of my accepting him, but whether he had accepted me. Now when I hear ministers preach that salvation is free to every one if they will only accept it, I wonder if they ever think of the inconsistency of such statements with the truth, and how they would define the sovereignty of God in the accomplishment of his eternal purpose, if man is possessed of the power for the time being to say to God, "I have a hand in the eternal arrangement of things, inasmuch as I have the power invested in me to say whether I shall live throughout eternity as one of thy angels, or as the angel of Satan." And what kind of sovereignty is exercised by the Holy Spirit, if he can be induced by the music of instruments, well trained choirs, and the preaching of ministers polished for their work by the highest art of man, to come into the midst of communities and congregations and convert them to ways of holiness and give them eternal life? If such were true it would appear that man is a very wonderful being indeed, and that his grandeur approaches very near the grandeur of a God.

I was always regular in attendance at our meetings, and was sometimes strengthened or comforted by the preaching; but my idea of works was strong, although I knew there was nothing good in me, or that any one else could do the least to assist me in the divine favor; yet such things were preached, and I did not think but what I could do great things toward saving others. Consequently I accepted a position as

teacher in the Sunday School, where I expected to teach the children the Scriptures, in order that they might learn of God, and that at the proper time they would be more certain to accept Christ and be saved. I had never doubted the good of missionary work, or of any of the so-called means of grace. I was soon sent as a messenger to the association, where I heard the mission question thoroughly discussed. I thought it was a grand work, and one which is commanded, and necessary that the heathen be saved. I felt that I was blessed with peace; and as I believed that works is a very important auxiliary to obtaining salvation, and that it is in the hands of man to spread the gospel, I felt that it was my duty, and I should lend my services toward accomplishing this end; consequently I did not hesitate to work in the Sunday School or any place that was intended to benefit others or influence them to come to Christ. I attended the associations and Sunday School conventions, often as a messenger or delegate, and tried to fill the part required of me on committees or in whatever place assigned. I studied the Scriptures a great deal; but, like the Jews of old, I read with my understanding veiled, and understood only literally; and I seemed to forget my own experience, in my zeal to do good, regardless of the propriety of the methods. I was often told by others to talk to certain ones, and turn them from their evil ways to ways of righteousness, and I would think at the time that I could do it; but when the time came to talk it seemed that I was not worthy to instruct others, and that I was often guilty of the same or worse things myself. When I would think of directing others, I felt too weak to direct myself. I never could realize that the beam was out of my own eye sufficiently for me to try to remove the mote from my brother's. Thus I continued to walk blindly along for about four years. In August, 1890, I attended the Missionary Baptist Association held at Salvisa, Ky., as a messenger. I was very much pleased with some of the preaching there, and thought it was the best I had ever heard; but as most of the time was devoted to the discussion of missions, and the best methods of raising money to send the gospel to all parts of the world, I was not greatly edified, except to be more confirmed in the doctrine which I had always heard advocated. I was so well pleased that while there I subscribed for the denominational paper, thinking it would assist me in knowing the truth, and my duty, and such other things which I should know. I told my sisters as we went home that I was every inch a Baptist, and was satisfied that no other denomination was as near right as we were, and that I had subscribed for the paper, and we would have some good Baptist literature at home. In about two

weeks the Old School Baptist Association met with the Salt River Church, and I attended on Saturday and Sunday. I had associated with the Old School Baptists enough to know that they were opposed to Sunday School and mission work, but I did not know much about their doctrine, nor their reasons for opposing that. As I had just heard the Missionaries contend so strongly for these things, and give reasons which I thought would be hard to meet, and other points of doctrine were fresh on my mind, I was anxious to hear the other side presented. I was impressed from the beginning with the deep solemnity of the meeting, and the spirit of brotherly love manifested. The singing had a different spirit to that at the other Association, where a choir with an organ made most of the music, and it was more mechanical than melodious; but here the brethren and sisters joined in to sing the songs of Zion, and the melody seemed to come from the heart, which made it music indeed. As the ministers expounded the deep mysteries of God, and the richness of his grace in saving poor fallen man, and spoke of the new life of the regenerated person, and gave some evidences of this new life, and described the christian warfare, it seemed that they were telling my own feelings and experience better than I could have told it, and it was the first real gospel preaching that I had ever heard. They also stated that there was no need for Sunday Schools and modern Missionaries; that there was no scriptural authority for them, and explained many of the passages which are usually given as the authority, showing them to be misinterpreted. It was also said that God sends his ministers now as he sent Paul and Peter; that he prepares the subjects to hear as he did Cornelius and his household; that missions are the invention of man, and the amount of their work depends on the amount of money available, thus making money the incentive to the work, and making the salvation of the heathen to depend on it; for the missionaries will not think of going to preach until they have the assurance of a good fund to draw from. Sunday Schools were shown to be useless, inasmuch as it is impossible to bring the dead to life by teaching them the Scriptures; and that a person cannot hear and understand the things of the Spirit until they are quickened by the Spirit, or born again; and the Spirit, as God, is not influenced by certain means to come to anyone, but works where and when he will; and under the covenant of grace God says, "I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest." This preaching came

with such force, and was so plain and simple, and corresponded so nearly with my past experience, that I was almost persuaded to believe it to the exclusion of all other; but I was not thoroughly satisfied as to the importance of works, and resolved to search the Scriptures to see whether this doctrine was in harmony with the whole, or merely a part, chosen to prove these points. When I began to read I saw foreordination and predestination so clearly taught that I wondered why I had never seen it before. Besides, I found all the quotations used by the ministers to be as quoted, and many others things were made plain that were mysteries before. I could not give up the idea of work entirely, although I began to doubt the necessity of many things practiced, and had several arguments with ministers concerning the means they employed to convert sinners. I was disappointed in the New School paper, as it contained nothing edifying, and was mostly filled with Sunday School and missionary work, demands for more money to support the gospel in foreign fields, the duty of the churches and members to give liberally, and the many plans for raising money. These subjects were treated in every issue to a greater or less extent, and I began to realize that it was truly the work of man. As I understood the Scriptures better, I saw there was no good in the mission theory as practiced, and I quit reading the many demands for aid to carry on the work. During this time I occasionally got a copy of the SIGNS from a neighbor, and always read it with great interest and comfort. The spirit of the contributors of the two papers was very different; those of the SIGNS seemed to manifest a kind of meekness and humility, while those of the other paper seemed proud, and wise in their own estimation, and would often fancy themselves humiliated or mistreated if their writings were not given a place in the paper. The next April our church met to organize a Sunday School. I was chosen superintendent. I really desired that position, yet I had told no one. I thought I could conduct a good Sunday School and get the people interested without much trouble, and expected to do a great deal of good. I did tolerably well for a week, when I began to feel that I was in the wrong place. I aimed to study and prepare the lessons well, but my conscience seemed to accuse me more and more for being the leader of a work intended as a means of salvation, without the least divine authority. My instructions seemed to fall on deaf ears, and when I recalled from my own experience how I had been falsely led by such teaching, and that I had been benefited by the Scriptures only by their being revealed to me in the proper time, I concluded that my ideas concerning the good of this work were wrong. However, I continued to do the best

I could for some time longer, thinking perhaps these were false impressions and would leave me after awhile; but instead, they grew stronger, until I felt that I was striving against the Spirit. After about three months I told the minister one Sunday morning of my feelings, and that I could not engage in the work longer; that my mind was exercised until I felt that I was doing wrong; that if he wished, I would tell the school my reasons for resigning, and they could select some one else in my place. He asked me a few questions, after which I told him that something seemed to draw me toward the Old Baptists, and I thought I would have to unite with them. He told me that it was right to have the courage of my convictions, but to fully consider all things first. He then spoke of a few points of their doctrine, some of which he liked, while others he did not. He then told me they would require me to be baptized again, and asked if my baptism was good. He said he would select another superintendent, and that I need not speak to anyone of our conversation at present. A superintendent was appointed, and I was released, no one else knowing the reason. I felt easy afterward, and was free to act as conscience directed. I sometimes visited our Sunday School and others, and would generally sit in the class and answer questions and give my views of portions of Scripture then under consideration. My mind was not thoroughly convinced against the work, but I gave up my place that I might be free to learn its real spirit and purpose by visiting different churches and hearing the instruction of different teachers, and comparing these with what I believed to be the correct meaning of the Scriptures. Very often while taking part with the classes, in asking and answering questions, my views were called "Hardshellism;" and when I would ask if salvation is entirely of grace, it was generally answered that it is, but that there are certain things a person must do in order to come into possession of it; that he must not quench the Spirit, must accept Christ, and believe in him as his Savior; that after these conditions are complied with, salvation is of grace; but that even then it is necessary to prove our faith by our works, in supporting the many institutions of the church, and by doing the bidding of those who are acting as lords over God's heritage; for faith without works is dead. However I do not understand that such works as these are necessary to prove a living faith. The question was on my mind continually whether salvation is entirely of grace or of works and grace together. I liked the Old School Baptists, and considered them model christians, and as holding to the faith that was once delivered to the saints; and that their dependence and faith is in God alone, and not as others, who do

not really know what their faith is in. After I was satisfied with the doctrine, that it is the one true doctrine taught in the Scriptures, and that all others are false, I felt it to be my duty to show my faith by identifying myself with that people. Then the question of again submitting to the ordinance of baptism was brought to mind. For some time I was undecided whether it would be right or not; but finally it occurred to me to consider the faith that I was baptized unto, and whether that was the faith of the apostles. When baptized into the Missionary Baptist Church, I was baptized in good faith in their doctrine, which I understood tolerably well, and under it held that man is a free agent in the matter of his eternal salvation; that it is delegated to man to convert the world by his preaching; that the Sunday School is a stepping-stone to the church, helping to bring the rising generations to Christ; that theological seminaries are important to prepare for the ministry persons called to preach the gospel; and that a salaried pastorate is according to the Scripture rule.

I was now convinced that all these principles are wrong; and why should the baptism that was the entrance to the church advocating them, be still considered good? With these things considered it appeared that my baptism was but a mere form, having nothing to rest on to make it the entrance to the church; and since I could not look upon the advocates of the doctrine as being the true church of Christ, the baptism was no longer looked upon as baptism.

I had now tried nearly all the theories of works, and found nothing in them but confusion, and felt convinced that salvation is of grace, and grace alone; that God is a Sovereign, absolute, eternal and unchangeable; that the Scriptures are made known to man by revelation; that man in his natural state has no power in himself to hear or know the things of God or to come into his love.

I now resolved to join the Old School Baptist Church at some convenient time; but in the meantime attending all their meetings, and being more thoroughly established in the faith, I concluded to wait until I had a manifestation of the Spirit that it was right to take the intended step before I proceeded. I expected to unite with the Salt River Church, but it was the will of the great and eternal Father, as I hope, to give me the evidence of what was my duty while at Little Flock, and I felt that I should join them. This was on Wednesday, the 26th of September last. I went before the church, and in a very stammering way related some of my experience, and was received, and baptized the fifth Sunday in October, by Elder J. G. Sawin. I felt that I had at last found rest among the people of God, and could hardly realize that I was

the recipient of such blessings after having wandered so long in search of the truth. Everything seemed to take on a different appearance, and the little affairs of life did not seem to affect me. All was harmony, and I could truly sing,

"When I am happy in him,
December is pleasant as May."

Since then I have had many sore trials, but God's grace has been sufficient for me through them all; and I feel that I can say with the apostle, that I am troubled on every side, yet not distressed; I am perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. When I am with the brethren I feel that I am with the chosen of the Father, who have been brought up out of great tribulation, to know and rejoice in the truth, and that they can sympathize with each other in afflictions and distress, and share each other's joy in a way that the world knows nothing about.

Respectfully yours in tribulation,
C. W. BOND.

PHILADELPHIA, Pa., Oct. 26, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—I send you two letters, which I believe are worthy of place in the SIGNS. The writers are beloved brethren, not only by me, but by all the household of faith wherever known. I do esteem them so much better than myself. I have not their consent to have their letters published, but I have no fears of cutting off their fellowship with me. If I have done wrong I know they will forgive me the wrong. I do not send their letters to be published simply because of the personal love existing between us, but because of what the letters contain. I do appreciate their kindness, with all those who have felt it in their hearts to remember me with epistles of love. Not that I feel worthy of such manifestations, for I do know that if I am a child of God I am the very least of all. I have nothing but what I have received; therefore I have nothing to boast of. It is all of the goodness and mercy of God. By his grace I am what I am. There was a time when I did not know that the goodness of God was leading me to repentance; but now, as I trust, while living and enjoying these blessings, I realize the necessity of repentance toward God and faith in the Lord Jesus Christ.

Dear brethren, I did not think to write so much, as I do not feel competent to write anything to be seen in print. Do with this as you think best; but I do desire to see the two letters published in the SIGNS OF THE TIMES, our most welcome family paper.

Affectionately your unworthy brother,

SILAS G. SUPPLEE.

PHILADELPHIA, Pa., Sept. 9, 1893.

MY DEAR BROTHER SUPPLEE:—Your epistle of love found its way into our house at noon to-day. Its

contents found their way into our hearts, and we were glad to know of your well-being and the continued exercise of your most holy faith. The subject upon which your mind was exercised to write, to wit, "The knowledge of God's glory," is as profound as it is deep and broad. The dear Lord has been very gracious to you, in giving you an abundant measure of the precious gift of the knowledge and understanding of the mysteries of his grace. When one of old said, "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea," he included the earthen vessels of his mercy, which he had before of old ordained to his own glory, that they might show forth his praises in ascribing unto him dominion and power and majesty, in their mortal bodies. Such an one, my brother, do you manifest in your deportment, both in your walk and conversation. The fear of the Lord is the beginning both of wisdom and knowledge. The possession of that knowledge is manifested by the fruits yielded. The very first manifestation of the knowledge of God in man is the knowledge of self in that man; and that knowledge of self leads him to abase the creature and exalt the Creator. It reveals to him that his condemnation under the law is just; that in order to be delivered from its condemnation the law must be satisfied in its every jot and tittle; that mercy cannot step in at the expense of justice. But divine mercy has provided a way by which the demands of the law may all be fulfilled and made satisfactory. With knowledge comes light also, and the light of the knowledge of God's glory reveals the hidden things of God's wisdom. So, as we grow in grace, we also grow in the knowledge of the glory of God. How wonderful and mysterious are all the ways of providence! In the school of Christ we learn in a way that is not taught of men. All our teaching and all our knowledge comes through an experience of grace in our hearts. "My doctrine shall drop as the rain, my speech shall distill as the dew;" and so comes our knowledge of the things of the Spirit. We cannot see the hand of the Lord as he leadeth us through deep waters; we cannot at the time realize that he really is leading us; but when we come again into the sunlight of his gracious presence we can look back over all the dark way we have trod, and say of a truth, The Lord's hand has directed each step of our hitherto fitful, feverish journey. With knowledge also comes faith; and by faith we know the testimony of Jesus is true, as recorded by holy men of old, because by the exercise of faith we have the witness within ourselves by which we are enabled to testify to the things of Jesus. If so be that we have tasted that the Lord is gracious, it has come by a fellowship of
(Continued on page 5.)

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 3, 1894.

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

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

G. BEEBE'S SONS.

INTRODUCTORY TO VOLUME LXII.

As the years of our earthly sojourn approach the limit of mortal existence, the frequent recurrence of their changing numbers as a solemn significance to those who have learned that this world, with all it can afford of joy as well as all its weight of sorrows, is but the momentary prelude to our entrance into the unchanging reality of eternal existence. In childhood and youth time appears to move slowly; but the months fly swiftly as they draw near the fulfillment of the span allotted to the children of Adam. Looking backward, it seems but recently that our hearts were buoyant with the bright anticipations of hope, and the future promised their successful accomplishment; but disappointment has rudely dispelled the bright illusions of early ambition, and the severe conflict of actual striving against sin has produced the consciousness that our enemies are too strong for us. Under this heartfelt sense of utter inability to keep ourselves, we can only rest in the unchanging faithfulness of that God in whom alone is the help of those who have destroyed themselves. Although in our own works there is no ground of hope for the favor of the Lord, there is no occasion for despair, since the riches of that grace which is in Christ Jesus give assurance that he is able to save to the uttermost all them that come unto God by him. Thus, in an experimental sense we are taught that "Where sin abounded grace did much more abound." Even in the tribulation promised in the world, the sufficiency of the saints is of God. The Captain of our salvation has overcome the world. He is the present help of every saint, being afflicted himself in all the affliction of his people. By no other power but that which his mercy and grace has afforded has his church been sustained hitherto against all the rage of earth and hell. Only as saved by the angel of his presence have the saints in all ages obtained the victory over death, and triumphed even in sealing with their blood the testimony of Jesus. Sustained by that omnipotent grace, the little flock of believers known as Primitive or Old School Baptists have continued unto this day, "Witnessing to both small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto

the people, and to the Gentiles."—Acts xxvi. 22, 23. In the strength of this revealed truth alone has this little flock been preserved from destruction, even though they have never had power to resist the mighty hosts of adversaries by whom they are surrounded in their weary pilgrimage through this world of vanity and sorrows. It is very manifest that this truth has sustained the feeble efforts of those who have now for more than three score years labored in the publication of the SIGNS OF THE TIMES, the first periodical ever devoted to the defense of the doctrine of Christ as established by the authority of his inspired apostles. Very few remain of those who were associated with the founder and late editor of this paper in the outset of his apparently hopeless task. Nearly all have been called with him to rest in everlasting victory. But God has raised up others to testify to his unfailing faithfulness. The pens which dropped from the weary hands of those who were worn with the service of a lifetime, have been guided in the same cause by their successors; so that the saints have still been fed with the sincere milk of the word of truth, and the enemies of the gospel of salvation have been defeated in all their assaults upon the impregnable bulwarks of the doctrine of God our Savior. Certainly no credit is due to the frail mortals by whom God has published his truth; for they can but confess that the learning and wealth and power of this world are all found in the ranks of those will-worshippers who reject the testimony of inspiration, and teach for doctrines the commandments of men.

Under the blessing of our ever gracious Lord, the same loving favor of his people has continued with the present editors of the SIGNS OF THE TIMES, by which the work of the founder of the publication was sustained. While desiring to yield no point of divine truth for the sake of avoiding the offense of the cross, it is our sincere wish that no devices of the natural mind may ever be allowed to alienate the feeling of fellowship which should manifest in every subject of grace the one heart and one mind of Christ. Much as the communion of experimental fellowship is developed by godly conversation and correspondence, there is no profit in either verbal or written intercourse unless the love of Christ governs both those who write or speak and those who read or hear. For the abundant manifestation of fraternal love which has attended the correspondence of this paper hitherto, all the praise is due to the riches of that grace which has been bestowed upon the contributors to our columns. May the Lord still display his sovereign favor in guiding by his grace all who may write for the pages of the coming volume! Since love is the fulfilling of the law of the kingdom of Christ, it is manifest that not even the clearest pre-

sentation of gospel truth can be profitable to the saints unless it is presented in the love of God. When the Spirit of Christ dwells in his people they will not be seeking to have the pre-eminence among the disciples, nor striving about words to no profit; but each will be found esteeming others better than self, and by love endeavoring to serve one another. Then the rapturous vision of the psalmist will be seen by every one who looks upon the Zion of our God. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Better may the children of divine grace be unable to tell the reason of their hope, so that they are governed by the power of love, than to have the ability to confound every adversity in defense of the truth, and be found trusting in themselves so that they have not the love of the brethren. This holy principle cannot be in lively exercise except as the saints are able to recognize in each other the grace of God as it is revealed in the experience of each one who is led by the Spirit of God. For this cause it is enjoined upon the followers of the apostles, that they should "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."—1 Peter iii. 15. Apostolic example authorizes the expression of this evidence by writing as well as by speaking. This is our warrant for the use of written and printed correspondence for the mutual comfort and encouragement of the afflicted and poor people of God. Within the past years of our publication very many of the tried children of grace have confessed the rich comfort they have derived through the medium of this paper. Thousands have been brought into correspondence who might otherwise have never heard of each other; and much consolation has been brought to the mind of many by the pens of those who could not have known when writing that they were thus ministering to "the poor of the flock." In view of such strong assurance of the favor of God in making our labor subservient to the comfort of his people, we are encouraged to continue our work as the Lord shall favor us with ability. All our infirmity and weakness is known to him, and he must supply every gracious qualification for the great service to which our efforts are directed. Surely there can be no higher nor more delightful calling than that which is blessed to the benefit of those chosen vessels of mercy unto whom it is given to suffer for the sake of their crucified Redeemer! In all that is done unto one of the least of them our Lord himself is ministered unto. Well may the saints unite with Paul in his triumphant shout, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ; therefore, my beloved, brethren, be ye steadfast, unmovable, always abounding

in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—1 Cor. xv. 58.

For whatever of usefulness has blessed our efforts in the past the praise is due to the grace of our Lord Jesus in giving the opportunity and the ability to serve those who love his holy name. The same great grace has moved many of his dear saints to contribute their assistance in filling our columns with the rich testimony of Jesus; for which they have our most sincere thanks. A continuance of their highly valued aid is most earnestly requested. While it would be presumptuous to claim that our course has been free from mistakes, it has certainly ever been our desire so to be guided as to present the consolation of the gospel to the afflicted and poor people, who have no refuge but in the infinite grace of our God. To this end we have sought to avoid strife about uninspired words and contention over theories and sentiments which are not clearly taught in the only perfect standard, the holy Scriptures. In maintaining firmly every point of doctrine which bears this seal of divine authority, however it may have disturbed traditional errors, it is certain that the saints have lost nothing which could be of real value to them. Doubtless much that has been accepted as truth without the testimony of the Spirit in the personal experience of the saints, may still be cherished by the children of grace. So long as they are subject to the vanity of mortality it is only as through a glass darkly that any can see the glory of our Redeemer. That glory is clearly shown by the Spirit to every one who is taught of the Lord; but the dark veil of fleshly vision often distorts the view received, so that the traditions of men usurp the place of real revelation in the minds of the saints. It is for their deliverance from this delusion that the word of truth is given in the inspired record. From our first issue this test has been recognized as decisive in determining the doctrine to which our columns are devoted. For the future no other standard can be recognized as our guide but this infallible word. This truth has sustained the church in all ages of the past, and there can never be safety in departing from its clear direction.

The same essential principles of the doctrine of the gospel of Christ must be maintained in the future, to which our paper was pledged in its original prospectus more than sixty years ago. While the votaries of natural religion must change their theories to suit the varying notions of men, there can never be occasion for changing any point of that gospel which God has given. Those who have read the SIGNS OF THE TIMES in the past will not need to be told the peculiar characteristics of the doctrine to which it is devoted. For them it is sufficient to know that it will still unwaveringly con-

tend for the same important principles of the doctrine of Christ in the future as in the long years since its first issue. When there is no further need for proclaiming that glorious gospel of the grace of God, then there will be no longer any field of usefulness for this paper. When there is no longer a people who love the joyful sound of salvation alone by the grace of God, then they who preach and write that heavenly truth may abandon the field of warfare in the defense of the faith which was once delivered to the saints. Until that time shall come it is certain that the lovers of God will rejoice together in the privilege of speaking and hearing the testimony of that Jesus in whom is all their hope for time and for eternity. For their service this medium of correspondence will be published the coming year as heretofore.

Trusting in that unfailing grace and mercy of God by which we have been sustained hitherto, and fervently praying for the continued favor of the saints in supporting us with their patronage, we enter upon the sixty-second year of our publication, looking alone to God for sufficiency, and desiring to cast all our care upon him. May his grace still be sufficient for us, and may he still supply all our need.

EXTENSION OF TIME.

For several numbers we have published special terms to subscribers already on our list for procuring new subscribers before January 1st, 1894; but as some have complained that the time was too short, we have decided to extend it, and until March first, 1894, we authorize every subscriber on our list to act as agent for us in procuring new subscribers, and for every new subscriber they send us they may retain one dollar, and send us one dollar. These terms apply only to new subscribers.

For every two new subscribers and three dollars sent us we will enter the two new names on our list for 1894, and credit an old subscriber one year; making three subscriptions for a year for three dollars, and additional new ones may be sent at one dollar each.

We cannot send one new one and credit an old subscriber one year for two dollars.

N. B.—No new subscriber can send to this office and get the paper for himself for less than the regular rate.

PLEASE BE SURE

To give us the same name in which your paper is coming when you send a renewal of subscription. The best plan is to inclose in your letter one of the little pink slips containing your name, taken either from the margin of your paper or from the wrapper in which it comes.

(Continued from page 3.)

his sufferings, by which also we learn obedience. The law was our Schoolmaster unto Christ; but now we have a more sure word of prophecy, even Christ himself, whose law is written in our inward parts, by the light of which we are enabled to walk uprightly before him. His law is perfect; we are imperfect. He is our standard; and by the knowledge of his love, which is by faith, we abide under the shadow of the perfect law of liberty. They who are saved by his grace delight in his law, which is a law of love unto them. Hope also does accompany the other graces of the Spirit as the child of Jehovah is made manifest in them. Hope sustains and strengthens us as we go halting along our weary journey, itself resting upon the sure foundation of faith. The apostle declares, "We are saved by hope," to which we can bear testimony in our own experience. As we are delivered out of death's darkness into the light of divine life, we soon learn with sorrow and dismay that our enemies are still round about us. But he who hath delivered us hath also provided the weapons of our warfare; for the Lord's hosts fight not with carnal weapons, but have their loins girt about with truth, having on the breastplate of righteousness, the feet shod with the preparation of the gospel of peace, the helmet of the Spirit, which is the word of God, "praying always, with all prayer and supplication in the Spirit." In this spiritual warfare, dear brother, you have fought many years. With all the saints you have fought the fight of faith, and through the Captain of your salvation your enemies have not overcome you.

With much love from us all, I am as ever your unworthy brother,
B. F. COULTER.

PHILADELPHIA, Pa., Sept. 27, 1893.

DEAR BROTHER SUPPLEE:—Business has required my presence in New York for some time past, and the period of my absence from home has been so entirely occupied with worldly cares that I have had no leisure to devote to much letter writing, and with one exception I have had no communication with any of the brethren since I went away. I have felt like writing to you several times of late, but something has always occurred to prevent the accomplishment of it. We arrived home on Monday, but are obliged to return again to New York to-morrow morning, to be absent for about ten days; after which we shall probably remain here uninterrupted until our final farewell to this city is said, sometime in October. That time will be a sad one to us. Our residence here has been the happiest period of our life. It has been an uninterrupted season of love, kindness, long-suffering and forbearance toward us by the dear

brethren and sisters of the Salem Church. Charity has been the substance of all their dealings with me; but alas! I have often requited them by thinking evil, judging them after the manner of this world, and thus establishing my kinship to Cain. Notwithstanding my unworthiness, their love and fellowship is very precious to me, and separation from them will be hard to bear. Sorely as it will pain us, however, the separation is for the best; for God rules in this as in all else, and his wisdom cannot err nor his love be unkind.

During my absence I met with the Ebenezer Church several times, and found them to be a lovable people. If they will have me, I shall doubtless find a home with them. Of all the Elders whom I have met, there are none more acceptable to me than those who serve the New York Church. Elders Beebe, Jenkins, Vail, Bundy and Rittenhouse are, I think, your particular friends too.

Last night I called on brother Walton, and he very kindly allowed me to read the excellent letter you wrote to him. It seems to me that I would gladly sacrifice every pleasure or benefit life can ever afford me, to possess the calm, unwavering faith which dictated that letter. A like gift I earnestly covet, but I have about lost hope of ever possessing it; for my experience manifests a staggering belief that God's promises are appointed to my salvation. That God is faithful, and does accomplish that which he pleases, I am confident of; but that it is his good pleasure to give me the kingdom, I am much of the time in doubt. If I am of that number which are reconciled by him to himself through Jesus Christ, then eternal life is mine; for our High Priest ever maketh intercession for us, and because he lives we shall live also. But I cannot claim much comforting assurance that I am indeed a child of God. There was a time (it seems long ago) when for long seasons I felt no doubt that it was well with me; but now, if there ever is such assurance, it is but for a moment at times, and the intervals of darkness and depression only seem to be longer and aggravated by these occasional glimpses of light, if such they are. Even though I may not be comfortingly resting in an assurance of a good hope through grace, there is some comfort in believing I am not offended in Christ; in feeling that if I am not a partaker of an inheritance with all them which are sanctified, it is just and right in his sight. There is comfort in believing that not one of the dear children of God can ever be lost; that not a hoof of Israel shall be left behind, but that he shall bring with him all that the Father giveth him, that where he is there they may be also.

The carnal mind, which is enmity against God, has suggested many possibilities of a child of God utterly and finally perishing. However artfully clothed these propositions may

be, no created intelligence has ever been able to conceive of any such possibility which cannot be reduced to just three suggestions, viz:

1. They might of their own volition return again to sin; and being forsaken of God, perish; or,

2. God might withdraw himself from them, not because of offense on their part, but because it was his will that they should perish; or,

3. Their enemies might be able to wrest them from God, and thus destroy them.

But all these possibilities are distinctly provided against by the Word of God, viz:

1. "I will never leave thee nor forsake thee." "I have never seen the righteous forsaken."

2. "All things work together for good to them that love God, to them who are the called according to his purpose." "Nothing shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

3. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all; and none is able to pluck them out of my Father's hand."

And the Bible is full of just such declarations throughout. God will, therefore, according to the riches of his grace, and the faithfulness of his promises, bring all those whom he hath begotten again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved for them who are kept by the power of God, through faith unto salvation; and, rejoicing with joy unspeakable and full of glory, they shall receive the end of their faith, even the salvation of their souls. The King in Zion hath said, "I give unto them eternal life; they shall never perish." "I will raise him up at the last day." "He that believeth on me hath everlasting life." And to mark us as peculiarly his own, he has sealed us with his Holy Spirit unto the day of redemption. "He who hath sealed us is God." It seems to me that there is comfort in understanding that it is not the promises, but it is the believers of the promises, which are said to be sealed. The use of a seal is to preserve or keep safe that which is sealed; and this is the way in which Peter declares us to be sealed, "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us."—Acts xv. 8. For a long time I thought that this sealing with the Spirit was the effect which the Holy Spirit had upon us; but it is not so. It is not the Holy Spirit which seals us; it is not BY the Spirit we are sealed, but it is WITH the Holy Spirit we are sealed; he is God's seal unto us. If this be true, then the Spirit of truth dwelling in us is surely comforting; for we know

that we dwell in God, and he in us, because he hath given us of his Spirit. In the gift of his Spirit he has sealed us unto the day of redemption. We are apt to (I know I am) look for the evidence of the Spirit of life in us in an assured sense of salvation; and when we fail to feel that, we are cast down; forgetting that this feeling itself is the Spirit making intercession for us with groanings which cannot be uttered. Being children of light, and walking in the light of God's countenance, the Spirit of him who endured the contradiction of sinners against himself will suffer at the revelation of a totally depraved and desperately wicked heart warring against the God we love. As we walk in the light of God's countenance we see the deceitfulness of our heart so plainly that we oft-times fear to embrace the hope that this chastening is an evidence of our sonship, fearing lest the hope is but a suggestion of this not-to-be-trusted heart. With the poet we say,

"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?"

None but "The heart of the righteous studieth to answer; and the Lord heareth the prayer of the righteous. The ear that heareth the reproof of life, abideth among the wise. He that heareth reproof getteth understanding. The fear of the Lord is the instruction of wisdom; and before honor is humility."

When I began this letter I had no intention to write such a lengthy one; but I have enjoyed writing to you much more perhaps than you will enjoy reading my wordiness. I did not expect I would have time to write to you to-night, having so much to do in preparation for my absence; but as no more convenient time seems soon probable, I could not resist the impulse to write now. When you feel so impressed, write to me. I will dearly love to hear from you. I am not often favored with letters from the brethren, and sometimes I am much disturbed in mind because of this, fearing that the cause of their silence is because I may have expressed sentiments in my letters not according to truth. I believe I do sincerely desire to know the truth as it is in Christ Jesus; and it is a wonderful comfort to me to have the brethren tell me of their exercises of mind, as it frequently confirms me in a hope that my experiences of like nature are of the gospel.

Wishing you much pleasure and recruited health in your vacation experience, and looking forward with pleasure to meeting you soon, I subscribe myself, your unworthy brother,

JOHN MCCONNELL.

GOLDENDALE, Washington.

G. BEEBE'S SONS—DEAR BRETHREN:—I herewith send the experience of brother David Baker, Sen., for publication in the SIGNS, if you see fit to publish it. I have enjoyed reading it, and several have desired its publication. The old brother is very feeble, and can scarcely see to read. He lives with his son Daniel.

Yours in christian love,
T. G. FLANARY.

GREENVILLE, Oregon, June 23, 1893.

MY DEAR BRETHREN AND SISTERS IN CHRIST JESUS:—I have been requested by my brethren and sisters for some time to write my experience; but I have put it off until now. I have prayed that the good Lord may lead and guide my mind that I may not write anything but the truth. I do not remember dates, but I think it was in the winter of 1830 that I saw myself a great sinner. I had always thought I was a sinner, but at that time I felt myself to be a great sinner, and felt sure if I died then I would go down to eternal punishment. I saw no way to escape it. For some time I was afraid to lie on my back when on my bed at night, for fear I would die; and if I did, I felt I would go to hell. For some time I was afraid of hell, but it was not a great while till fears of hell did not trouble me. I tried to pray to God to have mercy on me, a sinner. Many times I would go out at night to some secret place where no human eye would see me, and get down on my knees and pray to the good Lord to be merciful to me, a sinner, saying, "Lord, save me, or I perish." It did seem to me that instead of my prayers going up, they fell to the ground. Sometimes I would go out in the daytime to some secret place and try to pray to the dear Lord to save me. O! I had a heavy burden to carry. I knew no way to get rid of it. I went out one night to pray, and when I got far enough from the house to fall on my knees to pray, something said, "You pray to the devil." I said I would not pray there. I turned round and went back to the house, trying to pray as I went. I had made arrangements to move into a neighborhood of Old, Primitive Baptists. I did not believe all their doctrine, but I thought they were a good people, and if I got in amongst them they might be a means of making my burden lighter; but in this I was very much mistaken, for it was heavier. I was living near a Primitive Baptist preacher, Elder Aaron Harlain. He had an appointment ten miles from where he lived, and I went with him to his meeting. There was another Elder there, and they both preached. I gave all the attention I could to understand what they said, but I did not understand much; but before I could think I said, "They are angels." I did not know that the true ministers of the gospel were called angels in the Scriptures. As Elder Harlain and myself returned home,

I rode the most of the way before him. I felt so troubled that I said, "Uncle Aaron, what shall I do?" He said to me, "David, I don't know." That was all he said. But O! the desperate feelings I had I cannot describe. I felt so miserable I could not keep from shedding tears, which I kept concealed from him as much as I could. At times my burden would not be so heavy on me, and my mind would be more easy for a while, but my trouble would return again to be heavier than before. I would try to pray to God to be merciful to me, a sinner, saying, "Lord, save me." It did not seem to me that my prayers did me any good, yet it did seem to me I must pray. My burden got so heavy I thought I was going to die. Yes, I thought my departure was near by. O what a wretched creature I felt myself to be! I would read the Scriptures to see if I could find anything in them to ease my troubled mind, but I could find nothing in them for me. There was no promise that I could see was for me. I could not understand the Scriptures, and I thought it strange that I could not understand any of it. It came to my mind, "You are too great a sinner to understand it." I then thought I could see my heart, and it was black with sin. This may seem strange to some, but it is no more strange than true. Now, when I was about to give up all hope, I thought, I will get the Bible and look in it once more, and see if I can find something in it that will give ease to my poor soul; but I found nothing for me. This was quite late in the evening. That night when I was in my bed and on my back (it was so dark in the house I do not think I could have seen my hand before me) I saw a being up over me, and in an instant I said, "It is Jesus. Bless the Lord." My wife asked me what was the matter. I told her, "I don't know." I do not know what time of night it was. I asked her to go with me to Uncle Aaron Harlain's. She said they were all in bed asleep, and for me to wait till morning. My feelings I cannot express. All seemed to be joy, peace and happiness. It seemed to me I loved everybody. Yes, I believe I was made to rejoice with that joy that is unspeakable. I did not think I should ever see any more trouble; but it was not very long till I began to fear that I might be deceived, and it was only imaginary. O how I did want my burden back again! I thought if I had it back again I would know more how it went off, if it ever did go off again. I have never had the same burden, but I have had many doubts and fears that I might be deceived.

I was not long in making up my mind what church I should join. The Primitive Baptist Church was right, and I thought baptism by immersion was the only gospel mode. I did not offer myself to the church for a year or more. I was afraid at

times that I was deceived, and if I joined I would deceive the church. The subject of joining the church and being baptized bore very heavily on my mind. There was an old brother by the name of Eli Davis, and as I thought he was a good man, I thought I would go and see him. I went, and told him some of my troubles, and spoke about joining the church. He gave me some encouragement, and not a great while after, on the twelfth day of July, 1833, I offered myself to the Mt. Moriathe Church, was received, and at the next church meeting was baptized by Elder Benjamin Lambert. I used to think that when I got to be old I would not be troubled with so many evil thoughts and temptations; but I am in my ninety-first year, and I still have a hard heart, and a wretched, wandering mind. If I am saved it will be by grace, free grace, and free grace alone, not for anything I have done or can do.

DAVID BAKER, SR.

DILLY, Oregon, Oct., 1893.

HIGHLY ESTEEMED BRETHREN BEEBE:—I did not think to again so soon encroach upon your time and space in our precious family paper; but having just received a very comforting letter from a highly esteemed old brother in Colorado, I take this means of informing him of my heartfelt approval of his sentiments, and wish to assure him that what he wrote on the "solemn subject of prayer" does not in the least clash with my views. I wish to humbly acknowledge to my brethren everywhere that I do not feel competent to set forth in a clear manner the subject I have started. But I know there are some (yes, the majority of the children of like faith) who are as much opposed to form as the unworthy writer. Will not someone who is able take up the theme and show it in its true light? Not only do our people err in this thing, but there are many things practiced by them in an unthoughtful manner which ill become children of the most high God. I have frequently heard our brethren, and even Elders, address people of other denominations as brother or sister; and when taken to task for so doing they would say, "They are brothers and sisters in the flesh, and we do not know but they are our spiritual brethren. I have just as warm a feeling for them as for any of our members, and I do not feel like being so particular." Another will say, "I believe them to be the finest kind of people, and I have more confidence in them than I have in myself. I do not believe in extremes." I might record many more excuses that are made by our people for brothering those who have not received Jesus as their Savior. Surely these things ought not to be. I once knew a Baptist minister to invite into the pulpit with him a Campbellite minister, and my horror of such an act I cannot describe; but I will further record, for the re-

lief of those who feel as I do, that the Lord did not permit the matter to go farther. I have known instances where brethren have introduced strangers to one another as brother so and so, which eventually led to considerable embarrassment. I would as soon see them invited to the communion table; and surely we have as much right to do so as to receive them as brethren, who have not shown their faith by their works. Once an Adventist minister addressed me as sister; but I frankly told him he was mistaken; that I was one of those "detestable Predestinarians" (a denomination he had taken pains to single out as a people worthy of derision), and I wished him to go home with me and learn a little more of them, particularly as he had wondered during his discourse why their preachers preached at all, as they do not claim to save souls. You who read this may wonder what I was doing at such a place, while I am so particular on other points in the christian's walk. I acknowledge the wrong, and I felt myself out of place at the time; but I had private reasons for wishing to know just what the Adventists hold forth; and I must say that I paid dearly for my enlightenment. My husband did not accompany me, but preferred to go fishing, having, as he said, all the Arminianism at home that he wanted, and more too, for that matter. I felt awful to sit still and hear our people maligned and our doctrine trampled upon by filthy feet. After a conversation at home, in which my companion took part, this same minister who had rolled the word sister off his tongue so glibly, told us that he did not wish to call anyone brother or sister who believed as we did. I must say it was a comfort to us to hear him say it. We are commanded to come out of Babylon and be not partakers of her iniquity. Some say, "I do not go because I expect to hear anything good, but I like to see my neighbors and exchange greetings with them. If the preacher says anything good I receive it, and what I do not like I let alone." The apostle says, "Whatsoever is not of faith is sin." It is very easy to fall into the ways of the worldly minded for popularity's sake, and often without being aware of the fact ourselves. The inclinations of the flesh naturally lead us that way, and from home, which is sure to bring a rich harvest of sorrow to the poor, tried soul who languishes for nourishment from the only source from whence it can come.

But I do not wish to say more, and will feel grateful to any brother or sister who will let me know through this or another medium that they indorse what I have tried to set forth in my feeble manner. If I have said aught to offend, I am very sorry for it, as I have meant to say nothing but what divine writ will bear me out in. Although I have not attempted to quote Scripture to prove the truth of what I feel and

believe, there is much to substantiate it, as every Bible reader who has been given ears to hear and eyes to see must know. We are commanded to prove all things, and hold fast that which is good.

Yours in hope of eternal life,
MRS. J. K. BOYD.

ORLENA, W. Va., Aug. 15, 1893.

DEAR BRETHREN IN CHRIST:—It has been one year since I joined the church, the Regular Old School Baptists. I was received on Saturday, and was baptized on Sunday by Elder S. D. Lewis. It has been twelve years since I first felt the Spirit of God working in me, both to will and to do of his good pleasure. Salvation is not of works, lest any man should boast. It is the free gift of God. May the Lord sustain me in my strength and in my weakness.

I had thought that every day would be the last with me. I thought the pangs of hell had hold of me. I got down upon my knees in the woods, and cried unto the Lord to be merciful to me, a sinner. O what joy came to me! I thought I would join the Presbyterians; but when I went there something said to me, "Come out of Babylon; for there is no rest for you there." I went out of the house, knelt down, and cried, "Lord, be merciful to me, a sinner." Something whispered in my ear, "O come away; do not stay here." I started home, and O what a burden of sin and guilt was resting on me. I went on in this way for a long time, and thought I would join the Methodists; but when I got there the same voice was there, whispering, "Come out from among them, for they are not of my sheep." I said, "Lord, be merciful to me, a sinner."

One night while I was at my father's, and we had been talking on the holy word of God, he said that some would go for months, and some for years, before they would go and tell what the Lord had done for them. The tears rolled down my face and fell on the floor. I started for my home next morning, and when I got there I felt a little better; but when night came O how much worse I felt! I thought that Satan had hold of me. But before morning my sorrow was turned to joy, and I was made to sing a new song, as the psalmist David did. "I waited patiently for the Lord, and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God. Many shall see it, and fear, and shall trust in the Lord."—Psa. xl. 1-3. I saw by the eye of faith our Lord Jesus Christ.

One night I dreamed of seeing my Savior, and I told him what a sinner I was. He said, "What shall it profit a man if he gain the whole

world, and lose his own soul?" I said, "That was the word of the Savior." And he said, "Arise, and be baptized, calling on the name of the Lord." O how unworthy I felt, to think that I had come where there was a place of joy, peace and comfort. There was no peace to me until I went to the Old School Baptist Church, and there I found rest. While I have life in my body I will praise the Lord, for his goodness and mercy endure forever. And when I die, and my body shall be laid in mother earth from whence I came, I hope my spirit will take its flight to the God who gave it, and there rest with our Lord and Saviour Jesus Christ, and reign forever and ever.

May the grace of our Lord Jesus Christ be with you all, dear brethren, and my love be with you all in Christ Jesus. Amen.

D. B. CANFIELD.

EDITORIAL NOTICES.

PLEASE DO.

It will be of great assistance to us, and save us many dollars, if the brethren and friends who sent on a new subscriber with their own subscription for last year will either see or write the parties, and inform them that their subscription expired at the end of the year 1893, and request them to renew, or if they do not intend to become regular subscribers to have their paper discontinued.

We should be sorry to discontinue from our list the name of a single person who intends to renew their subscription for 1894, but we cannot carry their names long on an uncertainty. They have now had the paper for about a year, and must know by this time whether they like it or not.

INDIGENT FUND.

DURING the past year the brethren and friends have contributed nearly two hundred dollars, to assist us in sending the SIGNS to those who love to read them, but are not able to pay for them. We sent the paper last year to from three to five hundred of these readers; and if our brethren feel willing and able to assist us, we shall try to continue them on our list for the coming year. Judging from the letters of gratitude we receive, there are none who more highly appreciate the paper than those who receive it from this fund. All remittances for this fund will be acknowledged in the SIGNS, and our readers will thereby be enabled to see just what support the fund is receiving.

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

J. C. Ellis, Ohio, 2, Philemon Stout, Ill., 3, Annie Kincaid, Ill., 1, Wm. A. Durhan, Md., 3, John K. Yerkes, D. C., 1, C. A. Spencer, N. Y., 1, Mrs. Sarah Sanford, N. Y., 1, John A. Leitch, Ont., 1, C. C. Larue, Va., 1, David Titmus, Mich., 1.—Total, \$15.00.

APPOINTMENTS.

PROVIDENCE permitting, Elder A. B. Francis, of Virginia, will preach for the church at New Vernon, N. Y., on Sunday, Jan. 14th, 1894, at 10:30 a. m., and at Middletown at 8:00 p. m. of the same day.

OBITUARY NOTICES.

Andrew Gilchrist was born in Scotland, Oct. 28th, 1832, and died in the village of Greenbush, Warren Co., Ill., Dec. 24th, 1893, aged a little more than 61 years.

The deceased came to America in 1852, and in 1860 was united in marriage with Miss Mary Jane Hatfield, in the city of Pekin, Ill., who survives him. Brother Gilchrist was baptized in McLean Co., Ill., in 1880, by Elder James H. Ring, and united with the Primitive Baptists, and remained a faithful and beloved member of the church until death. Soon after his baptism he and his beloved wife, sister Mary J., located in Warren County, and united by letter with the New Hope Church, and have since enjoyed her fellowship.

Our brother was confined but a couple of days, with something like blood-poisoning, when he gently passed away. A large audience attended his burial on the 26th, and were addressed by the writer.

I. N. VANMETER.

MACOMB, Ill., Dec. 27, 1893.

BRETHREN BEEBE:—I send for publication a notice of the death of our dear, old, faithful brother, **Salathiel Skinner**, who will be much missed among the brethren of the Greenville Association, as he seldom failed to be at his post of duty among the brethren for thirty or forty years, though it required him to journey on foot once a month twenty miles through all kinds of weather.

He was born in Perry Co., Ohio, and died in Portland, Jay Co., Ind., Dec. 17th, 1893, aged 64 years and 10 months. The funeral services were conducted by Elder A. B. Brees. He leaves a bereaved wife and children to mourn their loss; also the brethren who have so long enjoyed his shining presence will miss him as a witness both of the suffering and resurrection of Christ. He shunned not to bear the fiery darts of the enemy, but was first at his post to watch his brethren fall in line. He never needed to be rallied to duty by his brethren, but was first in line, waiting for the rear brethren to come up in line.

N. PETERS.

DEPARTED this life Nov. 28th, 1893, **Nancy McWilliams**, at the home of her son, S. N. McWilliams, in Clinton Co., Mo.

She was born April 24th, 1795, and was therefore aged 98 years, 7 months and 4 days at the time of her decease. She was married to Captain John C. McWilliams at the home of her parents in Madison Co., Ky., August 17th, 1813. Her maiden name was Hockaday. Her husband was a Captain in the army of the United States in the war with Great Britain in 1812. Both she and her husband joined the old Bethel Predestinarian Baptist Church, in Madison Co., Ky., about the year 1840, and were baptized by Elder James Dudley. They moved to Clinton Co., Mo., in 1855, where her husband shortly afterward died. She leaves surviving her seven children, all of whom are either members of the Old School Baptist Church or believers in its doctrine. She remained a true, consistent and devoted follower of all its doctrine to the close. She was a life-long reader of the SIGNS OF THE TIMES; and for twenty years that she could not leave her bed of affliction she kept it under her pillow, and read and reread each number until she was familiar with its every word. She rarely failed to preserve some one that especially impressed her. Although I saw her but seldom, each visit was better than a sermon; for no one could converse with her and not feel that

benign influence which always attends those who have walked with God. She was always interested in the trials and difficulties of the afflicted, but especially was she concerned about poor Mary Parker; and many a silent, heartfelt prayer went up from her bed of affliction for this afflicted but brave, noble, true soul. She lived a nobly grand, self-sacrificing life. Her uppermost thought was the good of others. Self was completely merged in the purpose to aid some other poor, struggling soul. In religion she asked but one question, "What has Jesus said about it?" When this was shown it was the end of inquiry. In domestic and social life she asked but one question, "What will add to the sum of human happiness?" When this was shown she sought no farther. But it was not so much what she did, but the spirit in which she wrought, which gave constant evidence that Jesus wrought in her "both to will and to do of his good pleasure." She always trusted implicitly in the declaration that "He doeth all things well."

J. M. LOWE.

KANSAS CITY, Mo., Dec. 13, 1893.

By special request it becomes my painful duty to record the departure of another one of the Lord's anointed from this mortal state to that of immortality.

Brother **James A. Turner** was born in the state of Virginia, Dec. 21st, 1823, and died Dec. 6th, 1893, lacking 17 days of being 70 years old.

The subject of this notice was married in the state of Virginia to Miss Mary Oyler on Feb. 22d, 1853. By this union there were six children born (all girls), all living except one. He moved from Virginia to Indiana, and from that state to Kansas, of which dates I am not in possession. Brother Turner was baptized by Elder S. P. Ramey in the fellowship of the Gilead Church, in Miami Co., Kansas, on the first Sunday in October, 1883, and in June following was chosen Deacon of said church, which office he filled to the day of his death to the satisfaction of all the little children of that church. His work is done, and he certainly did leave unmistakable evidence of his acceptance by his Lord and Master Jesus Christ.

His disease was rather complicated, heart trouble and dropsy, from which he suffered untold misery, but bore it with that meek and submissive spirit which so plainly tells of the work of grace in a poor sinner of Adam's race. He made all necessary arrangements in regard to his business by counseling with his family, even to the digging of his grave. When the end drew near his faith was unshaken, with almost his last words exclaiming, "Lord Jesus Christ, receive my spirit."

By his own request Elders S. P. Ramey, Wm. L. Hall and the unworthy writer of this notice were sent for to preach his funeral, which we tried to comply with. Elder Hall opened the meeting by singing and making some remarks, when the writer of this followed, using for a text John i. 47, Elder Ramey closing with some very appropriate remarks. After this all that was mortal of brother J. A. Turner was consigned to earth to await the glorious morning of the resurrection, when this mortal must put on immortality, and this corruptible must put on incorruption. Then will be brought to pass the saying, "O death, where is thy sting? O grave, where is thy victory?" Thanks be to God, who giveth us the victory through our Lord Jesus Christ.

If it be the will of the Lord, may his grace uphold, protect and console the afflicted family, who never tired day nor night in caring for the departed one. May we all be enabled by grace divine to bow our heads in humble submission, and say, Thy will be done in earth as it is done in heaven.

R. FLOURNOY.

OLATHE, Kansas.

Miss **Minnie Halstead**, eldest daughter of our sister, Emma S. Halstead, died of typhoid fever at her home in Unionville, Orange Co., N. Y., on Wednesday evening, Dec. 20th, 1893, in the 25th year of her age.

This is the third time in the last five months that our dear sister has been called to give up a loved one. On the 5th day of July last her husband, Mr. John R. Halstead, died quite suddenly; and on the 9th day of December (eleven days previous to the death of Minnie) the eldest son, Harry S., died of typhoid fever, aged 22 years.

Miss Minnie was highly esteemed by all who knew her, for she was possessed of a sweet disposition, and carried sunshine wherever she went. Although for a number of years she had been in soul-trouble on account of her felt sense of being a sinner before God, yet she had so carefully concealed her feelings that not even her mother had surmised the real state of her mind. Up to the time of her last sickness all was darkness and gloom to her, for she had not received the evidence that her sins had been borne by the Savior of sinners; but in the midst of her severe illness, when death seemed near at hand, it was the good pleasure of the Lord to reveal himself to her as her Savior, and she was made to rejoice with joy unspeakable and full of glory. On several occasions she was thought to be very near the end, and her physician and friends had abandoned all hope of her recovery; yet would she, in her extreme weakness, be heard singing the praises of her God and Savior. She was willing to live or die, being perfectly reconciled to the will of God; yet she expressed a desire to be restored to health, that she might declare in Zion the wonderful works of the Lord with her, and follow her Savior in the ordinance of baptism. After suffering several hemorrhages, the disease at last attacked the brain, and the last few days of her life here on earth were attended with delirium.

In her severe afflictions and bereavements our dear sister Halstead and her remaining family have the heartfelt sympathy of the community and the brotherhood. The Lord alone can heal their bleeding hearts.

The funeral services were held at the house on Friday p. m., 22d, and were conducted by Elder Benton Jenkins; after which all that was mortal of the loved one was laid in the cemetery at Unionville, by the side of the loved ones who had gone before.

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

"By thy hand the boon was given—
Thou hast taken but thine own;
Lord of earth and God of heaven,
Evermore 'Thy will be done.'"

Ed.

BLACK ROCK BAPTIST CONVENTION.

Those wishing to procure copies of No 9 of this volume, containing the Minutes of the proceedings, resolutions drafted, and the address of the brethren at the Black Rock Baptist Convention, September, 1892, at which time the separation (or "split") took place between the Old and New School Baptists, can obtain them from this office at the following prices, viz.:

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THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,

MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, JANUARY 10, 1894.

NO. 2.

CORRESPONDENCE.

STATE ROAD, Del., Dec., 1893.

BRETHREN BEEBE:—I will offer some comments on a sentence that may be found on record, Rev. iv., and a clause of third verse. "And there was a rainbow round about the throne." In the Revelation of Jesus Christ to John on the isle that was called Patmos, he is seen seated upon a throne. In this connection it is said to be *set in heaven*. In another place it is called a *great white throne*; but in each case the evangelist sees one seated upon the throne; and in this last case, both the earth and the heaven are said to flee from his face. While the Messiah was yet with the disciples he instructed them with regard to what should take place when he should be seated on the throne of his glory. The prophet speaks of this throne as a *glorious high throne* from the beginning, and says it is the place of his people's sanctuary. The King upon this throne is he that should reign over the house of Israel forever, and of whose kingdom there should be no end. This throne, then, is evidently the throne of grace; that in which grace should reign through righteousness unto eternal life through Jesus Christ our Lord. It is encompassed with a rainbow. Not merely a rainbow above it, but *round about it*.

From the days of Noah until now, and until the end of time, there has been a rainbow round about the earth. In this bow is presented a beautiful and brilliant representation of that promise or covenant of which it was the emblem, and by which we are again and again reminded of the faithfulness of God to his word. As we see it, we see as it were the arms of Omnipotence reaching down from the firmament and encompassing the world in its grasp. In thus encircling the universe it of course takes in every living thing that liveth and moveth upon the earth. This we will remember was the very words of that covenant that it represented. The preservation of the earth is thus pledged; and not only the lives of men, and of the beasts of the field, and the fowls of the air, but all needful provisions for their subsistence. Seed time and harvest, and all the different seasons in their order, without derangement or interruption while the earth remaineth. This bow in the cloud is not held in its place by either the children of men or the beasts of the field. It was

provided for them before they had even asked for it, and is hinged upon no conditions or contingencies whatever. This bow round about the earth embraces only the earth, and the creatures and things of earth. And with all its beauty and splendor, its colors are not heavenly but earthly, and designed to minister unto and be exemplified and fulfilled only in the things of earth. As the throne that the evangelist saw was set in heaven, so the rainbow that was round about it must have been set in heaven also. The covenant which it was designed to represent embraced heavenly things. It embraced that temple that Isaiah saw with all the train that filled it. The covenant embraced a countless multitude that no man could number; but they were all within the compass of this rainbow. It would perpetually shield them from all harm from without and from outside, and beyond this inclosure they could receive no needed good. The earthly bow with all its provision is secondary and subordinate to this heavenly bow. The apostle says, "All things are yours." As they belong to him who is the appointed heir of all things, so being joint-heirs with him, they "inherit all things." The earthly bow was not seen by men, so far as we have any account, until that destruction had come upon the world, from which it brought assurance to all those for whom the covenant was made of redemption and preservation forever after from a destruction. There was a time when the Son of man ascended the throne, and there is a time when his people get sight of him as Isaiah did; but we must not suppose that was the beginning of the throne. It was a glorious high throne from the beginning, and the rainbow was always round about it. It was in the year that king Uzziah died that Isaiah saw also the Lord sitting upon a throne high and lifted up. The death of the earthly king of that nation, and the utter subversion and ending of his throne and of the government under it, was the appropriate time to see the King and the kingdom that were higher and more enduring than any of the kingdoms of earth. After the prophet Daniel had been given to see the rise of four successive universal empires, in the figure of a great image, he saw until their utter overthrow and annihilation came, and then appeared the kingdom which the God of heaven should set up, which should

break in pieces and consume all other kingdoms, and should stand forever. It must have been peculiarly comforting to the apostle, suffering persecution and banishment as at this time, and deprived of the society of his brethren and of every earthly comfort, to see the rainbow of promise and hope encircling the Redeemer's kingdom. It must have been a blessed and joyful message to send to the seven churches, both on their own account and for his sake. The edicts of a despotic earthly emperor were of very little account. It might be said of him, as of Moses, that he endured as seeing things that were invisible. The bow must have been there or he could not have seen it; and if there, then it must be always there. Still it may be doubted whether he ever saw it before as then. The natural bow is not always visible. There is no need that it should be. When all is fair and sunshine, and no threatening clouds, the bow is not seen. Neither is it seen during the threatening storm and tempest. After the storm-cloud has passed, and the illuminating rays of the sun break upon it, what before was dark and threatening now appears as covenant mercy and love.

It was meet and fit that when the good king of Israel died, after having reigned so long and so well, that Isaiah should see that higher and more glorious throne. It was meet and fit that during the Babylonish captivity, and the utter desolation of the land of Israel, that Ezekiel and Daniel should both see the throne with the bow of an everlasting covenant round about it. These things are embraced in the salvation of every subject of divine grace; and if they have no clear discoveries of the rainbow round about them, they are nevertheless within its compass and are recipients of its gracious new covenant provisions. The covenant represented by this heavenly bow is repeatedly declared in express terms in the Scriptures. It is said in the epistle to the Hebrews to be "A better covenant, established upon better promises;" better than any and all other covenants that had ever been made. Of it David speaks, and declares it to be an "everlasting covenant, ordered in all things and sure." Of it the Almighty says that once he has sworn by his holiness, that he will not lie unto David. His seed shall endure forever, and his throne as the sun before him. It embraces the provision that a seed shall serve him, and that it shall be

counted to the Lord for a generation. The provisions of this covenant may be traced back far beyond all the blessings that are secured unto the church; the Rock of Israel being their defense, the stability of their government, and the abundant ministrations that supply all their need. It embraces before all these things the taking out from among the nations a people for himself. "This people have I formed for myself; they shall show forth my praise." This earth abounds with varied charms and beauties; the rich and gorgeous colors of the flowers of the field; the blending of them in an endless variety of shades; and the combining and contrasting their brilliancy of color, show almost incomparable loveliness; as well as the growing plants, showing promise and hope for the future; and the bloom and blush of the matured and tempting fruits; all, all of their beauty and varied charms were and ever have been in the "bow that is in the cloud in the day of rain." They were there before they were imparted to the growing and blooming verdure, and with undiminished lustre they are there yet. But while we trace to the rainbow, the bow itself is traceable to the sun, from the shining light of which all that it is with its surpassing beauty and loveliness is derived. The kingdom of heaven has also a Sun as well as a rainbow. "The Lord God is a Sun;" and as a Sun,

"His beams are grace,
His course is joy and righteousness."
But whereunto shall we liken the kingdom of God? or with what comparison shall we compare the plants that bloom in the paradise of God?

"Nature, to make its glories known,
Must mingle colors not her own."

This rainbow round about the throne imparts its heavenly beauty to the rose and to the lily that bloom in the Lord's garden. The Lord himself comes unto his garden and greatly admires its beauty; but it does not seem to have ever been appreciated by the world. All the plants are modest and diffident, knowing that they have no comeliness but what has been put upon them. But the Lord in the work of his grace is to them "a crown of glory and a diadem of beauty." The beauty of the Lord our God is seen upon them. The best sight that we ever get of that covenant bow that is round about the throne is when its rich and varied hues are seen upon the roses and lilies in the garden of grace. If

we cannot see heavenly beauty there, we shall look in vain to see it elsewhere. These are the heavens that declare the glory of God, and the plants that show forth his praise. There is no garden elsewhere comparable to this. "It shall blossom abundantly and rejoice, even with joy and singing." "And it shall be to the Lord for a name, and an everlasting sign, that shall not be cut off."

The above is respectfully submitted.

E. RITTENHOUSE.

PARABLE OF THE TEN VIRGINS.

Matt. xxv.

In giving my views upon this notable parable I wish to present them in both a literal and experimental sense; for I understand that the most lively figures in nature were used by Jesus to set forth spiritual things, or things pertaining to the kingdom of heaven, which I understand to be his church as set up by him here on earth. I also understand that the figure of the church on earth is fully set forth in the five wise and the five foolish virgins. The five wise virgins I understand to represent vessels of mercy, who were predestinated according to the purpose of him who worketh all things after the counsel of his own will, that they should be to the praise of his glory, who first trusted in Christ. The five foolish virgins I understand to represent the Jewish nation under the law of Moses, and also all religious denominations that look to the works of the law for salvation. The virgins, as a figure, represent a woman that has preserved her chastity, pure and undefiled. Therefore the Jewish nation, as a religious people under the law, represents a virgin, as in the figure of the kingdom of heaven; and to my mind it also represents the five virgins who had no oil in their lamps, and whose light had gone out. Yet as virgins under their old husband, the law of Moses, they were true to their espousals, and are true to him to-day; for they neither marry nor are given in marriage with other people. There may be some exceptions, but as a religious body they are true to their husband; therefore they are virgins, and are included in the figure as presented by Jesus.

This parable of the ten virgins represents experimentally the life and experience of every subject of grace in the church or kingdom of heaven here upon earth; the five foolish virgins representing the natural man, with all the five natural senses of his fleshly nature; and the five wise virgins represent the spiritual man, the mind of Christ, by which he serves the law of the Spirit of life in Christ Jesus. For we know by experience that when we would do good, evil is always present; and the good we would, we do not. If we enter into our closet, in the clefts of the Rock, in the deep researches of our souls, there we find the fool-

ish virgins, or the old man, like the strong man armed that keepeth his palace. Until a stronger man comes, and binds him, we find ourselves subject to his will, and are dependent upon the stronger man to give us light to enter into the door to the marriage feast and enjoy the presence of our Lord.

But before coming directly to the parable I wish to notice the sign of the coming of the Son of man, as given in the preceding chapter. "And Jesus said unto them, See ye not all these things?" (Referring to the temple as a building.) "Verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down. And as he sat upon the mount of Olives the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. 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. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand)," &c. It would seem from the Scripture testimony that this prophecy of Daniel was literally fulfilled at the coming of Christ; for Daniel says, "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." I understand that Jesus did make reconciliation for iniquity, and did bring in everlasting righteousness, and did seal up the vision of prophecy, when he offered himself an acceptable sacrifice on the tree of the cross for the sins of his people; for he cried, "It is finished!" and gave up the ghost. Now, what is the sign of the coming of the Son of man? Jesus says,

"For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together." This is also figurative language, and would seem to refer to the subjects of grace in their Adamic nature, dead in trespasses and sins. The eagles I understand to be figurative, and the same as when he says, "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Now, all this prophecy was given by Jesus for the sign of the coming of the Son of man. In Matt. xii. 38 we read, "Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But Jesus answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas; 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. The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas, and, behold, a greater than Jonas is here." Now, the sign of Jonas is the only sign that is given in this figure, in which the death and resurrection of the body of Jesus is set forth; and the repenting of the men of Nineveh, as in judgment against the generation of the scribes and Pharisees. This sign, I understand, is the sign by which the followers of Jesus are known amongst the inhabitants of the earth to-day, and by which sign they are accepted before the holy and just God. John the Baptist went forth preaching in the wilderness of Judea, saying, "Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Here we have the experimental view of the parable, and the part in which I am most interested. The sign given by Jesus was the sign of Jonas the prophet, and that sign was repentance. John the Baptist preached the same sign, "Repent." And this sign is the only one of admittance into the visible kingdom of heaven to-day. No one can be admitted into the visible church of Jesus Christ unless they bring be-

fore that church the sign of repentance. Not all the blood of bulls and goats, and the cattle of a thousand hills, or rivers of oil, or their body to be burned, or all the works of the law, though they be blameless as was Saul of Tarsus, will be sufficient to admit them into the church of the living God, without the sign of repentance. Jesus himself was a man of sorrows and acquainted with grief. He wept at the grave of Lazarus, and over the city of Jerusalem, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." Here we see the foolish virgins, who had no oil in their vessels. If they, like the men of Nineveh, had repented at the preaching of Jesus, their city would have been spared. John the Baptist came preaching the same doctrine, saying, "Repent, ye for the kingdom of heaven is at hand." But they conspired against John, and put him in prison, that the Scriptures might be fulfilled. Thus we have the testimony of Jesus in regard to the five foolish virgins. I will say that their being foolish, according to the parable, does not disinherit them from the kingdom of God; for the word foolish means void of understanding; weak in intellect; want of judgment. Therefore, lacking these qualities, they were more objects of pity than otherwise. Saul of Tarsus belonged to that people, and took an active part in persecuting the saints, and verily believed he was doing God service.

I will now leave the five foolish virgins, and talk a little about the five wise virgins. I understand the wise virgins to represent the experience of every child of God. In nature they are companions with the foolish virgins, and are looking for salvation by the works of the law; and at midnight in their experience they hear the cry, "The Bridegroom cometh." They find that they are lost and ruined sinners, justly condemned before a just and holy God. Repentance begins its work in the heart of such ones, and they mourn their lost condition. This I understand to be the work of grace. Jesus gives repentance and remission of sins; and this repentance is the oil, according to the figure, that gives light in their lamps. Like the parable of the publican and the Pharisee, who represent the ten virgins, the wise one realizing his true condition meets the Bridegroom, crying, "God, be merciful to me, a sinner." The other boasts of his own righteousness, and is rejected, and the door is shut against him.

But I wish to come closer to the kingdom of heaven in our experi-

ence; for Scripture testimony is the experience of the saints. As Jesus has used the parable of the wise and foolish virgins as a figure of the church, let us go over our own experience and see if we have the counterpart in our own experience. Did we not in our experience find ourselves numbered with the foolish virgins, having no oil in our vessels? Was there one spark of heavenly light found in all the researches of our soul when we heard the cry, "The Bridegroom cometh?" Before this we slumbered and slept, and all was well with us in that condition. But when the voice, like that which Saul of Tarsus heard, was heard by us, calling us by name, it was truly midnight with us then, and we repented of our lost and ruined condition as a justly condemned sinner before a holy and just God. To us in that condition the door of hope was shut, and like the foolish virgins our cry was, "Lord, Lord, open unto us." And we heard in thunder tones the voice, "Verily I say unto you, I know you not." That was my experience, and from what I have heard others say it is the experience of many who have told the story of the Savior's love. Jesus has declared, "Except a man be born again he cannot see the kingdom of God." And again, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." How can a man be born again unless he dies to all hope spiritually, and is raised again from the dead? In the experience of those who have passed through that death to all hope of salvation by the works of the creature, they have found themselves dead in trespasses and sins; and unless they are born again, by the power of God, they must forever remain in that condition, as lost sons and daughters of Adam's race; therefore the necessity of the second birth in order to see the kingdom of God, to enter into that kingdom, to be a partaker of the water of life, and the Spirit of the resurrection from the dead, which is the Spirit of Christ; to bring forth the sign of the coming of the Son of man, which is repentance from dead works, with new hope and new life, which is the oil of joy, for a light to our feet and a lamp to meet the Bridegroom at his coming. Therefore we should heed the admonition of Jesus, "Watch, therefore; for ye neither know the day nor the hour wherein the Son of man cometh."

In this same chapter we have another parable, the figure of a man traveling in a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one, to every man according to his several ability, and straightway took his journey. I wish to notice particularly that these gifts were made according to the several ability; for that is the key to the parable as I understand it. Then he that had received the

five talents went and traded with the same, and made them other five talents. If we judge who this first servant was according to ability, we would say he is Jesus, the Son of God. He came as a servant under the law to do his Father's will; and that will was, that of all the Father had given him he should lose nothing, but raise it up at the last day. The promise made unto Abraham was that in his seed all the families of the earth should be blessed, which would include the Jew and Gentile generations of Adam. Thus in Jesus we have the character of the servant unto whom was given the five talents; for he not only made atonement for the Jew, but also for the Gentile; thereby in the salvation of the Gentile nations he gained five other talents, and was worthy to receive the welcome plaudit, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee a ruler over many things: enter thou into the joy of thy Lord." The next servant according to ability would be the bride, the church, the Bridegroom's wife, in which is included all the elect of God, from Abel, Abraham, Isaac and Jacob down to the end of time; for Jesus said, "Before Abraham was, I am," even back to the beginning, when the morning stars sang together. Then this second servant is heir with the first in his Father's glory, and to whom is given the keys of the kingdom of heaven, as apostles and prophets, and what they have bound on earth is bound in heaven, and recorded as the oracles of God, thereby receiving the same blessing and plaudit, "Well done, good and faithful servant; enter thou into the joy of thy Lord." In this second servant I understand all the subjects of grace are included, all the redeemed of the Lord, from the least of them unto the greatest of them, even every one that calls on the name of the Lord; for Jesus says, "I give unto them eternal life, and they shall never perish." They certainly have gained two other talents; a good hope through grace in this world, and life and immortality in the world to come. The third servant I understand to represent the field of nature, the generations of Adam, the production of Adam and Eve, the knowledge of good and evil, the fruit of disobedience, the lusts of the flesh, and worldly glory. This servant said, "I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine." There are volumes of experience contained in what this servant said. The carnal mind is enmity against God, is not reconciled to his will, neither indeed can be. So says an inspired apostle, and we know it by experience; and we know also by experience that we who have professed to receive the two talents often find ourselves personating the servant with the one talent, which we have hid in the earth, and fear that in the end that talent will be

taken away, and that we shall be cast out as unprofitable servants, into outer darkness, where shall be weeping and gnashing of teeth.

Dear brethren Beebe, this article is already too lengthy to be published in the SIGNS. I have told only in part what I hope I have experimentally seen in the parable; only a glimpse here and there of the kingdom of heaven. The subject has been upon my mind lately, and I thought I would try to write some of my thoughts, that my brethren might see what a foolish virgin I am, if one at all; for the apostle Paul has said, "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise."

Affectionately yours,

JOSEPH BRODERS.

ALEXANDRIA, Va., Dec. 25, 1893.

Ghent, Ky., Nov. 27, 1893.

DEAR BRETHREN BEEBE:—The wise king of Israel said, "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding."—Prov. ix. 10. There is a people on the earth who do not fear the Lord. Of them the apostle says, "There is no fear of God before their eyes." Mortals do not fear those of whom they are ignorant, nor do they fear any whom they do not know have power to punish: and they do not know that there is a God who is omnipotent, in whose hands is all power in heaven and in earth, and who is of too pure eyes to look upon sin or behold iniquity. They do not know that he searches the hearts and tries the reins of the children of men. Not knowing these things, they do not possess that wisdom of which Solomon speaks. "They are all gone out of the way, they are together become unprofitable," is the language of inspiration. God is a Spirit, and none can know him but those who are quickened by the Spirit. To them is revealed the superlative glories that shine forth in his great and wonderful character. That character is declared in his sacred word, and by the power of the Spirit its rich treasures and unfading beauties are opened to the minds and hearts of his saints, which causes them to rejoice in Christ Jesus, having no confidence in the flesh. Then they fear the Lord, and wisdom is given them, which enables them to see the deep corruptions of the flesh, which cause them to say, "Woe is me, for I am undone." But that is the beginning of wisdom—that wisdom which enables them to see the deep corruptions and pollutions of sin which permeates their natural hearts and causes them to say with the psalmist, "I was shapen in iniquity, and in sin did my mother conceive me." But a higher and more glorious knowledge awaits them, which is the knowledge of the holy, and which is understanding. Those who have holiness, who by the operation of the Spirit are made holy, see that

holiness does not purify the flesh of the saints, in which dwells no good thing, but causes them in sorrow to say, "When I would do good, evil is present with me." From whence did that knowledge in the apostle arise? Did he obtain it at the feet of Gamaliel? Did he get it from that wise Jewish teacher? O no. He says, "As touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." But when wisdom was given him by which he was enabled to say, "We know that the law is spiritual; but I am carnal, sold under sin," then he ceased to be a boasting Pharisee, and was prepared to say, "I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord." Then his Lord had been made unto him wisdom by the power of the Holy Spirit. That Spirit had taken the things of Jesus and shown them unto him. God is a Spirit, and that Spirit had spoken to him near to Damascus, and said, "I am Jesus of Nazareth, whom thou persecutest." It was then he had given to him the first sips from the great fountain of wisdom, that fountain which alone exists in Jesus, and in his saints when he is made unto them wisdom. He reigns in his own superlative glory in the army of heaven, and his wisdom is given by grace divine to all his redeemed and regenerated sons and daughters. In that wisdom which is alone the gift of God they know him, whom to know is life eternal. To them he says, "I am God, and beside me there is no Savior." Realizing their lost and ruined condition by reason of sin, they glory in the Lord. They rejoice in Christ Jesus. Without that wisdom they would be groveling in the knowledge of this sin-polluted world, and vanity, sin and corruption would be their constant companions. But they are made holy, because God works in them both to will and to do of his good pleasure. They then have the knowledge of the holy, which is understanding. But in them how great and wonderful is that understanding. To them is revealed some of the wonders that shine in the great and ever glorious name of Jesus, a name given him amidst the superlative glories in the third heaven, and was borne to earth by a celestial messenger, and recorded in the mind and heart of his servant Joseph, and was declarative of his great and most holy mission to earth. "He shall save his people from their sins," was his mission when he came to earth and took on him that body which was prepared him. To Joseph was given that wisdom which enabled him to know the child Jesus. He no more was taught these things by the wisdom of earth than was Saul of Tarsus when he was made to know that it was Jesus of Nazareth whom he persecuted. Then how appropriate is the lan-

(Continued on page 13.)

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 10, 1894.

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

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ATONEMENT.

"AND not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."—Rom. v. 11.

In compliance with the wish of an esteemed brother, we submit the following thoughts in connection with the text here quoted, which is the only place in the New Testament where the atonement is spoken of. The primary signification of the word as it occurs in the ceremonial law is the complete covering of transgression, so that there is a thorough change in the condition of the transgressor from just condemnation to full justification. It is manifestly in this sense that the word is used by Paul in this expression. In the preceding verse, which is inseparable from the text, the same original word is twice translated by the English word "reconciled." This shows clearly that the figurative atonement typified the removal of transgressions by the blood of Jesus whose one offering of himself without spot to God is the full satisfaction of all the demands of divine justice against the members of his body, for whose offenses he was subjected to the suffering of death. Since the law demanded the life of the sinner, there could be no remission of sins without the shedding of blood. But the blood of no man could be shed legally while no sin was found resting upon him. Certainly there could be no propitiating offense by the shedding of blood in defiance of the commandment which God gave for the government of man. This was set forth in the fact that there was in the law of Moses no provision for the remission of sins of any others but the nation of Israel; and only by their exact compliance with the directions prescribed in the law could they be typically cleansed from transgressions. As they were born of the natural seed of Abraham they were embraced in the legal covenant even though they were disobedient to its every requirement. Their own will and works had nothing to do with that blessing which they inherited by their natural birth. Even though they were cut off in punishment for their rebellion against the commandments enjoined upon them, they did not cease to be the natural children of Abraham. Those whose carcasses fell in the wilderness did not become Gentiles by their unbelief. So, the disobedience and unbelief of the subjects of electing love cannot sever their relation to the Father of all mercies, even though they may yield their members serv-

ants to sin so as to bring upon themselves that state of death in which they can find no assurance that they ever knew the love of God. This is the antitypical significance of this provision for the atonement or reconciliation of the guilty Israelite. It should never be forgotten that those to whom the Sinai covenant was given were chosen of God to the reception of that gift before they were manifest in the flesh. All their weary servitude in Egypt was promised of the Lord before Isaac was born. But they could not claim that they had merited the favor of God by the sufferings which they endured. Neither do the tribulations through which the saints must enter the kingdom of God, in any degree add to the life unity by which they are identified with the Redeemer, in whom alone they have that perfect righteousness in which they stand accepted in the sight of God. As there was in the typical covenant provision for the atonement for the transgressions of none but the children of Israel, and all of them were included in that provision, so in the covenant of grace there is provision for the cleansing of every one whom God chose in Christ before the foundation of the world, and none can be added to that eternal choice by the will or works of men. Only as their life was in Christ could he bear their sins in his own body on the tree of the cross, thereby being made a curse for them. In that glorious suffering he is indeed the atonement by which justice is satisfied on the part of every one of his chosen people; he is also therein of God made unto us wisdom, and righteousness, and sanctification, and redemption. In all this he is exclusively given to his chosen people. In him they have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

While it is true that the effectual and satisfactory work of Jesus is the atonement of divine justice for all the sins of those for whom he gave himself a ransom, there is a peculiar sense in which there is forgiveness of sins by his grace, so that he blotteth out all the iniquities of those who come unto God by him. This is the atonement which his people have received as their present experience of the cleansing efficacy of his precious blood. By virtue of this atonement Paul could thank God through Jesus Christ as his deliverer from the body of this death, and exult in the fact that "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." This gracious provision for the satisfaction of the claims of infinite justice does not involve any change in the demands of the law under which the saints are condemned in common with all the children of Adam. This important fact is not seen by the wisdom of men who devise their own systems of salvation. They claim

that God is moved by the repentance of the sinner to remit the penalty denounced by his holy law against sin, and to meet the penitent with terms of mercy by which he confesses himself reconciled to the transgressor by reason of his sorrow for the violation of the divine commandment. But neither in the typical law nor in any other portion of the revealed word of truth is there any intimation that God is reconciled to sinners. On the contrary, it is expressly written that under the gospel dispensation old things are passed away, and all things are become new. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."—2 Cor. v. 19. It should be borne in mind that the same original Greek word which in the text is translated "atonement," is in this quotation translated "reconciliation." This is evidently the true meaning of the word as it is found in the law of Moses, as well as in the text under consideration. And since there can be no change in the immutable God, it is necessarily true that this atonement is the conformity of the guilty sinner to the holiness and complete perfection of God.

In the more particular application of the type to the dealing of God with his spiritual people, this provision for the atonement foreshadows the grace of God in healing their backslidings, and in cleansing them from all their iniquities through the redemption that is in Christ Jesus. Under that law which was given from Sinai there was no provision for the blotting out of transgression. The Israelite who transgressed in any point was guilty of the whole law, and no penitence could avail for the removal of the curse which passed upon him. Even though there had been offerings brought according to the demand of that law, and in the daily sacrifice there had been a ceremonial cleansing of the guilt of the sinner, yet in the yearly sacrifice there was a remembrance of the sin, thus showing that in all that service under the law there was no possibility of attaining unto perfection. Only by the removal of that heavy yoke of legal bondage, and the bringing in of the new dispensation of divine grace and truth, which came by Jesus Christ, could there be any revelation of the true atonement, by which sinners are reconciled unto God by the cleansing power of the blood of the everlasting covenant. Nothing but the precious blood of Jesus could wash away the sins of his chosen people, and present them holy and blameless before the piercing eye of infinite justice. When that blood was poured out to God the utmost demand of justice was satisfied. This was attested by his resurrection from the dead; for

if there had remained one sin of all his members which was not purged by his blood, then death had never acknowledged him as its victorious Conqueror, and his body must have remained in Joseph's new tomb; then hell had triumphed over heaven, and universal despair must have reigned supreme. But by his resurrection from the dead he brought life and immortality to light. The dark dominion of death was abolished, and in immortality Jesus is exalted with the right hand of God (that is, with all the omnipotence of Jehovah), for the express purpose that he should reign as "A Prince and a Savior, for to give repentance to Israel, and forgiveness of sins."—Acts v. 31. Thus for both the forgiveness of sins and the gift of genuine repentance, the true Israel must ever be dependent upon the grace of their sovereign Redeemer. In that infinite grace is the provision for the effectual atonement by which the subjects of his electing love are reconciled unto the holiness of God, and made free from all sin by his precious blood, which was shed for their redemption from condemnation. "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." Upon this ground, as an ambassador for Christ, Paul prays the saints to be reconciled to God. Surely there could be no stronger consideration urged in support of the exhortation than that matchless grace of God which is here cited.

It is manifest that such an appeal as this could not consistently be addressed to those who were dead in trespasses and sins. Only those who are conscious of their own utterly lost condition could be exhorted in consideration of their hope of salvation by the blood of Jesus. And they are the only characters who are in need of this exhortation. They find in their members a constantly warring law of rebellion against the law of the mind of Christ, so that they cannot do the things that they would do. Unbelief has full control of the natural mind, and consequently reason is always urging them to cast away their confidence in the love and faithfulness of their Savior. When overcome by the strong opposition of this carnal mind, the saints often find themselves involved in transgression against the commandment and example of their Lord, and there is frequent need of their being brought back to their assurance of faith in the salvation of God as embracing them in its secure provision of love and mercy. For their benefit this complete reconciliation of sinners unto God by the precious blood of Jesus is revealed in the gospel. This is the true atonement by which enemies against God are reconciled to him in the forgiveness of their sins, not only in the first manifestation of his electing love, but all through their weary warfare while they sojourn in this land of

perpetual conflicts and temptations. To none but the genuine subjects of divine grace is there need of this precious truth of the ever living intercession of Jesus, "by whom we have now received the atonement." All who claim to have obtained the favor of God by their own works, whether of the law, or of some fancied merit in believing, or in complying with offered terms of grace, are independent of any atonement; for there can be no occasion for their being reconciled to God when they have deserved his favor; and if they have need of more righteousness than they can claim at any time, they have but to secure it by more diligent efforts. Those who are so poor and needy that they can only confess the justice of their condemnation before God, who even after they have hoped in the salvation of God can find no good thing in themselves, certainly have to trust in the intercession of that High Priest who has made for them that acceptable sacrifice by which they are forever reconciled unto all the perfection of infinite holiness. This is the atonement which we have now received by Jesus Christ. It is not merely the hope of an eternal blessing embraced by that faith which is given to the saints now. Already, in the assurance of that witness which abides in them, they have received the atonement by the reception of Jesus Christ as their hope of salvation from sin. So long as they remain subject to vanity in the body of this death they will never be able to attain to that righteousness in themselves after which they hunger and thirst. So John says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Our Lord Jesus has the exclusive power to forgive sins. This is the glory of that salvation which is revealed in him. He does not unjustly interpose his omnipotence to rescue sinners from the sword of divine vengeance due to their iniquities. He saves them by his own atoning blood from their sins, thus reconciling them to God. Then justice commands in the case of every one for whom he died, "Deliver him from going down to the pit; I have found a ransom." The same great grace by which they are cleansed from all sin, has provided this complete atonement; not that the saints should continue in sin; but as John says in connection with the words above quoted, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours [natural Israelites] only, but also for the sins of the whole world." Thus his atonement is ample for the justification of all that world whose sins he bore in his own body on the tree.

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WE have printed several hundred extra copies of number one of this volume, and shall continue to run a surplus of each number until further notice, so that all new names sent in, can be supplied with back numbers to the commencement of the volume.

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It will be of great assistance to us, and save us many dollars, if the brethren and friends who sent on a new subscriber with their own subscription for last year will either see or write the parties, and inform them that their subscription expired at the end of the year 1893, and request them to renew, or if they do not intend to become regular subscribers to have their paper discontinued.

We should be sorry to discontinue from our list the name of a single person who intends to renew their subscription for 1894, but we cannot carry their names long on an uncertainty. They have now had the paper for about a year, and must know by this time whether they like it or not.

INDIGENT FUND.

DURING the past year the brethren and friends have contributed nearly two hundred dollars, to assist us in sending the SIGNS to those who love to read them, but are not able to pay for them. We sent the paper last year to from three to five hundred of these readers; and if our brethren feel willing and able to assist us, we shall try to continue them on our list for the coming year. Judging from the letters of gratitude we receive, there are none who more highly appreciate the paper than those who receive it from this fund. All remittances for this fund will be acknowledged in the SIGNS, and our readers will thereby be enabled to see just what support the fund is receiving.

(Continued from page 11.)

guage of inspiration which declares, "The world by wisdom knew not God." "The wisdom of this world is foolishness with God." Men of the world have gloried in earthly wisdom which has secured to them earthly fame; but although they may have inscribed their names high up in some broad niche in that earthly temple, yet they are as ignorant of true wisdom as the sea fowl is of the depths of the great ocean over which he soars. They behold the beauties and wonders of nature, but the knowledge of those things does not yield the peaceable fruits of righteousness which are by Jesus Christ unto the glory and praise of God. The companions of earthly wisdom are pride and vanity; while the companions of those who have that wisdom which is of God are love, joy, peace, long-suffering, gentleness, goodness, meekness, faith. The former are of the earth, earthy; and all things that pertain to this earth must fade and pass away. But the things that are holy, heavenly and divine will live throughout eternity; and wisdom is one of those things. That wisdom which is of God is revealed by his Spirit to his saints, and dwells in them while here below, and will attune their sainted voices to sing his praises amongst the glories of the celestial world. Oh, dear little ones, you who are my companions amidst scenes of sorrow, let us meditate upon the glory of that wisdom which is revealed in Jesus, and was made yours when you by the Spirit's power were enabled to know him, whom to know is life eternal. Then you were made wiser than the wisest natural philosopher or sage that ever lived on earth. He then shone in you, and gave you the light of the knowledge of the glory of God in the face of Jesus Christ. Then you were made to realize and know that the knowledge of the holy is understanding. But ah, how oft, like this poor little one who writes these thoughts, are you made to mourn over your ignorance and want of understanding. How oft we desire to know more and more of the great and wondrous character of him who rideth upon the heavens in thy help, and in his excellency on the sky. He rode in the legal heavens in the help of Israel, and he rides, dear little ones, in the gospel heaven in your help. But O how often you, when over, shadowed by darkness and gloom—earnestly crave that wisdom which will drive back the thick clouds that seem to overshadowed you, and give you a clearer view of that lovely countenance that was once marred more than the sons of men, that you might be brought from under the curse of a violated law, and made a joint heir with him to all the beauties and glories of his eternal kingdom. Your prayer while traveling through this wilderness land is, Give me, O give me, to know thee, whom to know is life eternal; to know thee in

thy power, wisdom, omnipresence, immutability, justice, love and mercy. Those who are blessed with a view of their glorious Lord, in whom dwells all these great, glorious and wonderful attributes, can say from the inmost depths of their being, "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding."

But, dear brethren, since the foregoing was written I have read in the SIGNS of the 29th inst. brother Durand's truly able article on "Vital knowledge;" and now I hesitate about mailing these poor thoughts to you, fearing that your readers will not enjoy these feeble thoughts after partaking of the rich spiritual feast spread before them by brother Durand on a similar subject.

My nervous system is so seriously affected that I realize that your compositors will have great difficulty in reading my writing and setting it up for the press. For this reason, together with my inability to write that which will interest others, causes me to conclude that I ought to cease to write for the SIGNS. But when I am meditating upon the sublime beauties and glories of the great plan of life and salvation through the finished work of our dear Redeemer, the temptation to write is almost irresistible. But standing on the verge of eternity, as I am, I know that I ought to be truly grateful to the great Giver of all good for his mercy and loving forbearance towards me, a poor, helpless sinner, who realizes day by day as he journeys towards the tomb, that if he is saved it will be a sinner saved by grace, and not on account of any works of righteousness which he has done. And you, dear brethren and sisters, when you offer your supplications at the throne of grace remember this old and sorrowing one that his few remaining foot prints on earth may be attended with the glorious light of Zion's all-exalted King, to whose name be all the glory.

H. COX.

YE MUST BE BORN AGAIN.

DEAR BRETHREN BEEBE:—One of your oldest subscribers, a very spiritual minded sister, at the age of ninety, and blind for some years, desires me to write on this subject, "Except a man be born again he cannot see the kingdom of God." These words of the Master are plain and simple. He teaches that God has a kingdom, not of this world; that men are the subjects of his kingdom; but that in order to qualify them to see and enter into it, they must be born again; for there is no other way of entrance into it. The word says, "Not according to our works." "Not by works." "Not of works." "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." This is said of as many as received the Lord Jesus. Men of Israel, who believed that he was the Christ, re-

ceived him; therefore they were born of God. This much is settled, then, by the testimony. The kingdom of God is divine, spiritual and everlasting; therefore as many as are born again have eternal life, and are made partakers of the divine nature. Thus endowed, they see and enter into the kingdom of God; for they are his children and heirs. The Scriptures teach this of the man as a unit, not of any part of him. They speak of man as one, as a whole being, and testify that he must be born again, or from above, of God who is a Spirit, or he cannot see the kingdom of God, which is from above and spiritual. Jesus and his inspired servants do not teach that a man must be born over, either in whole or in part; neither have they taught us that some part of man is born again, but some other part is not born again. This idea about a part of man being born again is not the Master's teaching. Then let us not go beyond the Scriptures. No man will ever make this truth of God plainer than Jesus has made it. To a man he said, "Ye must be born again." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." So man himself is born again, born of the Spirit, and enters into the kingdom. This is my faith, hope and joy, that it is I myself that is passed from death unto life; for surely I do love the brethren. The primary fact of a birth is the manifestation of a personal life and nature, as the birthright inheritance of the person born. This life and nature are a very part of the one born, and they affect and influence his entire being, and not merely some part of himself. This is a self-evident truth. And this is as true of the second birth as it is of the first. The man born has the life and nature of Adam; the man born again has both the life and nature of Adam and the life and nature of Jesus; and both are a very part of himself, and he is vitally and powerfully affected by both. This is the experience of every one that is born again. No man can truly say, therefore, that being born again vitally and savingly affects only a part of the man, but not the entire man; for it is the man that is born again, and he is a possessor of eternal life and a partaker of the divine nature. He is brought into spiritual life-union with Christ, the holy Son of God, and is himself a son of God in Christ. "If any man be in Christ, he is a new creature." The man is a new creature, because he is in Christ. The life of Jesus is made manifest in his body and mortal flesh.—2 Cor. iv. So then, "the man of God" in Christ, though he is the possessor of a new and holy life and nature, is yet identified with his body of mortal flesh, which is himself, as really as his spiritual life and nature is himself. Therefore he is yet related to Adam, as well as to Jesus, and is both a creature and a Son of

God, as born of the flesh and born of the Spirit. Thus the man born again is a complex being; for he is both fleshly and spiritual, sinful and holy, dying and living, mourning and rejoicing; yet he is but one being or person. This man is the saved sinner. His language is, "So then with the mind I myself serve the law of God; but with the flesh the law of sin." To those born again it is written, "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." "Know ye not that your bodies are the members of Christ?" "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." O let us rejoice in this full salvation of the whole man, as born again, and made the rich possessor of immortality and eternal life in Christ Jesus, our second Adam, our Redeemer, Resurrection and Life. "Of him [God] are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Now then, it is scriptural, true and good to say, that all we are as fleshly, sinful and dying is of Adam, our earthly head; but all we are as spiritual, righteous and living, is of Christ, our heavenly Head; and that, as born of the flesh, we are of Adam, and in him; but as born of the Spirit, we are of Christ, and in him. Yet the man that is born again is not two separate or distinct men or persons, but one person with two natures, received from the heads. Therefore the man is not born over; for all that he receives, when born again, is of Christ, his heavenly, spiritual and living Head; yet it is as verily himself that is born again, as it was himself when born first. But it cannot truly be said that his human spirit or soul or body is of Christ, or born over, because these he received of Adam, his natural head, in his first birth. For the Scriptures plainly teach that when a man is born again he is born from above, born of the Spirit; that all given to us of God in our spiritual birth is therefore new, spiritual, divine and Christly; not the Adamic nature made over, or the natural spirit born over. But the man born again is

himself a new creature in Christ, in whom he lives a new life, possesses a new spirit, a new heart, new emotions, and dwells in a new element and kingdom. It is the man himself that is thus made alive spiritually in Christ, and raised up to heavenly things in him; so that he is no more a stranger or servant, but a son of God; and his fellowship is with the Father and the Son. Now, therefore, the personal and experimental salvation of man from sin and death, as realized in himself, is twofold, namely, a spiritual birth, and a spiritual resurrection. The one seals him an heir of God unto his redemption, in which he receives the Spirit of adoption; the other is his full redemption from corruption and death into the glory of God and bliss of heaven, and is the adoption unto the Father in perfect love and holiness. For this we now wait until our immortal change shall come. This will be our personal, final, all-glorious change in which our (now) vile body shall be changed and fashioned like unto the personal and glorified body of the risen Son of God. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." All this is written of us as men, and is true of us, to us, and in us; for it is the word of the Lord to us, and his work in us, and he will perform it. So then, the man born again shall see and enter into the kingdom of God in its fadeless glory, and in his whole spirit and soul and body he shall be perfected in holiness before God in love, to the praise of the glory of his grace.

In this faith and hope and love,
your brother in Jesus,

D. BARTLEY.

CRAWFORDSVILLE, Ind., Dec. 20, 1893.

REISTERSTOWN, Md., Dec. 26, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—I send you inclosed a letter from our aged sister, Mrs. Julia N. Trott, of Texas. It will, I am sure, prove interesting to all of "like precious faith," because of the experimental matter which it contains. Our sister in her old age, with her still more aged husband, has come to the house of the Lord, and has been planted there with joy and rejoicing. Of this the inclosed letter speaks, and such testimonies are always most edifying to believers.

Besides this, for another reason will her letter be welcome to many readers of the SIGNS. The husband of the writer is, as I understand, the oldest son and the only surviving child of Elder Samuel Trott, who nearly twenty-seven years ago departed this life at his home in Virginia. While a new generation has grown up who did not know Elder Trott, yet many of your older readers knew him, and used to hear him preach, and read his especially able articles with interest. His name is still a household word in many Baptist homes in Virginia and Maryland. While I never saw Elder Trott, yet

some published letters of his many years ago were a source of great help and comfort to me. I rejoice that in their old age his son and daughter-in-law have become members of the church of Christ, for whose upbuilding their father labored faithfully for so many years.

I remain your brother in hope,

F. A. CHICK.

WALDRIP, Tex., Nov. 17, 1893.

ELDER F. A. CHICK—MY DEAR BROTHER IN A PRECIOUS HOPE:—Words fail me when I attempt to tell of the comfort, strength and encouragement your letters afford me. They encourage me to believe that I, even I, ignorant, sinful and full of unbelief, have been led in paths that I knew not, as you speak of just such things as I have experienced (if I am not greatly deceived, which I have often feared was the case); therefore I take comfort in them. I was truly sorry you had been subjected to such anxiety on account of your daughter's illness, and was pleased to know she had recovered. I had about concluded I had written something contrary to sound doctrine, and was afraid you would not write again; therefore I was greatly relieved when I found out the cause of your long silence. I noticed you had directed this last one to Coleman. Still direct to Waldrip, as that is our nearest office; but frequently we have an opportunity to send to others. Was glad you were permitted to attend the Corresponding Meeting, and met sister Williams, who is a dear friend of mine, and seems to understand my language as well as yourself. No doubt you have met sister Simpson, as she had spent every summer in Virginia for many years prior to her death, having her membership at Bethlehem.

I was glad you wrote as you did about "hungering and thirsting after righteousness." It is useless for me to speak of my ignorance concerning such things, as you have discovered it long since; but if I know my own heart, its desires, I can truly say that my chief desire is to be holy, to be conformed to God's holy law; but I find a law warring against it continually.

My dear brother, I was enabled to go to the church on Saturday before the second Sunday in September and ask for a home with them. Although I told them but little, they received me, apparently with joy. On the following Saturday Elders Walker and Grigg (members of that church), with the Clerk, came to our home, being authorized by the church to receive and baptize others, if any offered. That night my husband was received as a candidate for baptism, and on the next day directly after the morning preaching we all repaired to the river, and both of us were baptized in the fellowship of Fellowship Church, in Coleman City. The ordinance was administered here in order that our children and grand-

children living within distance could witness it, and we were favored with having five of our six living children and thirteen of our twenty-five grandchildren present. I assure you, my brother, it was a solemn occasion to me at least, feeling altogether unworthy of such a blessed privilege. Until the following Saturday night I enjoyed a restfulness and consciousness of having done what I could. But the tempter came and hurled such cruel darts that I was made to distrust my every act and motive. I was almost persuaded to believe that I had committed an unpardonable sin, that I had been deceived all these long years, and that I knew nothing of God's pardoning love. O what a miserable state of mind I was in! If you have ever been so tormented you know it far better than I can describe it. Since then I have groped most of the time in darkness, with only a ray of light now and then to relieve it. On Saturday before the second Sunday of the month we were permitted to meet with the church and received the hand of church fellowship, and on Sunday we engaged with them in communion and feet washing. It caused me to fairly tremble, for fear I was not a fit subject for such holy ordinances. It has been over forty years (if at all) since the Lord commenced a work in this vile heart of mine. I was rebellious and obstinate, and fought against it with all the power I possessed; but it was like beating the air. I did not want to believe the Baptist doctrine; but as it was unfolded to me by revelation, a little at a time, just as I could receive it, I began to lose my hatred of it in a measure. The more I understood of it the better I liked it, till I found myself loving it as the only hope for such a miserable, wretched sinner as I found myself to be.

The distance is so great, and we so old, that we will not attempt to meet with the church this winter; so I ask it as a special favor that you will send me a suitable message as often as you can conveniently. I know it is asking a good deal, for your time, no doubt, is more profitably (to you) spent; but if you knew how much such are prized by me, you surely will not altogether refuse. I have to depend nearly altogether for instruction on reading. As I remarked in a former letter, I am very deaf. I look upon the fact of being lead to write to you as providential, as I believe I would still have been outside of the church if it had not been for your letter in July. I was led to think if you who, I had reason to believe, was a servant of the most high God, that the same Holy Spirit had taught me a little of the mysteries of the kingdom, and I was made to rejoice in him as my Savior.

I have allowed my pen to run at a great length, which I hope you will bear with patiently. My husband sends his respects to you. Very unworthily your sister,

JULIA N. TROTT.

MC COYSVILLE, Pa., Oct. 7, 1893.

MR. A. B. FRANCIS—MY DEAR FRIEND:—I have thought so often of writing to you since you were here, but have always thought myself too unworthy to write to any of the dear Old Baptists. But the dear Lord has given us so many precious promises in the book he has given us, that I hope some of the sweet promises are for me. He has said, "Him that cometh unto me I will in no wise cast out." I feel too unworthy to take his dear name on my lips.

I do so long for your promised visit to us. Can you come up to our place this time? We would be pleased if you could. I have a great love for the Old Baptists; I mean that I have the greatest desire to be among them; yet I feel myself so unworthy. But the dear Lord has taught me that salvation is not by works of righteousness which I have done, but of his own mercy he has saved me, if I am saved. Of myself I can do nothing. If I am ever saved it will be through God's mercy. It has seemed that your preaching was just for me. I felt myself to be a great sinner, and lost unless saved by the blood and righteousness of Jesus Christ; for he came not to call the righteous, but sinners to repentance. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief," says Paul.

"All the fitness he requireth
Is to feel our need of him."

You ask me when I first felt a change. The first time I saw myself a sinner was at the time of the Association here, the one next to the last. I saw the great difference between the doctrine then preached, and the doctrine I used to hear preached by other denominations around here, who would tell us we had so much to do before we could be saved; that we must go to Sabbath School, learn to answer many questions, and then join the church. They also have their "Christian Endeavor" society to finish off with. They say we are to work out our own salvation; and I think they are trying to do it; but they do not take a whole verse of Scripture; only what portion suits them.

On my way home I wondered what I could do to be saved, when this verse came to my mind, "Believe on the Lord Jesus Christ, and thou shalt be saved." Many nights since have I mourned on account of sin.

"I own my guilt, my sins confess;
Can men or devils make them more?
Of crimes already numberless,
Vain the attempt to swell the score."

Were the black list before my sight,
While I remember Jesus died,
'Twould only urge my speedier flight
To seek salvation at his side."

Excuse this long letter, and write if you think me worthy of an answer.

Your friend,

IDA M. HART.

LANCASTER, Ohio, Dec. 26, 1893.

DEAR BRETHREN IN CHRIST:—I would like to get you more subscribers; and if I had the power to create the love in the hearts of brethren and sisters to read the SIGNS, as I love to read it, you would get more subscribers. How I would like to write a piece for the paper, to let the brethren know that I appreciate their writings; but I am as ignorant as can be. Dear afflicted Mary Parker is made glad and praises the Lord in all her afflictions. It is wonderful indeed. Nothing but the power of God could sustain her. I saw her in August. She can neither lie down nor stand on her feet; always in one position, day and night, with no way to get ease of body; praying and waiting on the Lord to release her. I think, O! the Lord has been so merciful to poor, unworthy me, I ought to be humbled, with my mouth in the dust. I think I have no right to claim a name among the people of God; yet I have no desire to be elsewhere. I will close, wishing you a happy and prosperous new year.

Yours to serve,

SARAH B. PEARCE.

APPOINTMENTS.

PROVIDENCE permitting, Elder A. B. Francis, of Virginia, will preach for the church at New Vernon, N. Y., on Sunday, Jan. 14th, 1894, at 10:30 a. m., and at Middletown at 3:00 p. m. of the same day. Also at Warwick on Tuesday following, at 2:00 p. m.

ELDER E. V. White, of Virginia, providence permitting, will preach at the meeting-house in Warwick, N. Y., on Saturday p. m. and Sunday a. m., Jan. 27th and 28th. Also at the meeting-house in Middletown on Monday evening, the 30th.

MARRIAGES.

ON Oct. 21st, 1893, by Elder Wm. J. Purington, at his residence in Hopewell Borough, Mr. Augustus Philhower and Martha E. Cray, both of Hopewell, N. J.

ON Nov. 22d, 1893, by the same, at the residence of the bride's parents, Mr. George W. Van Kirk, of Lawrence, and Miss Anna M. Blackwell, of Hopewell, both of N. J.

ON Dec. 14th, 1893, by the same, at the residence of the bride's parents, Mr. Johnson T. Drake and Miss Lizzie S. Wyckoff, both of Hopewell, N. J.

ON Dec. 20th, 1893, by the same, at the residence of the bride's mother, Mr. Samuel Cox and Miss Lizzie B. Titus, both of Hopewell, N. J.

ON Dec. 23d, 1893, by the same, at his residence in Hopewell Borough, Mr. David G. Danbury, of Hopewell, and Miss Mary E. Yates, of Montgomery, both of N. J.

By Elder A. B. Francis, Dec. 12th, 1893, near Sycamore, Del., Mr. John E. James and Miss Sarah E. Lambden.

By the same, Dec. 13th, 1893, at Delmar, Del., Mr. Charlie E. Lynch and Miss Nettie B. Ellis, all of Sussex Co., Del.

By the same, Dec. 21st, 1893, at the residence of the bride's parents, in Juniata Co., Pa., Mr. U. Grant Hower and Miss Sallie B. Varnes, all of Juniata Co., Pa.

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

Ira Phelps, Fla., 1, M. H. Varnes, Pa., 1, R. N. Worsham, Oregon, 2, George Lambert, Maine, 3, David Seitz, Ohio, 7, Mrs. H. J. O'Bannon, Va., 2, Mrs. J. H. Mills, Montana, 3, Silas Jackson, Ill., 1.—Total, \$20.00.

OBITUARY NOTICES.

Jacob M. Search departed this life at his home in Southampton, Pa., Nov. 9th, 1893.

He was born Dec. 10th, 1810. His wife, with whom he had lived fifty-six years, survives him. Though her health had been for some time so poor that it seemed she could not recover, she was raised up and strengthened to be with her dear husband during his sickness of about three months. He also left four sons and one daughter, Mrs. Roberts. The latter is a member of this church, and had the care of her father through his sickness. Two sisters also survive him, who are members of this church, and one brother living in Maryland. He was always a regular and faithful attendant of the Old Baptist Church, and had her interests at heart. He was regarded by the members as a man of grace, yet he never united with the church. He was a lover of the truth, and in conversation was clear and firm in defense of it; but only in very intimate conversation would he refer to his own personal experience, and that with the utmost care and delicacy. He was very patient during his sickness. He was a quiet man in his life, and quiet in sickness, and quietly passed away, as we believe, to mansions of eternal rest and glory. Almost his last words were, "The Lord ordered it for the best. Bless his holy name."

At his funeral there were services at the house, and also at the Cemetery Chapel at Newtown. Elder Wm. J. Purington was present at the house and took part in the exercises, preaching the gospel to the large company of relatives, friends and neighbors present.

ALSO,

Miss Lydia Miles passed away on Friday, Dec. 29th, in the 99th year of her age.

Her brother, Griffith Miles, with whom she had always lived, survives her, but is very feeble. He was never married. He is in his ninety-fourth year. The funeral was at the house on Monday, Jan. 1st, at which I was present, though only just recovering from sickness, and spoke briefly.

Both of these friends have always attended the meetings of the Old School Baptist Church, and have manifested an interest in the preaching of the truth. I had some talk with Miss Lydia when she was sick two or three years ago, when she spoke of a Psalm that had been of great interest to her, requesting me to read it. I had hope that she had been quickened, and made to feel in some measure her condition as a sinner; but she never made a public confession of a hope.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Jan. 3, 1894.

DIED—At his late residence in Seward, Neb., on Dec. 23d, 1893, **Simeon W. True**, aged 74 years, 3 months and 20 days.

The subject of this notice was baptized by the late Elder Thomas Threlkeld, in the fellowship of the Predestinarian Baptist Church, and his name enrolled as a member of the Little Bethel organization, in the year 1854, as the writer calls to memory. He ever afterward honored the profession he then made by an upright walk and godly conversation.

The writer was telegraphed to on the

morning before his death, but the distance being so great did not reach there until the 25th. I found that the friends had had the body embalmed to await my arrival. On the 26th we laid the mortal body in the grave, to be raised immortal. "It is sown a natural body; it is raised a spiritual body."

He leaves a widow, one granddaughter, one brother (the writer), the church and many friends to treasure up in their memories his noble traits of character, and think of the many testimonies he has given that his exchange is a happy one.

JAMES M. TRUE.

KANSAS, Ill., Dec. 30, 1893.

OUR dear old mother, **Sarah Neal**, was born April 24th, 1815, and passed away Dec. 3d, 1893, aged 78 years, 7 months and 9 days.

She professed a hope in Christ when young, joined the Baptist Church (before the division), and was baptized by Elder Daniel Dosier, in Covington Co., Ala., at about the age of twenty years. She was married to Thomas G. Neal, who died April 10th, 1853, in Holmes Co., Miss. Ten children were born to them (five boys and five girls), one boy and four girls having passed away. She was truly faithful wherever duty led, and especially as a christian. She passed through the heavy trials of the great Baptist division without moving, and lived with the Old Baptists about sixty years without a spot or charge against her, always having the full confidence of all who knew her. I reckon there are but few (since Job) who have suffered as she has for more than forty years, being able to hear but little conversation, while the things pertaining to the kingdom of Christ were her whole theme. Still she was blessed with eyesight sufficient to read, and spent a great deal of her time in reading the Bible, Beebe's hymn book and the SIGNS OF THE TIMES, which paper she had been reading for more than forty years, and was taking it at the time of her death. A short time before the last she said she believed that she could say in spirit and in truth, "The Lord's will be done." She passed away without a struggle.

Her funeral was largely attended by relatives, neighbors and friends, services being conducted by Elder B. F. Stewart; after which her lovely form was laid away to await the summons to arise and appear in the likeness of her adorable Redeemer.

T. M. NEAL.

LUFKIN, Texas, Dec. 28, 1893.

James Crask was born in Kentucky, June 30th, 1835, and moved with his father to Wayne Co., Ill., when two years old, and there remained until the Lord called him home. He has been afflicted with rheumatism for eighteen years, and has not walked in fourteen years. He professed a hope in Christ about the year 1856, joined the Primitive Baptist Church in 1872, and died Oct. 24th, 1893. He leaves a wife, one son and two daughters, among a host of friends, to mourn their loss, which is his eternal gain. The church has lost one of her best members, one who was good in council, and seldom absent from his meeting as long as he was able to attend. He was a firm believer in the doctrine of the Primitive Baptists, salvation by grace through the imputed righteousness of Jesus Christ, which was the theme of his soul and the praise of his heart; but we had to give him up, and bow to the will of God, who worketh all things after the counsel of his own will. May the Lord bless the sorrowing family, together with the church, who mourn their loss; and while our eyes are filled with tears, and our hearts are sad, we lift our thoughts on high, where we believe he is.

His last days were attended with intense suffering from rheumatism, and

from which he had been a great sufferer for the last ten years. He bore his afflictions as only a christian can, feeling resigned to God's will at all times. He fully trusted in God, in whose wisdom, power and love he placed the utmost confidence. Having known brother Crask personally for the past eighteen years, I always looked upon him as a christian, as well as a kind friend to the poor. His house was always thrown open to the Baptists, and warm hospitality extended, especially to those in the ministry. How much comfort there is in the thought that God is too wise to err, and too good to be unkind, and cannot do wrong. With that blessed assurance we are enabled to face the darkest storm.

DANIEL LOWRY.

DAHLGREEN, Ill.

BLACK ROCK BAPTIST CONVENTION.

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(ESTABLISHED 1832.)

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PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, JANUARY 17, 1894.

NO. 3.

CORRESPONDENCE.

THE SCHOOL OF EXPERIENCE.

DEAR BRETHREN BEEBE:—It has been on my mind to write a few thoughts on the subject mentioned at the head of this article for your disposal. It is not natural experience that I wish to talk about, but I want to pen some thoughts about what a subject of grace learns in the school of experience while he or she sojourns in this wilderness of sorrow.

We are told that "the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye."—Deut. xxxii. 9, 10. This finding "in a desert land, in the waste howling wilderness," is true of all his people in every age of the world. "And they shall all be taught of God;" and only as they are thus taught can they know anything of the spirituality of God's kingdom or his word. Nor can they know anything of this desert land, or waste howling wilderness, until they are taught it in their personal experience by the power of God, who leads them about and instructs them. Many a time had I read the words, and heard them quoted, "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God;" and many a time had I sung, and heard sung, the words,

"Amazing grace! how sweet the sound!
That saved a wretch like me;"

but never did I know the power and meaning of the words until I had realized the exceeding sinfulness of sin. The density of that "waste howling wilderness," the dreariness of the "desert land," none can know until their darkened mind has been penetrated by a ray of divine light. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv. 6. We had hitherto looked for the glory of God in the face of the law, or good works. But we are taught in our experience, "By the deeds of the law shall no flesh be justified;" and when we read this on the sacred pages of the inspired book we know (by experience) that it is true. Sometimes when I get down in a deep, dark place I fear that all my experience has been but imagination; that perhaps I have never known what a true christian experience is. Then my mind runs back over my past

life, and I consider my ups and downs, and especially when I was so heavily burdened with a feeling sense of just condemnation; and I ask myself the question, Did I bring this troubled feeling upon myself? How gladly would I have laid it all aside, and thought no more about it; but it was impossible either to lay the burden down or to find relief from it in any other way. When relief did come it came at a time and in a way unlooked for; for the time had come when I had ceased to hope that I should ever find relief, although I could not help but beg for mercy. I am made to ask myself the question again, Did I bring about the sweet feeling of relief that I then felt? If I could have done so, surely I would have brought it sooner; and I certainly would have kept it after it came, if it had been in my power. From such meditations I am sometimes given fresh courage, and am made to feel that this certainly was the work of the Lord. I thought when I first was given this sweet peace of mind that I should nevermore see trouble. In my simplicity I thought that the path of God's children was a smooth one and easily traveled. I hardly think one could have then made me believe that a christian could prove to be so sinful and stubborn and rebellious as I have been; and these things sometimes make me to doubt yet that I am one. But if I did not have the experience that I have, how could I have been brought into the fellowship of the inspired writers, and with the children of God in after ages, or with the blessed Savior himself? For while he (Jesus) himself was without sin, yet the iniquities of us all were laid upon him. Our sins caused him to groan and weep, and well may we groan and weep on their account. What child of God does not know by experience (though it be sad experience, it is none the less profitable) something of the meaning of the apostle Paul when he says, "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the

law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"—Rom. vii. 18-24. It is only by the teaching of the Spirit in our experience that we know anything of the christian warfare. We have within us two minds, so to speak; one the mind of Christ (1 Cor. ii. 16), and the other the mind of the flesh, or the fleshly mind. We are told (Gal. v. 17), "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." "What will ye see in the Shulamite? As it were the company of two armies."—Song vi. 13. How often is the child of God brought low in this warfare (and none can know anything of this warfare but a child of God); yet it is very necessary that he be thus brought low. How could he ever rejoice in the light if he had not experienced darkness? How could he sing, with the poet,

"Through many dangers, toils and snares
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home,"

if he had not in his experience realized something of these "dangers, toils and snares?" The inquiry sometimes arises in the mind, If I am a child of God, why am I thus? Why this coldness and indifference, this dense darkness, those sharp conflicts? Yet these are the very evidences of a subject of God's love, and none others have them. Jesus said, "In the world ye shall have tribulation." Again it is said, "If any man will live godly in Christ Jesus, he shall suffer persecution." Jesus said to the devil, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Then we must have the tribulation, or we would not get all of our inheritance. Paul the apostle said to the Hebrew brethren, "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all [God's children] are partakers, then are ye bastards, and not sons."

—Hebrews xii. 5-8. A little farther down in the same chapter the apostle says, "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees," &c. These sore chastisements, these dark seasons, are necessary. They bring us to realize and to acknowledge God's protecting power in every step we make. They bring us down to the feet of our heavenly Master, and to the feet of one another. They enable us to cast the mantle of charity over the imperfections of our brethren. How pleasant is the ray of heavenly light after a season of darkness. I call to mind a few of those seasons with myself, as I write, when I had so long groveled along in darkness that I thought I nevermore should see the light, when from the very depths of my burdened heart I could sing, with the poet,

"Return, O holy Dove, return,
Sweet messenger of rest;
I hate the sins that made thee mourn,
And drove thee from my breast."

I remember on one occasion, when I was thus enshrouded in darkness, that these words came into my mind, and seemed to express my feelings fully:

"Dear Lord, if indeed I am thine,
If thou art my sun and my song,
Say, why do I languish and pine,
And why are my winters so long?"

"O! drive these dark clouds from my sky,
Thy soul-cheering presence restore,
Or take me unto thee on high,
Where winter and clouds are no more."

Seemingly, in answer to the silent prayer of my heart, a flood of light burst in upon me, and I could for the moment "read my title clear to mansions in the skies." But these seasons have been comparatively few and far between, and I am soon overtaken with darkness again, and am almost afraid to claim the blessing just received. In all these things we learn something of the meaning of the words of the prophet, "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." The Lord is continually teaching us in our experience that our dependence must be upon him, and not upon an arm of flesh. In our experience we are taught the doctrine of total depravity, salvation by grace, election and predestination, and, we might say, every doctrinal principle laid down in holy writ, or so much of it

as our heavenly Father sees is for our good and his glory; and when we read the testimony of these things in the Bible it is confirmed to us by the revelations in our personal experience. The sum of the whole matter is, that all we can know about the things of our Master's spiritual kingdom is what he teaches or reveals to us. It is the work of the Lord, who has said, "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."—Hebrews viii. 10, 11.

Dear brethren, if you judge this worth your time and trouble to correct and prepare for the press you are at liberty to publish; if not, lay it aside, and I will deem it a favor.

I remain your brother in a little hope,

H. B. JONES.

HORACE, Texas, Dec. 26, 1893.

WESTCLIFFE, Colo., Dec. 3, 1893.

G. BEEBE'S SONS—VERY DEAR BRETHREN IN CHRIST:—It does seem to me that surely there are none of God's creatures like me. Often a portion of divine truth in the Scriptures will so fasten itself in my mind that it seems I cannot shake it out until I take up my pen and write such thoughts concerning it as come to my mind. In days past when I was so situated that I could meet with some brother or sister whom I believed knew and loved the truth, I could find relief or peace of mind in talking to them of the beauty and truth which the Scriptures seemed to me to contain; but living in this isolated place, with no one near me who knows or loves the truth, I have to, as I said before, take up my pen and write in order to relieve my mind. Not often though do I write with a view of its being published; but often after I have written out my thoughts no other mortal eye sees them, for they are often committed to the flames; yet, strange as it may seem, a peace of mind is sure to follow, for the time being at least. Is there any one like me?

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."—Matt. vii. 15. This Scripture has rested upon my mind with such weight that I have seated myself to try to find relief in writing.

Where prophets are spoken of in the Old and New Testaments it usually refers to those who foretold coming events. There are but two kinds of prophets spoken of in the Scriptures, so far as I understand; the true prophets of God, and the false prophets of which Jesus told his disciples to beware. There is, to my mind, another sense in which the word prophet is to be understood. The Lord appeared unto Moses

while he kept the flock of Jethro, and said unto him, "I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." Moses, like many of God's servants whom he calls in this present day to stand before him as witnesses, began to make excuses, saying, "Behold, they will not believe me, nor hearken to my voice; for they will say, The Lord hath not appeared unto thee." "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue." And the Lord said unto Moses, "Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh."—Exodus vii. 1, 2. Here, to my understanding, Aaron the prophet was an interpreter, and explained unto Pharaoh and the children of Israel the truth of God as it was revealed unto Moses. "He that prophesieth speaketh unto man to edification."—1 Cor. xiv. 3. "For ye may all prophesy one by one, that all may learn, and all may be comforted."—Verse 31. It appears plain to me that the apostle here has reference to teaching and admonishing one another in the things that God has revealed to them by his Spirit, and not to the foretelling of future events. "For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock."—Acts xx. 29. These are the false prophets that Jesus admonished his disciples to beware of, and are the same characters that Jesus alludes to when he says, "Take heed that no man deceive you; for many shall come in my name." "And many false prophets shall rise, and shall deceive many." Peter tells the brethren of like precious faith, "There were false prophets also among the people, even as there shall be false teachers among you." "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. He also tells his brethren that these false teachers shall bring upon themselves swift destruction, and says, "If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot," &c. These, he says, are an ensample unto those that after should live ungodly. The nearer these false prophets or false teachers can come to understanding the truth, the more easily do they deceive the people of God. Mark you, they "come to you in sheep's

clothing; but inwardly they are ravening wolves." When I say I have experienced the truth of this to my sorrow, I say the truth and lie not. One may come among us in Christ's name, clothed as a minister of Jesus, in preaching the word, and yet be as destitute of the grace of God in his heart as the most ignorant and degraded Hotentot upon the earth. But when the sheep's clothing which he wears becomes a little threadbare, the wolf will begin to show itself; and when the wolfishness of his nature begins to predominate it is sure to follow that it happens unto him according to the true proverb, "The dog is turned to his own vomit again; and, The sow that was washed to her wallowing in the mire."

I remember a time when I was young in the faith, and not well versed in the doctrine of God our Savior, as recorded in the Scriptures of divine truth, that I was easily imposed upon, and everyone claiming to be an Old School Baptist was held in high esteem by me; but it is not so now. The beloved apostle John in his first letter of love and admonition to the saints has laid down a rule by which we are to try the spirits whether they be of God. He says, "Beloved, believe not every spirit, but try the spirits whether they are of God." He then gives the reason why we should try them, saying, "Because many false prophets are gone out into the world." I have experienced much, and learned that when one says to me, "I am a preacher of righteousness," I am sure to apply the rule, "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God." And if a man's walk in the world does not correspond with his preaching I conclude that he is of that spirit of antichrist which even now is in the world. "Thou that preacheest a man should not steal, dost thou steal?" Brethren, if one comes among you and preaches that it is wrong or a sin to tell a falsehood, and you find that in the world among his fellow-creatures he regards not his word for truth and veracity, would not your confidence in him be shaken, to say the least? Would he come up to the standard of the rule laid down to try the spirits whether they are of God? I answer, Surely not. We as a people, the Old School or Primitive Baptists, are looked upon by the various professedly religious sects in the world as the offscourings of the earth, and they apply unto us all the vile epithets they are able to invent, such as narrow, contracted, old fogies, hard shells, &c. And notwithstanding we are so unpopular in the world there are many desiring to be called by our name: yet they went to eat their own bread (doctrine), and wear their own apparel (new theories and inventions of their own), only they want to be called by our name to take away their reproach. But these are not so much to be feared as are the false

prophets or teachers who come to us in sheep's clothing, professing to believe and even preach the doctrine we believe, for a time. And they shall show great signs and wonders, said Jesus, insomuch that, if it were possible, they shall deceive the very elect. These are they who bring about discord and confusion among the saints, and cause divisions in the church, so that her feasts of love are broken up. Then it is that Zion is made to mourn as the dove. Our peace has been marred and fellowship destroyed because we have not heeded the admonition of our blessed Master given for all his true disciples in all time to come, "Beware of false prophets which come to you in sheep's clothing." When peace dwells within Zion's walls, then prosperity attends her. But when her walls are broken down, which is sure to be the case when her watchmen, the overseers of the flock, do not take heed unto themselves and to all the flock over the which the Holy Ghost has made them overseers, then it is that these false prophets or false teachers come unto her in sheep's clothing, creep in unawares, and do not spare the flock. Satan is ever ready with his cunning craftiness to destroy the peace and fellowship of the saints in Zion. The world is full of seducing spirits, evil workers, transforming themselves into the ministers of Christ. "And no marvel," says the apostle, "for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers be transformed as the ministers of righteousness." How important it is then, for the good and peace of Zion, that we heed the admonition of the blessed Savior, "Beware of false prophets which come to you in sheep's clothing; but inwardly they are ravening wolves."

Dear brethren, the foregoing was written just two weeks ago, and laid aside. It is at your disposal; do with it as you think best. If you could but know my life, how many sore trials, afflictions, temptations, doubts and fears have been allotted to me (and for my declining years the most severe of them seem to be reserved), I feel that you would at least pity me rather than censure me for troubling you to read anything from my pen. Denied the privilege of meeting with any of the dear people of God, I become very disconsolate indeed. The SIGNS comes to me regularly, laden with the precious truth as I believe it to be taught in the Scriptures of divine truth.

When it is well with you remember poor, sinful me. Farewell.

J. H. YEOMAN.

PHILADELPHIA, Pa., Jan. 2, 1894.

DEAR BRETHREN BEEBE:—I inclose you two letters, one from Elder Grafton, the other from brother B. F. Hamilton, both of which I feel would be interesting and profitable to the readers of the SIGNS. In my judgment they breathe the spirit of the

wisdom of God as displayed by the lowly followers of Jesus.

Your brother in affection,
B. F. COULTER.

FOREST HILL, Md., Dec. 7, 1893.

DEAR BROTHER COULTER:—I cannot quite decide in my mind as to whether I have written you since my visit to Philadelphia. The children think I have not; but whether I have or not, I feel that I would like to say something to you if I could; but it is the hardest thing for me to get anything said in any way, and especially with the pen. I think a great deal in my lonely hours, and feel that there are some I would love to talk to if I could, believing as I do that it is a relief to many to unbosom their feelings to others, especially to those who understand and can give advice and instruction and admonition. But it seems that my case is locked up so that I cannot get at it myself to express to others the deep waters through which I pass, and the fiery trials I am called to endure. In my worst times all seems to hang in doubt with me; yet on the other hand I am obliged to say that goodness and mercy have followed me all the days of my life, and I feel a burning desire to dwell in the house of the Lord forever. But the fitness to dwell there, the marks by which they are known who inhabit this Rock, I cannot find; nor do I think others could if they knew the case as well as I do. It seems that much of my time is spent in trying to comfort others, when I am miserable myself. It appears that there is nothing in me when summed up. I am only for a time in the hand of the Lord as an instrument to serve others for a time, and then laid aside as nothing worth. If I seem to rise a little above this, and claim an interest in the things I am trying to preach to others, it seems that this is soon called in question, and I fall back in the same old rut. I think much about an expression of Job, "O that my grief were thoroughly weighed and my calamity laid in the balances together! For now it would be heavier than the sand of the sea: therefore my words are swallowed up." Yet while I am tossed to and fro with such fierce temptations, there is one thing that never deserts me, namely, the power of God; that he is able to save, and will save all his people. Neither do I feel entirely without discernment as to who they are from the image they bear and the mark they show. Yet when I come to compare my case with theirs, I seem neither to have seen what they have seen, nor to have felt what they have felt. I hear many others talking of some bright spots in their pathway, and of the Scriptures being opened to them, and they being made to rejoice; and it will be secretly suggested to me, "If you were one of them you would have these things presented to you." I go back to times when it was

better with me than now, when the secret of the Lord was about my tabernacle, and by his light I walked through darkness; but now I never seem to get through it. I find it sometimes likened unto a vessel passing through the deep. Soon no trace is left of anything having passed that way. So in like manner my life is spent; nothing in all its track that can be gathered up as having filled any place with profit either to myself or anyone else. I find myself at times turning to the wise man Solomon. He says, "In the day of prosperity be joyful, but in the day of adversity consider. God also hath set the one over against the other, to the end that man should find nothing after him." I long greatly for some sign, some token for good. It seems that all these things could be borne with cheerfulness could I believe it is for righteousness' sake. I know that in my flesh there dwells no good thing; and as I grow older and less able to endure, the burden is heavier. I know that God is rich in mercy unto all who trust in him, and are as the mountains about Jerusalem for stability and firmness; and I preach these things to others, and feel encouraged to do it for their sakes, and I feel that they have a right to the comfort of these things; like some instrument of music which in the hand of a skillful player can charm the listener, but out of his hand is of no use. I have not, however, lost that interest in the welfare of the church. I believe the Lord dwells there, and hath chosen it for a dwelling place, and is the Head of the body, and his providence is over all his works; and no doubt many important things are learned in deep waters and dark clouds, bringing out some good things, even the peaceable fruits of righteousness, in them who are exercised thereby.

But I have gone over a good deal of space, and have said nothing worth your reading; neither can I say what I want to say. I enjoyed your letter, and your reference to small things. How forgetful we are. We enjoy all your letters and would love to have more of them to read. We are all well, and join in love to you all.

WILLIAM GRAFTON.

BATAVIA, N. Y., Dec. 17, 1893.

MY DEAR BROTHER COULTER:—Some time ago you requested me to give my views on the third chapter and second verse of Colossians. "For ye are dead, and your life is hid with Christ in God."

There was a time, some years ago, when I felt willing to give my views on almost any portion of Scripture; but since I learned, as I believe, that "the natural man receiveth not the things of the Spirit of God," &c., I have tried to be very careful in giving my views of any portion of Scripture. I know full well that my views are of little value unless they accord with the teachings of the

Spirit. I believe that all spiritual knowledge is revealed to the children of God; and if any portion of Scripture is taught by the Holy Spirit, it then becomes a vital truth, and accomplishes a definite purpose in the spiritual life of the people of God. But in this, my dear brother Coulter, I am fully aware that I am telling you no new thing.

About the year 1858, soon after I trust I enjoyed a sweet assurance of sins forgiven, I discovered to my great sorrow that I was still sinful. I found it to be not so much in the outward acts, but in the evil and corrupt thoughts of my heart. I had learned also that "without holiness no man shall see God." So my trouble was great. I saw that there must be some way to become holy in order to be saved; but how could I be saved with all the sins and corruption I felt? Almost everything seemed to prevent me from securing the righteousness and holiness I so much desired. About this time I met several persons who professed that they had attained "christian perfection," and that they were free from all these evil thoughts and corruption. I almost envied them their happiness, but readily fell in with their advice to secure this "complete sanctification" for myself. They told me I could obtain it if I would pray for it and exercise my faith. And I did try; but the more I tried the worse I became. I saw more and more clearly my depravity. Sometimes I almost thought I was on the point of obtaining it, when some little circumstance would reveal the hidden corruption of my heart, and I became worse than ever. All this time I was with churches where I received no sympathy or encouragement. All through this trouble of mind I had this portion of Scripture to encourage me and give me hope, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." For nearly ten years I struggled along in this dark road, hoping and praying that this promise might be fulfilled in my case; and I trust it was fulfilled, but in a very different manner than I expected. To tell of the gradual dawning of the truth to my mind would be to tell much of my experience. Suffice it to say that I received this righteousness and holiness (if I received it at all) in the only possible way, and that is in Jesus Christ. It was a glorious time of rejoicing for me. It was good news indeed to know that Christ "is made unto us wisdom and righteousness and sanctification and redemption." But still I was not clear in my mind as to the corruption of the flesh. I still felt the motions of sin and corruption, and knew there must be a separation. I learned that there are several kinds of death mentioned in Scripture, and each death was a separation. At one time I seemed to think as the serpent told Eve, "Ye shall not surely die," and in some

mysterious manner salvation would be accomplished without this death or separation. But I read in the Scriptures that God told Adam that "In the day thou eateth thereof thou shalt surely die." Surely this was accomplished. Christ said that he came not to destroy the law, but to fulfill. So I learned little by little that this death or separation must certainly take place; but how and when? I trust that I then received this spiritual truth as it is written, "Knowing this, that our old man is crucified with him [Christ], that the body of sin might be destroyed; that henceforth we should not serve sin; for he that is dead is freed from sin." Also your text seems to confirm the same truth, "For ye are dead, and your life is hid with Christ in God." "Now if we be dead with Christ, we believe we shall also live with him."

There was a time in my experience that I could not get any farther than the twenty-fourth verse of the seventh chapter of Romans, which reads, "O wretched man that I am! Who shall deliver me from the body of this death?" But later, I believe, I was taught the true meaning of the following verse, "I thank God through Jesus Christ our Lord." This was Paul's answer, and I believe it was mine. A little farther on in the eighth chapter we read, "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 God, he is none of his." But if we do have the Spirit of God, the reasoning seems plain, that we are his, and we are not in the flesh. Of course in this I mean the saint, or the child of God. I believe the children of God are in the new Jerusalem, free, and entirely separated from sin and all that contaminates; like the example given by Paul to the Hebrews about Christ's offering. "For by one offering he hath perfected forever them that are sanctified." In the seventh chapter of Romans we learn that the wife is free from the law that binds her to her husband, after his death. Paul says, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ," &c. In the sixth verse we read, "But now we are delivered from the law, that being dead wherein we were held," &c. I understand the word "that" in this verse refers to the "body of Christ." We being in him died with him; and as it is written in the fourth verse, "That ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

Sometimes I get so low in my feelings that I cannot see this glorious separation. Unbelief blinds me. But when I have faith given me, it is the most wonderful sight I think I have ever received. It is truly a wonderful work which Christ has

(Continued on page 21.)

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 17, 1894.

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EGYPT HEALED.

"IN that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called, The city of destruction. In that day shall there be an altar to the Lord in the land of Egypt, and a pillar at the border thereof to the Lord."—Isa. xix. 18, 19.

Although far from claiming ability to expound all the wonderful and sublime mysteries which are concealed under the figurative records of prophetic visions, there are some thoughts in connection with this inspired testimony of Jesus which may be submitted in compliance with the request of our esteemed brother, Elder G. E. Mayfield, of Oregon, as expressed in his note on page 411 of last volume of the SIGNS OF THE TIMES. It is certain that no natural ability can attain to the correct interpretation of any portion of the record of eternal truth; therefore it is not by superior qualifications, either of native intellect or of acquired information, that any created mind can grasp the unsearchable mystery of that hidden wisdom which God ordained before the world unto the glory of his saints. Only as God hath revealed them unto us by his Spirit do we ever receive the things which are by inspiration spoken in such words as the Holy Ghost teaches; and when the Spirit of truth takes these things of Jesus and shows them unto us they will always declare the sure testimony of that mighty Savior, to whom all the prophets give witness. Since there is no truth but that which God gives, and he reveals it by his Spirit unto babes, there can be no room for glorying on the part of those in whose hearts that gracious revelation has shined. On the other hand, since every ray of divine light is given to profit with all the saints, it is only the honest discharge of an obligation when the word which has shined in the heart of one of them is freely communicated to the whole household of the faithful in Christ Jesus. All the gifts in the church are from the grace of God. Not even inspired apostles and prophets could glory in anything as originating in themselves. Confessing this obligation, Paul says, "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise."—Rom. i. 14. This debt is upon every one in whom God has revealed his truth, since that precious truth is the common property of all the subjects of divine grace. So it is enjoined upon the whole household of God, that they "Be subject one to another, and be clothed with hu-

mility; for God resisteth the proud, and giveth grace to the humble."—1 Peter v. 5. In mutual humility the saints may speak freely one to another of their views of the things which pertain to the kingdom of Christ. In the confidence of this charitable forbearance from our brethren, we give the following reflections on the subject embraced in the text and its connection.

In all the prophetic Scriptures, including this book of Isaiah, when the Lord moved his servants to speak of heathen nations, as Egypt, Damascus, Moab, &c., it is to be remembered that they are only used as in a figure representing the sin which was characteristic of those nations, as found in the nation of Israel, by which the true church of Christ is always typified. It is in this sense we understand the reference in this prophecy. As Moab represents the people of God polluted by sin so that the Lord commanded Israel that a Moabite should not enter into the congregation of the Lord unto the tenth generation (Deut. xxiii. 3), so the pride and self-confidence of the natural heart must always forbid the entrance of the saints into the experience of that joy which is known and felt by the humble and contrite ones who have no confidence in the flesh. In Damascus (signifying a sack full of blood) there is a striking type of the dreadful woe which is found by the saints whenever they look to the law for comfort. As the house of hopeless bondage to the children of Israel, "Egypt" well represents the unavailing efforts of saints to find in themselves some merit on which to build their hope of acceptance before the justice of God. The incessant toil of the oppressed children of Israel could never bring relief from their obligation to fulfill impossible tasks; so the saints must ever learn the utter impossibility of rendering to the law such service as shall bring them justification. The only judgment which they can ever receive from that law is, as was the case with the enslaved Israelites, they are charged with idleness, and their tasks are increased. But it must not be forgotten that at the appointed time the hand of the Lord brought deliverance to the suffering Israelites. So the grace of God brings salvation to the spiritual Israel; but it is not by any strength or merit of their own that they obtain the victory over their oppressors. They are brought out of condemnation by the irresistible power of the grace of God; and still they must acknowledge that they have no righteousness in themselves to plead as deserving the favor of that God whose holy commandment they have transgressed.

There can be no doubt that the day specified in our text signifies that glorious day which was revealed in the resurrection of Jesus Christ from the dead. Throughout the prophetic night, the moon and stars of legal types and ceremonial shad-

ows gave but faint reflections of the light of this great day. Yet all united in bearing witness to Jesus as the end of their testimony. He is the central Sun from whose light everything in the spiritual heavens is made to borrow all the glory in which it shines. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."—Acts x. 43.

By the specification that "Five cities in the land or Egypt" shall in that day "speak the language of Canaan, and swear to the Lord of hosts," it may be understood that the grace of God shall be revealed in bringing from under legal condemnation "a remnant according to the election of grace." Of the multitudes of Egypt five cities would constitute but a very small remnant. Only by the power of God could they be made to abandon their native language and speak the language of Canaan, by which is evidently signified, not the senseless jargon of the idolatrous nations whom God destroyed before Joshua, but the peculiar expressions of the people whom God established in that goodly land which he gave to the seed of Abraham. In the antitype it is that "pure language," which is spoken only by the nation whose God is the Lord. So by another prophet the Lord declares, "Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one accord."—Zeph. iii. 9. Only in this divinely taught language can any sinner "swear to the Lord of hosts." No efforts of the will of man can bring an offering to the Lord by which to obtain his favor. His name is hidden from the research of creatures, so that it is impossible that their highest thoughts should even so much as approach unto his glory. Much less is it possible that the enmity of the carnal mind should voluntarily pledge allegiance to the Lord of hosts, to swear to him. The covetousness of the natural mind can rise no higher than itself. Every motive of the carnal heart centers in the exaltation of self; thus, of his own will man can never swear to any other but himself. The power of God is manifestly victorious in every one who is brought to know his entire dependence upon the Lord of hosts; and this knowledge must be in every one who is conscious of his just condemnation, and who trusts alone in the grace of God for salvation from the evil which is in his own heart. The desolate mourning of such lost and helpless sinners is the language of Canaan, and those who speak this peculiar tongue do all of them swear to the Lord of hosts. This oath of allegiance is not pledged in the confidence of selfish presumption, but by the assurance of that faith which compels the trembling one to confess that he has no refuge but in that grace of God which bringeth salvation to the lost.

As the distressed woman of Canaan worshiped Jesus, saying, "Lord, help me!" so every lost sinner swears to the Lord of hosts and speaks the language of Canaan, when he is made to cry unto God for deliverance from just condemnation. In no other way is it possible to ascribe such greatness to our God as is attributed to him in this prayer of extreme necessity.

In the declaration, "One shall be called, The city of destruction," we do not understand that it is implied that there is less propriety in thus designating the other four of those cities than the one which shall be so called. Certainly in the individual experience of the saints, if it were revealed that any one city is more than all others emphatically entitled to be called The city of destruction, that city is the very place wherein the conscious sinner finds his own abode. This is in harmony with the designation of the subjects of electing love as "The ends of the earth." As there is no other name given to the remaining four cities which shall speak the language of Canaan, we conclude that the same name applies to each of them. We know of no better name than this for every one who is made to see himself cut off from all hope of attaining to the favor of divine justice. He then feels himself an inhabitant of The city of destruction. While the prophecy may be primarily applicable to the election of grace among the natural Israelites, as represented by Egypt (the house of toil), there is also a sense in which it is descriptive of the experience of every one who is called by grace out of the bondage of sin, and translated into the liberty of the sons of God. In this application, the one whose home is beyond the reach of mercy is the individual who is brought to see his own condition as without hope and without God in the world.

In the prophecy of the altar to the Lord in the land of Egypt, there is foretold the revelation which should be made in the day of gospel light, by which the glory of the Lord should be manifested in the testimony of Jesus as the life and substance of all that legal house of bondage. As the altar represents the worship of the Lord and his glory is witnessed in the whole of that legal dispensation, called in our text Egypt, so the pillar at the boarder thereof indicates the everlasting memorial by which the completely victorious work of our Redeemer is established in the very limitation of that just and inflexible law which was satisfied by him and forever taken out of the way of the salvation of his people. This memorial pillar shall never be removed from the border of the land of Egypt, so that no power of justice can claim again at the hand of the ransomed sinner that satisfaction which has been rendered by the blood of Jesus Christ which cleanseth his people from all sin.

The fact that this monumental pillar is at the border of the land of Egypt clearly proclaims the impossibility of any of those demands of legal servitude ever coming from that house of bondage into the land of liberty into which the Lord has brought every one who is taught to speak the language of Canaan and swear to him. The thunders of condemnation may indeed resound throughout the land of Egypt, saying, "Cursed is every one that continueth not in all things that are written in the book of the law to do them!" But the voice of terror is hushed when it comes to this immovable pillar which is at the border of that land of hopeless slavery. In satisfaction of its every claim the blood of Jesus records the receipt in full as it flows from his crucified body on the tree of Calvary. Sin has no power to pass the border of this land of Egypt while this everlasting memorial of divine grace stands as the witness of God that divine justice has been magnified in its utmost requirement. Now, instead of denouncing curses against those who are represented by the "five cities in the land of Egypt," the voice of truth and holiness is heard in sovereign mercy commanding, "Deliver him from going down to the pit; I have found a ransom." No taskmaster from the house of bondage can pass by this pillar which God has set at the border of the land of Egypt.

Whether Jew or Gentile, all the children of Adam are under the curse which was brought upon the world by the entrance of sin; so that there is no difference in that sense among men. They all are held in the land of Egypt as justly condemned by the holy law of God. All are natives of the one "city of destruction." No power less than the omnipotence of Jehovah could establish this pillar at the border of that land of legal condemnation, and thus deliver the lawful captives in accordance with strict justice. But it is declared in the connection of our text, "And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt; for they shall cry unto the Lord because of the oppressors, and he shall send them a savior, and a great one [that is, a defender, or champion], and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt; he shall smite and heal it; and they shall return even to the Lord, and he shall be entreated of them, and shall heal them." In this unfailing promise is revealed the infinite power of that love and mercy of God by which he has ordained salvation for them who are chosen in Christ Jesus, not only among the Gentiles but also the remnant according to the election of grace from among the tribes of Is-

rael. The altar in the land of Egypt is sanctified by the precious blood of Jesus, and not only those who were ready to perish in the land of Assyria, but also the outcasts in the land of Egypt (hopeless sinners under the legal covenant, and Gentiles who knew not God), shall together "worship the Lord in the holy mount at Jerusalem."

In submitting these suggestions for the consideration of our inquiring brother Mayfield, we are conscious that the subject is full of instruction to which we have not referred, and would gladly receive further comments either from him or any of our readers.

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accomplished for his people in completely saving them. Christ also "loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." Christ gives unto his people eternal life, and that "life is hid with Christ in God." I believe this life is so hid that no mortal man can ever see it or know it. It is hid in Christ from all the men of this world, and only seen and appreciated by an eye of faith. Spiritual life and spiritual blessings are hid from the wise of this world, but revealed by the Spirit of God to all his elect children.

But, my dear brother Coulter, I think I had better stop, for I may be getting into too deep water for me. "Little barks should keep near shore."

I was much interested in your last letter to me on circumcision; also your letter in the SIGNS on "Baca (valley of weeping)." I have also learned that our little church at Caroline has received a very good and encouraging letter from you. It seems so good of you that I want to thank you personally and for the church, for your kind thoughtfulness. I learn from letters from White Church, where Ella, my daughter, is at present, that she and George Beard have related their experience to the church and been received. I understand they are to be baptized on Saturday of this week. This is a great blessing for us, as you well know, and to all the churches as well. There is a feeling of rejoicing in the hearts of all Christians when they hear such news.

Dear brother, I did not intend to write so much, and what I have written, as you will see by the date, I have withheld, not knowing whether I had better send it or not; but I know how generous you are, and so venture to send it just as it is. I am heartily glad that you can be so fruitful in your writings. Many speak of it. Elder Bradbeer quoted a part of one of your communications to Charlie, to describe his feelings, &c. So I hope you will continue the good work, and bring forth fruit unto God. Love to all. Mrs. H. sends love to sister Coulter and Edna, and so do I.

With much love, your affectionate brother,

B. F. HAMILTON.

DUTTON, Ark., Dec. 14, 1893.

DEAR BROTHER DURAND:—Your last letter came a few days ago. As it is raining until I cannot work on the farm to-day, I will try to write some, though I feel much like you complained of feeling, and as if an effort in that direction would be purely mechanical.

My mind has of late been led to

contemplate the moving cause or motor-power of all bodies in action. As all matter is of itself absolutely inert, I conclude that it acts only when and as it is acted upon by a spirit-principle. A body without a spirit is dead.

There are more than 33,000 forms of organic life known to science, but every individual of every kind possesses a body exactly adapted to fulfill the wants of the spirit-principle of that body. As the shape or form, size, &c., of every kind indicates to the experienced eye the disposition or spirit of that species, I conclude that the spirit-principle is the agency by which the original atoms are moulded into shape. Chemistry finds, I believe, only sixty-four original elements. Of these in varying proportions and different shapes all bodies are constituted. Why a fish with its fins and tail here, and a fowl with its wings and feathers there, and a reptile yonder, and everything everywhere with a form exactly adapted to its spirit-principle, if this were not the agency in such formation, and if this were not what quickens, moulds into shape, acts upon and moves these bodies? "As thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child, even so thou knowest not the works of God who maketh all."—Eccl. xi. 5. While all things are the work of God, they grow and are formed in accordance with his fixed and irrevocable laws; and it seems to me that the wise man here associates the formation, even of the bones in the womb, with the mysterious influence of spirit upon matter, the *modus operandi* of which man knows absolutely nothing. While we know not how, and cannot know how, spirit acts upon and quickens material bodies, yet we know that it does, and can plainly see the visible effects of such operation.

Twelve men of the children of Israel, of the same flesh and blood, and so far as material composition is concerned exactly alike, are chosen to spy out the land of Canaan. They pass through it, and view it with the same facilities, and return and make their report. Ten bring up an evil report, and cause Israel to rebel against God the tenth time in the wilderness. These ten die of the plague before God, while the other two, who bring up a good report, are permitted to enter and enjoy the glorious blessings of the land of milk and honey. Why such different and diverging fates as life and health and blessing to a part, and the most horrible death and destruction to the rest, when all are exactly alike in material formation? The answer is plainly given, "Because they had another spirit with them."

When God sends an evil spirit between Abimelech and the men of Shechem, we soon find them transformed into murderous demons, as

it were, gloating over human suffering and woe. When an evil spirit from God comes upon Saul, he is instantly transformed into a fiend in human shape, and quickly tries to murder David. When a spirit of anger rankles in the bosom of your friend, "the form of his visage" is changed, so that the appearance which once was lovely now looks demon-like. While the evil spirit, "the prince of the power of the air, the spirit that works in the children of disobedience," has possession of the body of the Gadarene, he dwells wild and naked in the tombs, so fierce that men are afraid to pass by his abode, and efforts to bind him as a common nuisance, with chains, are vain. But when the evil spirit is cast out, and as light fills the place previously occupied by darkness, the Spirit of God takes its place and we find him "sitting clothed and in his right mind." What a wonderful change in a man, and all due to the change of the actuating Spirit.

But two kinds of spirits, or rather two spirits, act upon men. The one is the spirit of the prince of darkness, the spirit that works in all men in disobedience; and the other is the Spirit of the Prince of light and peace; and if any man have not his Spirit, he is none of his. This Spirit quickens the mortal bodies of all the saints, and by it they are predestinated to be conformed to the image of Christ. This, I believe, is and will be accomplished by the ever-prevailing law or mandate of the Great Infinite, that the image of everything must be in accordance with its acting spirit-principle.

The high and lofty One that inhabits eternity is a Spirit; and he dwells not only in the high and holy place, but also with him that is of a humble heart and a contrite spirit. Those who are wise will, to the extent of their ability, make the place of their abode suitable for their occupancy; and when a place becomes unfit, will remove from it. In this way God has a use for things that are by men considered evil, and are, in themselves, and for the time being, evil, but destined ultimately to work good for the Lord's people. Paul gives as the reason why we know that all things work for good, that whom God foreknew, he predestinated to be conformed to the image of his Son. Those things which appear to us as the greatest evils that befall us in our pilgrimage, are the things that humble us most, and thus prepare us for the indwelling of the Spirit of the high and lofty One that inhabits eternity; the Spirit that conforms us to the image of Christ. This conformation is the one grand object for which this universe with all that it contains was called into existence. Every atom of matter that moves, or rather is moved, is only performing its allotted portion in the grand consummation of the one purpose of, or for the existence of all things.

I believe, if I am not mistaken,

when I was east you charged me with preaching only to poor people. It was the poor in the days of the Master that had the gospel preached unto them, and the poor in spirit inherit the kingdom of heaven; the ruling of the Spirit that conforms them to the image of Christ. Look here for a moment into the cave of Adullam. What characters behold you? "Every one that was in distress, and every one that was in debt." Well, here is an exact similitude of the characters our spiritual David has "become a Captain over." Whatever may have been the ills that have befallen them, whoever may have been responsible, they have all but performed their allotted portion in bringing them to this place, and of their coming under the ruling power of the law of the Spirit of life. But one might be possessed of millions, and yet very poor in this sense; while one might be penniless, and yet proud and haughty in spirit, and not at all fit for a companion of the occupants of this cave. God resists the proud. They are actuated by the spirit of Satan, and thus conformed to his image. When prosperity contributes to making us proud, it is a curse; when adversity prevents, it is a blessing. If the Spirit of him that raised up Jesus from the dead dwells in us, it will quicken our mortal bodies; and thus being quickened or animated by it, the life of Jesus is made manifest in our mortal flesh, and we move on to the ultimate conformation to his image, our outward or daily perishing, and the inner being daily renewed, until, like the heaven hid in three measures of meal, changes all into heaven. This is the work of the Spirit. But "no man has power over the Spirit to retain the Spirit;" yet the Master teaches us, by the parable of our giving good gifts unto our children, that God shall much more give the Holy Spirit to them that ask him. May he grant unto us the desire that will lead us to seek the guidance and indwelling of that Spirit that quickens and moves us in the way of life eternal.

You ask, "Why don't you write?" Perhaps now you are getting ready to ask why I don't quit. But to answer you seriously, it does seem that I cannot get time to. My life is, and has been for years, one of unusual activity. I am very busy all hours of daylight, and I cannot write of nights now to do any good.

My wife has been in better health of late than for years, but now for several days has been rather feeble. She is better and worse by times.

Hoping the blessing of God may rest upon you and yours, with all the dear ones who love the truth, I remain your brother in tribulation,

C. W. ANDERSON.

BLANCO, Texas, July 24, 1893.

DEAR KINDRED IN CHRIST:—It seems that the time of trouble with us in Texas has come, but not yet in our little church. It is sad in-

deed to know there is a people claiming to be Primitive Baptists who are too tender and modest to have God's word proclaimed, for fear it will hurt someone, and also make God the author of sin. Poor, weak and benighted as I am, I can bear with them, and not feel hurt because everyone cannot understand the word of truth just as I do. I see too much within myself to expect perfection in another. If I could live in adoration of my adorable Lord all my days, I would be content; but this world's vanities and my sinful thoughts are a burden, and all the good is of God. When we have a glimpse of his holiness we rejoice to know that he changes not, and in his infinite love and mercy he has redeemed us. So in ecstasy of joy we cry, "Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God." In meditation upon the manner of that great love I am lost in wonder, and enter his courts with an offering of a contrite heart and broken spirit. We then have no mind or care for the perishable things of time, nor do we then care how swiftly time passes with us. We are then reconciled to wait God's wise and glorious will with us. His afflicting hand is heavy upon me, but I know it is right; for he has made me to be calm, and to endure with patience all my suffering. I feel to say, "Yea, though I walk through the valley of the shadow of death I will fear no evil; for thou art with me: thy rod and thy staff they comfort me." I have a feeling of his tender care that I did not have while in health. I cannot understand why it is so. I know there is no good in my flesh. I am in his hand. If I live, it is mercy; if I die, it is mercy. The Lord rules 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? Then everything is just as he willed and determined it to be. He determined the crucifixion of Christ. Can man say that he did evil in thus determining, and is the author of sin? The Lord told Samuel to tell Saul to go and destroy the Amalekites for lying in wait for Israel in the way as they came up out of Egypt. Now we know that all those who were alive when Israel came up out of Egypt were dead when the Lord sent Samuel to Saul to tell him to go and smite Amalek, and utterly destroy all they had; to spare them not, but slay both men and women, infant and suckling, oxen and sheep, camels and asses. Our natural sympathies would spare more than Saul did. We cannot see any justice, from a human standpoint, in killing a man then, much less the women and infants. And some people to-day will say, Do not preach all that is given by inspiration; our sympathies cannot take it; it is too hard. But did Saul do right in the sight of God in sparing part of the best for sacrifice unto

the Lord? God says, No. He said that "rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. Behold, to obey is better than sacrifice, and to hearken than the fat of rams." If the Scriptures are given by inspiration of God, and are profitable for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, can God's ministers take a part of them, and spare a part, or keep back absolute predestination? But some say as did Saul, The people cannot take it. Saul told Samuel that the people who were with him had spared the best of the oxen and sheep and fatlings for a sacrifice unto the Lord. But the Lord held Saul responsible. If the Lord's ministers to-day would follow the command to observe all things whatsoever Jesus has commanded, there would not be so much bleating of the sheep and lowing of the oxen as is heard among the Baptists. I think there have been, and are yet, some preachers who are not as wise as serpents, nor harmless as doves. But as I am not very well acquainted with many, and have a very limited knowledge of innocence and wisdom, I cannot say how many, nor who they are; but I would ask, If their God is a Sovereign, how can they prescribe rules by which he must be governed in order that he be right in any or all his acts? We all know it would be wicked in a man, or men, or a nation, to go of their own malicious will and do what the Lord required Saul to do unto Amalek.

If this poor scribble is published in the SIGNS, I hope every one who sees it will read carefully the fifteenth chapter of First Samuel, and see how much there is in it, and how little I have hinted at. Saul said he had done the commandment of the Lord; but Samuel said he had not.

May the Lord strengthen his humble servants to cry aloud and spare not, is the sincere desire of a weak one.

SARAH JONES.

PINE GROVE, Ark., Dec. 26, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—Owing to the stringency of the times I find it a hard matter to get new subscribers for the SIGNS. I have been a subscriber about thirty years, I think, and expect to continue to read it as long as I am able to pay for it. My wife and I are each in our seventy-third year, and we prize it more highly than any other religious periodical we have seen. The doctrine advocated is the doctrine we believe, and, it seems to me, is the only firm foundation of the sinner's hope; the only doctrine that renders all the praise, glory and dominion to the Creator of the universe, who "hath made all things for himself, yea, even the wicked for the day of evil."

THOMAS PETERSON.

THOUGHTS PUT DOWN AT VARIOUS TIMES.

ONE who feels that he is necessary to the church is of but little, if any, use to her; while one who feels that the church is necessary to him is always a help and comfort to his brethren, and enjoys also a quietness in his own soul unknown to the other.

WE need not be so anxious as to how our brethren esteem us. The state of our own feelings toward them is of far more importance to us. When we are questioning concerning their love to us we are apt to be jealous and suspicious of their words and movements, and will often see in them a disregard for ourselves, when no such was intended. But when our hearts are full of love to them we are quiet and trustful and happy in their presence, for love thinketh no evil; and the joy and blessedness of love is in feeling it in our own hearts. The happiness is in loving, not in being loved. To know of the love of another for us may be gratifying; but to feel love in our own hearts toward a worthy object is a living joy. There can be no greater bliss known by man than to experience the love of God shed abroad in our hearts; and with that experience of the holy emotion of divine love, casting out fear, there comes the heavenly knowledge of the Lord's first love to us, and the assurance that we have passed from death unto life.

SEEKING for a natural explanation of spiritual things, and rejecting all that is incomprehensible to our natural minds, is like shutting the door against ourselves to all truly rich and glorious knowledge. The most wonderful revelations of spiritual truth have come through the openings of Scriptures which it had seemed to us could not mean what they plainly said; but when we have been made willing to receive the word at God's hand with unquestioning confidence, and wait for him to interpret it to us in his own time and way, we have found that its unfolding was wonderfully blessed to us and most comforting, displaying to us things both new and old, things rich and glorious, which were commended to us as the very truth we had experienced, and as bread and water to our hungry and thirsty souls. It is best never to try to conform the Scriptures of truth to our own reason, but "Hold fast the form of sound words in faith and love which is in Christ Jesus." Reason could never foresee the true fulfillment of prophecy, nor understand it when it appears. The darkening of the sun, the turning of the moon to blood, and the signs in heaven and in earth, foretold by the prophet Joel, were not in the natural sight of men, but in the experience of poor sinners.

A MINISTER, exhorting a congre-

gation to subscribe for some paper, said in my hearing, "We are making history." What a mistake! The history of the Lord's people is all written in the Scriptures; and it is not, and never can be, written anywhere else. The history of natural events concerning them can be written; but that varies little in different ages, and is of little account compared with the inner history. What a wonderful book is that in which all the history of all the people of God is written. They read that history in the Bible as they go along in the experience of it, and no faster. The nights of weeping and mornings of joy, the wearisome months and the seasons of refreshing, the times of crying for mercy and the times of praise and rejoicing, are all appointed, with "the bounds of our habitation that we cannot pass."

OTHERS have suffered death in even a more terrible and excruciating manner, so far as the natural mind can judge, than that which was inflicted upon the dear Savior; but the awful terror and sting and fearfulness of his death no one else can ever know except in their faint measure of "the fellowship of his sufferings." His death was full of awful and unspeakable horror and bitter anguish on account of the load of his people's sins that was upon him; and he suffered it in order that they should be saved from it. No matter with what lingering horrors the death of any one of them may be accompanied, that death is sweet compared with his, for this terrible sting is not there for them to feel; neither is any one of them left alone, as he was, in the awful hour, for he is with them. "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ."

DRUMMOND, in his "Natural Law in the Spiritual World," has reasoned that every order of life is raised by the power of the next higher order to that higher life. Thus the animal eats the vegetable, and so raises the vegetable life to animal life. The man eats the lower animal, and so raises the brute life to the higher order of human life. Then he reasons that so the spiritual life acts with superior power upon the man, to raise him to the order of divine life. The question of power in man to do anything to raise himself, and bring himself into possession of spiritual life, seems clearly settled by this analogy. The power must come always from above, from the next higher order of life. This looks like conclusive reasoning in favor of the truth, and I came near being taken by it, as I think some brethren have been; but as soon as the author finished up this fine piece of logic he at once set men to work, like any other Arminian. He exhorts them to lay hold on the higher life.

I notice one brother writing about the earth being quickened when the growth of vegetable life takes it up,

and again quickened when the vegetable is eaten by the animal, and again when the animal is eaten by man.

I want to be moderate and meek, and distrustful of my own judgment, as I have need to be, and to express myself accordingly; yet I have a great inclination to say that all this is pure nonsense. I am ashamed that I hesitated a moment with any inclination to regard such foolishness as truth. A moment's reflection ought to have shown me that there is nothing in it. The life of the vegetable does not go into the animal, for the vegetable is dead before it is eaten. The life of the animal is separated from the body before it becomes food for man. Eating what had life does not cause that life to be joined to the life of the eater. If it did, how would it be when the animal eats the man? If the life of the thing swallowed remains at all, it will remain in all its distinct individuality. The whale did not produce any change upon the life of Jonah.

In what possible way can all this illustrate the wonderful change to be wrought upon the poor sinner, the chosen vessel of mercy, by the glorious power of Jesus? It is vain to seek for analogies in nature by which we may understand the wonderful and mysterious work of God by which our vile body shall be changed, that it may be fashioned like unto the dear Savior's glorious body, and by which we shall be conformed to his image. This shall be done "according to the working whereby he is able even to subdue all things unto himself." The mystery of this wonderful work will never be unfolded to us while in this mortal state, and will never be known except in the experience of it. All things in nature are used as figures to represent spiritual things; but nothing exists that can serve to show us how the Lord will work that wonderful change in and upon his people which shall cause them to be like Jesus. There is no analogy in this world to that glorious working of the mighty power of God—nothing that will ever serve to illustrate or explain it to mortal intelligence. It stands forever alone, apart from the things which man can comprehend. It is embraced only by the infinite comprehension of faith.

It ought to be enough for us that we find no such reasoning in the Bible; no attempt to explain the unexplainable; no attempt to tell how the Lord does his strange work.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Jan. 5, 1894.

INQUIRIES AFTER TRUTH.

HALLVILLE, Texas.

MY mind has been much exercised of late with the subject of faith. I know that we read of faith in many places in the Bible and in the SIGNS OF THE TIMES; but still I feel a desire for some correspondent to write on the subject of faith in the SIGNS, and oblige a poor sinner.

M. E. SCOTT.

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

B. F. Flagg, Mass., 3, John S. Adamson, Va., 2, Mrs. M. E. Scarboroughs, Md., 2, John Downey, Ill., 2, Malon Hulsizer, N. J., 1.—Total, \$10.00.

OBITUARY NOTICES.

My father, **Edward Vermilya**, departed this life April 17th, 1893.

The deceased was born in Middletown, Delaware Co., N. Y., Sept. 7th, 1818. He was baptized nearly forty years ago by Elder I. Hewitt, and was a member of that church until the year 1851, when he with the rest of his family moved to Canton, Bradford Co., Pa., where he resided until the time of his death. For a number of years there was but little opportunity to hear the doctrine he loved so well. Finally the Canton & Columbia Old School Baptist Church, under the pastoral care of Elder S. H. Durand, was organized at this place, giving him the blessed privilege of again hearing the truth proclaimed. He was a firm believer in salvation by grace, and grace alone, fully realizing his inability to do anything meritorious in the sight of a just God. His sufferings for the last year of his life were very great, his sickness being Bright's disease of the kidneys. His dying hours were such as would appall the hardest heart. He died in the firm belief that his Redeemer liveth, ever ready to make intercession for lost sinners. We mourn not as those without hope.

S. S. VERMILYA.

GROVER, Pa., Jan. 8, 1894.

James Pembroke Dorsey, while returning from the funeral of a friend and comrade, at whose grave he seemed much affected, was instantly killed near his home, in Clarke Co., Va., on Dec. 19th, 1893, in consequence, as is believed, of his horse taking fright and running away. He was found a short time afterward with the carriage upset, and it is supposed that his skull was crushed by a kick from the horse in his struggle to free himself from the wreck. The following extract from the county paper is the tribute of a familiar friend:

"Here passed away another gentleman of the old school, and about whom it can be truthfully said that he had many friends and no enemies; kind and gentle as a woman in all his feelings, never saying nor doing aught of any man, and ever ready at any sacrifice to perform an act of friendship or kindness. Indeed, noble impulses seemed to be the controlling spirit in his relations to his neighbors, and as a friend ever staunch. How terrible and tragic was the end of this gentle life!

"I feel, Mr. Editor, that I cannot suppress the desire of adding this my humble tribute to my friend and neighbor.

"T."

SISTER Elizabeth Clark was born in Lancaster, Pa., April 18th, 1818. In childhood with her parents she moved to Hocking Co., Ohio, where she resided until within the last few years. She was united in marriage to George Clark on Jan. 24th, 1833. To this union were born eleven children. Her companion preceded her to the grave seven years and three days. Seven children survive both parents. Besides the four sons and three daughters, she leaves twenty grandchildren and five great-grandchildren to mourn their loss and her gain.

Sister Clark united with the Scott's Creek Primitive Baptist Church, and was baptized by the pastor, Elder John Parker, twenty-seven years prior to her death. She died at the home of her son, David Clark, in Perry Co., Ohio, Dec.

25th, 1893, aged 75 years, 8 months and 7 days. Her funeral was largely attended on the 27th, and the writer spoke words of comfort to the sorrowing; after which the remains were laid away in the Scott's Creek burying-ground to await the resurrection of the just.

Sister Clark through a long life of christian deportment gave full evidence of her standing in the blessed Son of God, whom she served through life until death. May God comfort the bereaved ones.

G. N. TUSING.

OUR sister, **Eliza Jane Hoffman**, whose maiden name was Richards, was born in Preble Co., Ohio, Dec. 2d, 1833, and died Dec. 31st, 1893, aged 60 years and 29 days.

She was married to Jacob Edward Hoffman on Dec. 7th, 1851. To them were born three sons and one daughter. Her husband and two sons preceded her in death. She leaves one son, one daughter, six grandchildren, four brothers and two sisters, with many other relatives and friends, to mourn.

She joined the Primitive Baptist Church on July 20th, 1864, and was baptized by Elder Daniel Robison, of which church she remained a true and faithful member until her death. She was stricken with consumption nearly two years ago, and was never heard to murmur or complain. She said she would bear all and wait until the change came; that she was only waiting until it was the Lord's will to call her home. Just four weeks prior to her interment Elder Caudell and I visited her, and she requested Elder Caudell to sing and pray, which he did. She also requested him to preach at her funeral, which he did, from Luke viii. 53, a text of her own choice. She also made choice of the following hymn to be sung at her funeral:

"Why should we start, and fear to die?
What timorous worms we mortals are,"
&c.

She was a kind mother and neighbor, well-liked by all who knew her. She was afflicted for many years, so that she was not permitted to fill her seat at meeting, but entertained and waited upon the brethren and sisters when able, and was delighted when the brethren in the ministry would call upon her.

Sorrow not, bereaved ones; weep not as those who have no hope; for our loss is her eternal gain. May the Lord make us ready, that we also may say when near the end, We are only waiting.

JOHN A. HOWELL.

WEST MANCHESTER, Ohio.

DIED—Near Prattsville, Grant Co., Ark., Dec. 15th, 1893, after a protracted illness, brother **Richard C. Henson**.

The subject of this notice was born in the state of Alabama, April 21st, 1836, and removed with his parents, Abner and Elvira Henson, when an infant, to the state of Missouri, and thence to Arkansas at the age of twelve or thirteen years. He was married some time prior to the late war to Miss Mary Vanderslice, who with six children and several grandchildren survive him, four children and two grandchildren having preceded him to the grave.

Brother Henson professed a hope in Christ in the year 1868, joined the Primitive Baptist Church at Macedonia, in Dallas Co., and was baptized, together with his wife and two other sisters, by Elder D. R. Leard, on the third Sunday in September, 1871, and lived a consistent christian until death removed him from this vale of tears.

Brother Henson was a man held in very high esteem in his community. Besides being well-versed in the Scriptures, he was well-informed on general topics, and made himself useful to his neighbors in a business way. He was a great nurse for the sick, a loving companion, a kind and indulgent father, and ever a friend

to the needy to the extent of his limited ability. This stroke of God's merciful providence falls heavily on the bereaved sister and family, but they mourn not as those who have no hope. We verily believe that he has gone to rest, and that he will shine forth in the resplendent glory of God in the home of the blessed. During the last several weeks of his life his mind seemed entirely devoted to spiritual things. He said, "I have no dread only of the pangs of death."

At the grave the humble writer tried to speak comfortingly to the family and many friends there assembled from the subject of "The finished works of God," chosen by the deceased before his departure. May God bless the bereaved family, both temporally and spiritually.

T. PETERSON, JR.

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THE

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,
AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,
MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, JANUARY 24, 1894.

NO. 4.

CORRESPONDENCE.

SPIRITUAL WORSHIP.

"God is a Spirit: and they that worship him must worship him in spirit and in truth."—John iv. 24.

G. BEEBE'S SONS—DEAR BRETHREN:—Brother Thomas Jones, of the Patapsco Church, Carroll Co., Md., has requested me to write for the SIGNS upon this theme, and to-day I feel like trying to comply with his request. The true worship of God is the highest exercise in which men or angels can engage. Nothing can be more pleasing to God nor more beneficial to men. Therefore it is of the utmost importance that we should understand what true worship is, and how we can be pleasing to God in our service.

The Bible, from which alone we can learn the revealed will of God, does not leave us in the dark with regard to this question. In the text at the head of this article we have from the lips of him who dwelt in the bosom of the Father, and who always was well-pleasing to God, a plain statement of what true worship is. In the chapter in which the text occurs there are several expressions which bear upon the same theme and present the same truth; and if I were asked to select out of the New Testament all that bore upon this matter, and all that would prove this text to be in harmony with the rest, I should have to transcribe nearly every chapter and verse of it, since where the same sentiment is not directly expressed it is necessarily implied. It is certain that Jesus in his teaching, and also the writers of the whole New Testament after him, looked coldly upon outward forms of worship, and thought so little of them that they say nothing about them in most of their writings. In one instance Paul found his brethren showing a tendency to regard days and seasons and forms; and he said to them, "I am afraid of you, lest I have bestowed upon you labor in vain." His constant effort had been to wean them from a slavish adherence to forms, to be free men in Christ; and from what he had heard of them he feared that he had labored in vain. Even when the few plain, simple ordinances of the church are treated upon, such as preaching, praying, singing, baptism and the supper, it is always insisted upon that these things have no inherent virtue, but are valuable only as they present the truth that is already felt in the heart.

Amid all the multiplied forms and ceremonies of the Jewish worship we have glimpses of this same great truth. The more spiritual among the people saw that the worship which God would accept was not the mere outward form which the infidel could perform as well as the believer in God—which the immoral man could observe as well as the man of true piety, but that which was real, sincere and heartfelt. So David in the day of his sorrow for his great sin said, "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." The prayer of Solomon at the dedication of the temple also breathes the very spirit of true spiritual worship; and the Psalms of David in general are full of the same truth, that God is truly worshiped only in spirit and in truth.

But now in this language of the blessed Master that which was but dimly seen in former ages is now clearly stated and confirmed by repeated teachings. The very best example and illustration of what the Savior signified in this language at the head of this article is found in his own life among men. As a Jew, born of Jewish parents, he did indeed observe the needful requirements of the law, for he came to so live and to so fulfill it as to set forth its deeper, broader and higher meaning, which was that man was not made for the sabbath, but the sabbath for man; and this was also true of every other item of the law as well. He did not come indeed to destroy; he was not an anarchist. He came to so fulfill it that it should be seen that the law of God was not that mean, narrow, formal thing which the Pharisee by his traditions had made it, but holy and just and good and glorious; and not a source of bondage, but of truest freedom to all who should believe on him, and drink of the water which he should give them. But while all this was true, he was continually shocking priests, Levites, lawyers and Pharisees by his entire disregard of the narrow prejudices which filled them and blinded them, and by his continual violation of the set forms and rules which their tradition had imposed upon them. Jesus came not to destroy, but to fulfill the law; but his fulfillment of it was of such a high and spiritual nature that their blinded hearts could not see it, but judged him to

be a violator of it instead. Professing to keep the law, they themselves were continually violating its inmost spirit and meaning; while Jesus pierced beyond the shell, and while breaking the shell brought to light and exalted all the true meaning and substance of it. He most clearly and emphatically fulfilled his own words, that "neither in this mountain, nor at Jerusalem, should men worship the Father." He showed that wherever a son of God was, there was a temple of God, and there also were the altar and the priest. Wherever a heart loved and rejoiced in God, and praised his name, there was true worship, whether the song was voiceless or expressed. There no black-robed priest nor white-robed acolyte is needed to intone a prayer or to chant a psalm, for that soul is priest and singer all in one; and he is himself God's temple, wherein is the altar and the incense and the voice of prayer and praise. Thus the whole Bible is an elaboration of the words of the text, and the whole life of Jesus was their illustration.

In uttering these words Jesus did not make light of the past things. He never did. The past things were of God as truly as the new things. They had a glory all their own; but the glory of the old was not the glory of the new. Paul tells us that "even that which was made glorious had no glory in this respect, by reason of the glory that excelleth;" and he says that it is the ministration of the spirit that excelleth. But while he did not in any degree detract from the glory of the work of God under the former covenant, yet he did emphasize the far more abundant glory revealed now to the sons of men. He said, "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." A far better thing has been reserved for us. The first has been taken away, that the second may be established. The things that could be shaken are removed; only the things that could not be shaken remain.

Under the Old Testament forms a man could comply with every requirement there made, and yet hate God and all good things. The high priest, the priests, the Levites, might fill their places and minister in complete conformity to every outward requirement of the law of worship, and yet not savingly know God at all, and be at the same time plotting against his neighbor's peace or life.

Men to-day may do the same thing; but Jesus says that such worship is not true. Its form may be all right, but within it is but a charnel-house of corruption. True worship is lovely in the sight of God, even though its outward temple be a hovel; but the dead men's bones of a formal worship are not made lovely because men have made magnificent temples their mausoleum. Such worship is not true worship; yea more, it is not the worship of God at all. If men worship the Father at all, it must be in spirit and in truth. Formal worship may say, "Praise the Lord," but it means, "Praise self." But when the Spirit of God and the power of his truth fill the heart, then from the heart, and in the thoughts, and by the words of the lips, is God alone exalted. How glad we ought to be that Jesus has spoken such things; and how glad we ought to be that the Lord gave his church so few and so simple forms of worship. We are ever in danger of grasping form for substance—of measuring our piety by our adherence to rituals. Even baptism has been put in place of true religion, in the place of the new birth, in the place of Christ. The Lord's supper has been supposed to do away with the need of feeding upon Christ by faith; and to preaching has there been ascribed a divine power for salvation. Thus the few ordinances which God did give to his church have been perverted, and performed, not to the honor, but rather to the dishonor, of Christ. How glad, then, we ought to be that forms and rituals are not multiplied in the New Testament.

It has ever been true, that as true spiritual worship has declined, love of form and outward religious ceremony has increased. Men have built to themselves vast temples of pleasing form and magnificent adornment, and have filled their hours of worship with all that could please the ear and the eye, or gratify every taste, and then have supposed that what was pleasing to themselves must be pleasing to God. Such worshipers say that they cannot feel a spirit of worship unless it be to the accompaniment of fine music and eloquent language. I have heard men rave about the beauty of what they called their church architecture, and tell of how their souls were soothed into harmony by it, and of fine music and singing, and tell how their souls were attuned to praise by it, until I felt like saying, You have made a god of the art and skill of

men, and you have no place for the Spirit of God in all your thoughts. What does he who made the heavens and the earth, and who has attuned all the harmonies of heaven, and who hears the melody of the heart, care for the miserable efforts which are so pleasing to carnal minds, and which so much exalt the pride of men? God must be worshiped in spirit and in truth. It matters not how beautiful and sublime the music may be, if there be no power of truth felt in the heart; and if the words sung be false, such music is abhorrent to God when offered as worship.

To worship God in spirit and in truth, then, does not consist in ornate language, in multiplied forms, nor in outward show; neither does it consist in holding and proclaiming sound doctrine alone. The form of sound words in the mouth, without the power of truth in the heart, is no more pleasing to God, and glorifies him no more, than do forms of any other kind. The letter of sound doctrine kills as well as the letter of the law, or any outward forms whatever. Of some men it has been said, "They are so sound in doctrine," just because they were strong upon election, predestination, &c.; when their whole manner of life showed that these truths were but dead, dry forms to them, and not living realities. Election, predestination, &c., are true, but when held in the head merely produce no good fruit. On the other hand, when in Christ they are made to live in us, as the living bread of heaven, then they arouse praise and adoration to God, and create a desire to honor him, and to put on a walk becoming those who are predestinated and chosen to salvation. If we speak the truth, and by so doing worship God, it must be out of the living fountain of God's word in the heart. The form of sound words is to be held fast, but simply because they are the true vehicles by which the truth makes itself known. O that our whole heart and lives, and all our words, might be an exact pattern of the truth, so that it might be seen by its outward form how beautiful it is!

"God is a Spirit." This is not a statement of a new truth, but it is a new statement of an old truth. It has always been true that God is a Spirit, and it has always been true that he can be really worshiped only in spirit and in truth. "God is a Spirit." This implies that he has no body as we have; that he has no parts, hands, ears, feet, &c. Hence men are forbidden to make any image of him, because any image that men could make must of necessity be a lie, since nothing physical can resemble what is pure Spirit. Outward forms and rituals can please the natural senses, but they cannot ascend to God. The earthly can never of itself attain to the heavenly. This brief sentence contains all and implies all that need be known of God. It destroys every idolatrous conception of him, and takes away

all virtue from formal worship. It implies the omniscience, the omnipresence and the omnipotence of Jehovah. It is necessarily bound up in the doctrine of his eternity, and in that of his self-existence. It involves the truth of his unchangeability, and is fraught with the most consoling reflections for the believing heart.

Now, since this is his character and nature, can we not well understand how it must be true that he must be worshiped in spirit and in truth? Certainly this follows, that to thus worship him, his Spirit and his truth must abide in us. Without his holy Spirit, then, we cannot worship him; and unless we know the power of the truth in our hearts we cannot ascribe that which is true to him. The text then implies living men of grace, as much as it declares the spirituality of God. If God is a Spirit, then his worship must be spiritual; and then it follows that only the spiritual can worship him. A holy desire to glorify God, and a desire to abase self, is an evidence of true spirituality; and such desires God sees, and with such sacrifices he is well-pleased.

But now we may ask, in conclusion, What is worship? What is it to worship God? Our word "worship" is from a word which signifies "a state of worth or worthiness." In the original Greek of the New Testament it signifies to pay divine honor or homage; that is, to ascribe all worth or worthiness to God. To ascribe to God that which is not true of him is not rendering true worship or honor to God. To withhold from him that which belongs to him is also a failure to truly worship him. To worship God aright, therefore, we must know him; and we can only know him by his own revelation of himself. Flesh and blood reveal not such knowledge, but our Father in heaven; and if we truly and in spirit worship God we do not do so by repeating what some one else knows and has told us, but by ascribing to God what we ourselves know to be true. From this it follows that no one can teach another to worship God. We may indeed help another to use right and proper words and phrases to express what they have felt and seen, but the spirit of worship itself we cannot impart to another. Jesus taught his disciples a form of prayer, but it was not until they had, out of full hearts, besought him to teach them to pray. I should not dare to teach any child to say a prayer in outward form unless I should hear that child complain that it could not pray, and that it did not know how to pray. Then indeed I should know that a good work had been begun in that child's heart which shall be perfected to the end; and I should rejoice to speak the word of truth to that child concerning prayer, as well as all other principles of truth.

Perhaps many of the Lord's people are engaged in his worship who little

suspect it. A soul feels his guilt, and confesses it before God. What is this but confessing the holiness of God and his law? That soul confesses the justice of his condemnation. What is this but confessing the justice of God? That soul feels and says, "God is of purer eyes than to behold iniquity. How then can I stand with any acceptance before him?" What is this but rendering reverential worship to him? Now that soul cries out for mercy and forgiveness. Is not this also worship, since it is an acknowledgment that he alone can save, since against him alone have we sinned? After awhile Jesus is revealed to that soul, and like Jonah he cries out, "I will pay my vows. Salvation is of the Lord." Is any act of worship higher than this? Ever afterward, when such an one ascribes his salvation to the grace of God, he is rendering worship to him. If also from our hearts we ascribe to God alone salvation, might, power, dominion, holiness, truth, justice and mercy, we are worshiping him; and when we are moved from our hearts to take up our daily cross and follow him in his ordinances and his statutes because they are his, and he has commanded them, this also is worship, for this is to acknowledge his supremacy and his right to rule. If the heart be in it we worship him when we sing and when we preach, when we pray and when we give thanks. Yea, more than this. If our lips are dumb, and we cannot pray nor give thanks, if our desire is toward him, and we long to worship him, then are we also worshiping him; and if we feel that we are doing nothing to his honor, and are grieved that it is so, then also are we truly worshiping him. If we must stand afar off, and cannot come near by reason of our defilement, if we dare not even look up to God, but can only smite upon our breast, with the cry, "Unclean! unclean!" upon our lips, then also are we rendering truest worship to God; for in every thought we are at such times exalting God. If we are able to be still, "because he has done it," when calamity comes, and our "dearest idols fail," then in that hour of solemn hush and stillness we are by our silent submission worshiping God; for we are confessing that he is just and good and wise, and that he is ruling over all, even our sorrows.

But why should I continue? Worship is not in excellency of speech nor in eloquence of diction. Nothing can add to the Master's own words; worship *must* be in spirit and in truth.

I leave these partial thoughts for brother Jones and all who may read.

I remain your brother in the precious hope of Christ,

F. A. CHICK.

SOUTHAMPTON, Pa., Dec. 16, 1893.

MRS. RACHEL A. HOGELAND—MY DEAR SISTER:—Your letter of December 8th was received, and I read it to the church at our meeting on Sunday. It was a comfort to us to hear from you, and receive your expressions of interest and fellowship for the church, your affectionate remembrance of your brethren and sisters, and your desire to be among them if it were possible; and also to hear of your own exercises in regard to spiritual things. It is now three years since you were here, but you have been faithful to be with us by your letters. This, I think, is right. Where members of a church are removed, in the providence of God, too far away to be at the church meetings, it is their duty, a pleasant duty, if the church is dear to them, and their best friends and kindred dwell there, to communicate with them by letter as often as they can. It is very hard for some to write; but a few words expressing their love and care for the church can be written by any one, or by some one for him. I have known some who live within easy reach of the church who show but little if any interest to get to the meetings; but I cannot understand how such a course can be consistent with a profession of the religion of God our Savior. It does not seem to furnish any evidence of divine life. Yet one may easily get into that careless state by a neglect of the privileges of the church, and a carnal walk. It is a sad thing for a child of God to get asleep—to get into a state of carnal security.

We had a very pleasant meeting on Saturday, though we had comparatively few present. The rain prevented some from coming, and sickness kept a number away. Your letter was not in time for that meeting; but both hymns you mentioned, 1007 and 1033, Beebe's Collection, were read, showing that you are of one heart and one mind with your brethren.

You ask me to explain, either privately or through the SIGNS, the words, "If the foundations be destroyed, what can the righteous do?" and also, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" I do not know that I can explain them, but I can write a little of what I have thought about them; and the Lord may be pleased to bless what I say to your comfort and to my own. I desire and pray that this may be so.

The first expression is in Psalm xi. 3. I have reason to remember this Psalm, for when I was thirteen years of age I had reached this Psalm in my third reading of the Bible through by course; and here I stopped, and did not again undertake to read the Bible through until eighteen years after that, after I was baptized. I then read it as a hungry man eats, not by course, but as my mind turned to one book after an-

other; and within six weeks I had read it all. That was a wonderful season, and a wonderful reading of the Scriptures, for me. I wish I could read it that way, and with such a hungry love, now.

How well I remember that third verse of this eleventh Psalm when I stopped at it in my early reading. How often I turned to it again, and wondered what it meant, and where those foundations were, and whether they ever would or could be destroyed, and whether I ever would have any interest in them, or would ever know anything about them, or about anything good.

When the Lord gave me a precious hope in the dear Savior I think I began to feel the firm support of that one foundation of God which can never be destroyed or "moved out of its place." My soul was made to rest in this foundation, which is in the holy mountains.—Psa. lxxxvii. 1. Jesus is the foundation which is laid in Zion; "and he that believeth in him shall not be ashamed or confounded world without end." God's holiness is a mountain far above all the hills and mountains of man's power and righteousness, and in that mountain is the church established forever. Those who were given a view of that foundation by faith, even under the legal dispensation, could say, "In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?" What need to flee to any place of fancied refuge when the Lord, who is our refuge, is with us? But the wicked, the enemies of truth, are shooting their arrows of false doctrine, "even bitter words," at the upright in heart, insisting that it will not do to trust in the Lord; we must do something ourselves for our safety. Flee as a bird to your mountain; not the Lord's mountain, but yours—the mountain of your works and righteousness.

Whoever asks the question, "If the foundations be destroyed, what can the righteous do?" it has reference to the foundations of the earth, which "are out of course" (Psalm lxxxii. 5); to the foundations which are furnished by the works of the law. This question may be shot as an arrow at the upright in heart, stirring up his fearful apprehensions as to what the end will be if his works all fail to present any foundation for hope. This might well cause fears to rise in the hearts of those who were under the law, and who trusted in the Lord. They were devout men, like those who cried out on the day of Pentecost, "Men and brethren, what shall we do?" They were not yet given to know the secret of the Lord. It was hid from those ages and generations, but is now revealed unto the saints. The riches of the glory of this mystery is "Christ in you the hope of glory." This was not known then, and the foundations of the legal works and ceremonies were all they could see. Now if these be destroyed, what can the

righteous, those who love righteousness, and desire judgment to be done, what can they do? Peter on the day of Pentecost declared that all these foundations were destroyed. The signs of that utter destruction were seen in the legal heavens and earth, in the laws and ceremonies, and in the hearts of the righteous who had rested upon them, "blood and fire and pillars of smoke." Blood a sign of death, fire a sign of destruction, and pillars of smoke a sign of desolation. But only the righteous saw and felt this, and they cried out, as they do yet, "What shall we do?" These foundations look as good and strong to the wicked, the legal character, as they ever did. He does not believe they are destroyed, but fully trusts in them yet.

But what a glorious revelation of God's gracious purpose of love and mercy in the gospel comes to the poor soul in answer to this sad and desolate and fearful cry: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." What wonder is this! Can we be accepted without having done anything to merit it? Yes, indeed. All your works were only to show you that there could be no acceptance in them, or for them. You have felt their insufficiency ever since you had life; and now the end of that system has come. Those foundations "are out of course." The mystery, the rich and glorious mystery, is not that you may be saved, but that you are saved already with an everlasting salvation; not that you are to perform some work which will bring Christ to you, and secure his favor and love, but that he is already in you the hope of glory; and his presence has caused all this trouble on account of sin, all these breathings after a holy life, these hungerings after righteousness. Your sins are already remitted. They have been atoned for by the dear Savior, and will be remembered against you no more forever; and now, because of the remission of sins, which has been sealed upon your conscience, making it a good conscience, your blessed privilege is to be baptized in the name of Jesus. His name is good; yours is worthless. In his name you are worthy, and can be baptized, as an answer of your good conscience.

"What a blessing is this!
What a heaven of bliss!
How unspeakably favored am I!
Gathered into the fold,
With believers enrolled,
With believers to live and to die."

Now you can see the mystery of the blessed answer in the Psalm, "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men." Here is the glory and blessedness of the gospel church. No more fleeing to any mountain for refuge. The Lord is here; his throne is here. Here is all his glorious power; and all this is for his people. He is their refuge and strength, a very present

help in trouble. What a blessing when we can believe and feel this, and make our supplications unto him at any time and place where the need is felt, and breathe forth praise and thanksgiving and love to his dear and holy name.

I had no thought of writing at such length; but I enjoy the subject as it opens, and would now feel like writing more if time and space would allow. I will say a few words upon the other subject.—See Matthew xxiii. 37; also Luke xiii. 34.

He addressed "Jerusalem which now is, and is in bondage with her children." It was that legal dispensation. He does not say, How often would I have gathered you; he is talking about those children that are in bondage there, in bondage under the law, and which that Jerusalem never allows to go free. She cannot give them freedom, for she is herself in bondage with them; and they must be always kept at work, as you, my dear sister, were kept hard at work while you were in that house of bondage. You had life, or you would never have felt the bondage.

"Behold, your house is left unto you desolate." When Jesus came in the gospel he gathered all those children out of that old legal house of bondage, and left it desolate. When the living children are gone out of a house it is left desolate; and that house had to come down. But the children find sweet shelter under the shadow of the Almighty. As a hen gathereth her chickens under her wings, so the Lord covers these dear children with his feathers, and under his wings they trust.—Psalm xci. 4. This is sweet gospel rest. The chickens were chickens while they were running about in dangerous places as well as when they were gathered under the wings of the mother, but not so safe or comfortable. The children of God who are yet in the old Jerusalem may not know their bondage and danger; but they do not feel satisfied, and can never rest in their works, but keep working harder on that account; and they never get such food as is good for them except as a crumb now and then is picked up by them and greedily eaten, which their companions despise them for, because the self-righteous soul hates and loathes those gospel crumbs, and the honeycomb of truth. But when the Lord's time comes to gather these half-working and unsatisfied souls out of the work-house, what a wonderful change it is with them. Then they can say, We are "satisfied with the goodness of thy house, even of thy holy temple." Here I am

"No more a stranger or a guest,
But like a child at home."

Now since I have written so much, if you feel that it will be of any comfort to any of the dear family you may send this to the SIGNS.

Your brother affectionately,
SILAS H. DURAND.

SCIO, Ore., Jan. 1, 1894.

DEAR BRETHREN BEEBE:—"My heart is inditing a good matter;" but I do not know that I will be enabled to put my thoughts on paper. The subject is found in Isaiah xxxiii. 20-22. "Look upon Zion, the city of our solemnities. Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us."

Dear brethren and sisters, if I could be enabled to place this subject before you with the beauty that has been presented to my mind for a few days past, I feel like you too would be carried to the very top of Pisgah. This seems to me to be the grandest theme that mortal man has ever been enabled to contemplate. Zion and Jerusalem are terms used to direct our minds to the church of the living God. First, the church was represented by the tabernacle in the wilderness. Moses was commanded to go up into the mount Sinai, and was there forty days, at two different times; and while there the Lord gave him the law, and showed him the pattern of the tabernacle, the ark, and all of its furniture and fixtures; also the priestly garments, and everything that the Lord had appointed Israel as a nation. And God said, "See thou make all things according to the pattern showed thee in the mount." And Moses was faithful as a servant, and made everything exactly according to the pattern. And the tabernacle was set up in the wilderness, and when they removed camp it was taken down. It had cords attached to it, and stakes were driven into the ground to hold it up. And if any of the cords should be broken, or any of the stakes be removed, the tabernacle would fall. Now let us examine the description of everything, and see if we can discover any predestination in the arrangement of all these things. I am a mechanic, and have never been grumbled at because I perfected my plans before going to work. And yet some good brethren say we harp too much on predestination. All men are predestinarians. No sane man ever went to work at anything without predestinating. Almighty God is here making known to man, in types and shadows, the plans that he intends to work by in the future, on a grander scale. Here were literal structures that were to represent spiritual things. I believe that the cords of the tabernacle represent the love of God to his chosen people, and the stakes represent the laws as laid down by the great Lawgiver to the

(Continued on page 29.)

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 24, 1894.

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

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

G. BEEBE'S SONS.

POTATOES AND MISSIONS.

THE following article was published in the *New York Christian Inquirer*, an organ of New School Baptists, in which the writer tells of converting a deacon to the Mission system by referring him to the necessity of cultivating potatoes.

THE USE OF MEANS NECESSARY.

(A Reminiscence.)

BY THE REV. J. G. TUNISON.

WHEN I entered the ministry in 1845 the subject of missions was the dividing question in that part of the State of Ohio where I lived and wrought. I was appointed by the Mount Vernon Association to travel and survey the field and plant interests of the Missionary Baptists over a district that was occupied by Anti-Mission or (as they called themselves, "Old School Baptists.") The work of Judson in Burmah was just becoming known and understood, and by means of a paper known as the *SIGNS OF THE TIMES*, edited by Gilbert Beebe, of the state of New York, that mission work was bitterly opposed.

The nature and character of the work needed to meet and overcome the opposition will be made clear by the following to me very interesting reminiscence.

At the close of a day's travel and labor I rode up to the house of a good old deacon of one of those Anti-Mission churches located near the head waters of what is known as Owl Creek. Being somewhat acquainted with the deacon I was invited to alight from my horse and tarry for the night. The offer of hospitality was gladly accepted, and after the supper with the family the evening was passed in earnest talk in regard to the then absorbing topic, missions, and especially the work that our beloved Judson was doing in Burmah, then the question as to the use of means and instrumentalities to advance the work of the Lord, to spread the gospel. All these questions were more or less canvassed, but we differed radically.

The deacon's doctrine was, "If God designs to save men he will save them. If he wants the gospel given to the heathen he will give it to them in his good time. He is Almighty and does not depend on us weak creatures to fulfill his purposes." He was what was known then as an "Anti-Means Baptist."

After the night's rest the deacon took me out to show me his farm. He was a model farmer. The harvest had just been gathered, his barns were filled with grain, the corn was ripening under the early Autumn weather, and all the sights and sounds that fire the poet's imagination when in the midst of rural scenes were there in full measure. In the ramble he led me to his potato field. I could but admire the long straight rows, clean from weeds, and the earth around the plants just bursting with the tubers. I expressed my admiration warmly, and asked, "How do you succeed in raising such fine potatoes? I never saw better." He gave me quite an elaborate description of his methods, all consistent and wisely directed to produce the result. I saw he believed in the use of means, and

means adapted to the end to be attained. The thought came, Now is my time. So I started off to climb the fence into a wood pasture. He asked, "Where are you going?" I said, "I am going over here to look after another potato field." "No use to go there," he said "the ground has not been ploughed and no seed ever planted there." "But," I answered, "God is Almighty. He does not depend on us weak creatures to accomplish his purposes. If he has purposed to have a field of potatoes over here among the brier patches I shall find the potatoes."

Then I asked, "Deacon, did you make these potatoes grow?" "O no, I prepared the ground, planted the seed and trusted God to make them grow." "But you would not trust God to make them grow without doing everything necessary, as if all depended upon your work. Thus you use means. Now, Deacon, you will not trust God to give you a hill of potatoes without using means, without your own labor, as if all depended upon your fidelity, yet when you have done all God gives the increase; yet you will not give one dollar, and will put forth no effort to send the gospel abroad, or to build up gospel institutions at home, and you say you are trusting in the Almighty to accomplish his purposes."

The deacon was utterly discomfited. His own potato field rose up to testify against his theology. In the most frank and subdued way he came up and gave me his hand. "I see," he said, "what you mean. This is the last controversy between us." From that time on the deacon was ready to co-operate in every movement for the upbuilding of gospel institutions.

The practical argument from his potato patch carried conviction, took away the gates of prejudice, as Samson carried off the gates of Gaza, while these gates had withstood for years against the preaching of press and pulpit. The result of the work was that in a few years the district was dotted all over with active working churches.

While it is by no means material whether the incident above related ever occurred, it is worthy of special notice that neither the so-called "Rev." writer nor the editors of that publication can discern any difference between the cultivation of the sin-cursed soil of earth for the production of potatoes, and the grace of God that has exclusive power to bring salvation to lost sinners. The writer exults in the wonderful victory which he claims to have achieved, more especially because it resulted in securing the powerful co-operation of the mythical deacon, so that "His potato patch carried conviction, took away the gates of prejudice, as Samson carried off the gates of Gaza, while these gates had withstood for years against the preaching of press and pulpit." This victory was rendered more gloriously brilliant from the fact that the vanquished deacon was one of the "Anti-means Baptists" whose doctrine was that "If God designs to save men he will save them." This dreadful heresy was sustained as this witness avers, by a paper known as the "*SIGNS OF THE TIMES*." It is strange that such a paper could find patronage for its support in a land where potatoes on every farm bore conclusive testimony in condemnation of the doctrine that God is able to do his will without the aid of mighty man. Surely a few

bushels of potatoes ought to be sufficient to destroy the evidence of the inspired Scriptures, and establish the glory of modern missions as vastly superior to all the revelation which God has given! If the magicians of Egypt had been able to show a few potatoes to Pharaoh the miracles of Moses could have had no weight with him. He would have seen that God could do nothing without the aid of man. It would have been conclusively demonstrated that there would be no deliverance of the Israelites unless it was affected by their own labor. A potato patch would have readily secured the opening of the two leaved gates of Babylon, and brought the captive Israelites home to their native land. How sad that there were no potatoes to be found for the release of the afflicted and oppressed prisoners! It may be that if there had been a few potatoes at hand, even the entrance of sin and death into the world might have been averted, and Adam might still have been in the garden of Eden. Still more refugent grows the prospect as imagination grasps the possibilities if there had been some master-hand to block the way with potatoes, so that there had been no publication of that terrible *SIGNS OF THE TIMES*. The amazing power of potatoes, by which that benighted district in Ohio "was dotted all over with active working churches," as this bombastic hero of unscriptural Missions asserts, might even have exterminated all who trust in the power of God to execute his pleasure. That enemy of divine sovereignty who first preached to our mother Eve, needed only a potato patch, and the present aid of this great discoverer to direct its application, and the success of his undertaking would have been assured. What mind can conceive the result if he had been able to devote his energies since that time to his own devices, instead of laboring these six thousand years in the futile effort to establish the very theory which is proven by the adroit use of potatoes? Let all the great and wise of ancient times, including prophets, patriarchs and apostles, hide their diminished heads in utter insignificance, let Solomon bury his face in confusion before this concentration of all wisdom, who has discovered truth superior to inspiration, wisdom above what is written, and glory outshining the light, and all in a well cultivated potato patch! How sad that there were no potatoes available for the instruction of the inspired writers of the Scriptures! Was it for want of knowledge of the efficacy of potatoes that Dr. Judson proposed to make the cross of Christ glorious by hanging upon it the jewelry of the ladies of America? But that was in the early days of this improvement upon the gospel of the Son of God which has been set up as an object of idolatry among Baptists. The avarice of the carnal mind was at that time more ready to

appreciate the value of gold than of potatoes! Doubtless had the great leader of Baptist missions been as shrewd as the writer of this article he could have decorated the cross at much less expense by drawing upon the potato field of some stupid deacon of the "Anti-means Baptists." Then the ladies might still have retained their gold chains and necklaces, while the great essential to the success of missions would have been found in the well tilled fields of potatoes for which these deacons had toiled. Surely this brilliant discovery should entitle its author to a seat near the feet of the glorified Judson himself. Just think of the economy of making "potatoes" do the work for which the gold of the ladies of America was required by the inventor of the system of saving the heathen by the use of humanly devised means! It is no wonder that this great discoverer finds the remembrance of his exceeding shrewdness, as he says it is to him, a "very interesting reminiscence."

The writer tells us that this deacon's doctrine was, "If God designs to save men he will save them. If he wants the gospel given to the heathen he will give it to them in his good time. He is almighty and does not depend on us weak creatures to fulfill his purposes." From this gross error he was redeemed not by the omnipotent word of God, but by the irresistible demonstration afforded by that concentration of all wisdom, a "field of potatoes!" If he had not been visited by this eminent apostle of potatoes, that "good old deacon" might still have been laboring under the delusion that all power is in the hand of that God who created the universe by his word. He might even have still believed that "Our God is in the heavens; he hath done whatsoever he hath pleased." And that "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places." Then possibly instead of that district being "dotted all over with active working churches," there might have been some of those despised people whose God is the Lord in some parts of that district. Surely Mission worshipers may well say, "Great is the power of Potatoes!"

If the writer had been favored to hear the literal record which God has given to men, he would have known that it was in consequence of the "active working" of our first parents under the direction of the author of that doctrine which denies the perfection of God, that the Lord God said to Adam, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."—Gen. iii. 17-19. This is the script-

ural warrent for laboring for the cultivation of the products of the soil, by which the Lord has ordained that the natural life of man and beast shall be sustained. There is no such labor commanded for the enjoyment of the blessings secured to the saints in Christ Jesus. The difference between the curse of God denounced against the sinner, and the blessing of God by which he hath reconciled us to himself through the grace which is in Christ, is the distinction between the cultivation of potatoes and the salvation of his elect people. There is no promise given for the production of earthly food without that sweat of the face which is the appointed penalty of sin. In that new heaven and new earth wherein dwelleth righteousness, there is no more curse. There "We which have believed do enter into rest." "There remaineth therefore a rest to the people of God."—Heb. iv. 3, 9. This must always seem strange to those "active working" characters who expect to build a tower whose top shall reach to heaven, by which to secure for themselves and their fellow-sinners salvation from the curse of God. They have never abandoned the device of building with earthly brick and slime, since it was proposed in the land of Shinar.—Gen. xi. 1-9. Babel is the appropriate name for all forms of that working system, for the strife of tongues must ever turn to confusion all such workers of iniquity. They can never agree among themselves except when they are, like Herod and Pilate, made friends for the day that they may unite in crucifying the Son of God. In opposing the truth of salvation by grace all workmongers can agree; but their concord is broken as soon as they begin to divide the reward of their works. Each demands the highest place in their imaginary heaven; and according to their own statements they would not be satisfied in eternal glory unless they found their own devices crowned with success, and their own will done in heaven as they have labored to have it done on earth. How dreadful would it be for the writer of this "reminiscence," if he should find himself less honored in the world of glory than the miserable thief who was taken from the justly merited cross into the paradise of God! Then, it might be as unavailing for him as for the working son in the parable, to indulge in sullen anger.—Luke xv. 28. There is no record that even the power of potatoes alleviated the rage of that faithful and persistent laborer. Could they reconcile this disciple of modern missionism to dwell in the presence of the God of all grace? Are there enough potatoes in Ohio to soothe the irritated heart of this zealous laborer if he should hear the truth that God saves whom he will? "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." Where does this inspired decision leave room for the works of men, as devised by modern will-worshippers? Human inventions (and even potatoes) are as incapable of saving guilty sinners as was the gold and silver which was pronounced unavailing by inspired apostles.—1 Peter i. 18.

For the information of such of our readers as have not seen the appeal of Dr. Judson to the ladies of America, we submit the following extract from that letter. After a pathetic description of the miseries of the poor, while the ladies addressed were indulging in jewelry and ribbons, &c., he says, "How many immortal souls have gone down to hell with a lie in their right hand, having never heard of the true God and only Savior!" "Some, yea, many precious souls might have been redeemed from the quenchless fires of hell, where now they must lie and suffer to all eternity, had you not been afraid of being thought unfashionable, and not 'like other folks,' had you not preferred adorning your person and cherishing the most seductive feelings of vanity and pride! O christian sisters, believers in God, in Christ, in an eternal heaven and an eternal hell! and can you hesitate and ask what you shall do? Bedew these ornaments with the tears of contrition; consecrate them to the cause of charity; **HANG THEM ON THE CROSS OF YOUR DYING LORD!**" Surely that must have been a very hard-hearted deacon who could resist such a touching and forcible appeal as this, and still repose his trust in the crucified Lord who was nailed to the cross for the redemption of his people from death! But that great father of Baptist missions had not discovered the efficacy of a well cultivated field of potatoes! Doubtlessly he could have obtained a large supply of the very finest variety of potatoes as easily as he could prevail on the ladies to give up their jewelry! And then, just to think of the joy which would have beamed over his declining years as the long line of "Anti-means Baptist" deacons brought in their tribute of very fine potatoes, in which the eminent missionary would have seen the praise of human wisdom as vastly superior to the blood of Jesus Christ. While the Lord Jesus saved only his people from their sins, the end of this nineteenth century has revealed in potatoes the power which converts the most stubborn deacon from the belief that "If God designs to save men, he will save them." Let this wonderful conqueror of the truth of revelation have the honor which is due to his victory! Let him be enthroned in a well tilled field of potatoes, and let his converted deacons ascribe glory and honor to him! To those who trust in the un-failing grace of God it is more appropriate that they should unite with the four and twenty elders in 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."

Let those who recognize the saving virtue of potatoes, even when applied by the wisdom of this luminary of New School theology, proclaim their victories over nameless opposing deacons, and claim for their devices power which they deny to the God of heaven; there is comfort for the afflicted and destitute whose hope is alone in the sovereign grace of God; for it is written, "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." They are in no danger even from the assaults of those who trust in potatoes.

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(Continued from page 27.)

church. The love of God for Zion can never be broken. Because he has loved them with an everlasting love, therefore with loving-kindness he draws them. It was at the door of the tabernacle that the Lord appeared and talked with Moses and Aaron; and the glory of the Lord overshadowed the tabernacle. The high priest entered into the tabernacle to make an offering for his people; and he had to be clothed with the garments described to Moses on the mount, which had the breastplate that bore the names of the twelve tribes of the children of Israel, which he wore over his heart, that he might always have them in remembrance before him. And he carried their names on his shoulders also, and entered in through the veil into the holy place made with hands, to offer sacrifices for his own sins, and then for the sins of the people. Now this was typical of the offering of our great High Priest. These things continued thus in the tabernacle until they had taken full possession of the land of Canaan, and had built the temple, which was a more permanent edifice, but was itself only another type. This was built on mount Zion. But what man can construct, man can demolish. "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." Zion, that beautiful city, was taken by the enemies and destroyed, time and again. It grew and prospered, and reached the noontide of its glory in Solomon's day. It was said at that time that every man dwelt under his own vine and fig-tree, and none was afraid. But the glory began to fade away from that time; and at the time of the preaching of John the Baptist its sun had set, its glory had departed. But there was another sun about to rise, the Sun of righteousness, with healing in his wings. He came to establish something more permanent. "Upon this rock I will build my church, and the gates of hell shall not prevail against it." He came to set up a kingdom that shall never be destroyed, but shall stand forever. It shall not be given to another people; but the saints of the Most High shall possess it. "Behold, a King shall reign in righteousness, and princes shall rule in judgment." He has now set up his kingdom, and has appointed his princes, the apostles. He has given us his laws (set the stakes), and says, "All power is given into my hands; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you alway, even unto the end of the world." And now he tells his disciples that he that breaketh one of the least of these his commandments, and shall teach men so,

shall be the least in the kingdom of heaven. But he that doeth them, shall be great in the kingdom of heaven. This kingdom was fully organized and set up by the King in Zion, and was dedicated on the day of Pentecost, where there were about a hundred and twenty, the number of priests at the dedication of Solomon's temple. And now the Holy Ghost is sent down as a rushing mighty wind, and fills the whole house where they are sitting. The old temple was filled with smoke, so that they could not minister before the Lord. But this one was filled with light as of fire. And now he has created Jerusalem a joy, and Judah a rejoicing. Now old things have passed away, behold, all things are new. He has now established his new covenant with Israel and Judah, and the glorious Lord will be unto us a place of broad rivers and streams. "For in the wilderness shall waters break out, and streams in the desert: the parched ground shall become a pool, and the thirsty land springs of water." And again, "There is a river the streams whereof shall make glad the city of God." He causes these waters to flow through the city, that the thirsty inhabitants may drink. "I would not have you ignorant, brethren, how that all our fathers did eat of that spiritual meat, and did all drink of that spiritual rock that followed them, and that rock was Christ." "He that drinketh of the water that I shall give him, shall never thirst." This is the "broad river" that he will be unto us. Some of the old prophets saw this river issuing out from Jerusalem. There is where it began to flow. There are a great many streams of these waters, but all flow from the great river. They are made to flow in small streams through the ministry. No galley with oars shall be there; no system of salvation by the works of man shall have any place in this kingdom. Salvation by grace, and grace alone, is one of the beautiful streams, and the inhabitants of Zion can drink of no other waters. I have no greater joy than to be able to minister to the inhabitants of Zion some of the consolations of the glorious gospel of the Son of God. He has given us a perfect pattern. "For see," said he to Moses, "thou make all things according to the pattern showed thee in the mount." We must not remove any of the stakes. When Israel was commanded to sacrifice a red heifer, a black one would not do. Our Lawgiver said "Teaching them to observe all things whatsoever I have commanded you."

The priests were not allowed to have their garments made partly out of wool and partly out of linen. So we must not try to mix a work and grace system of salvation. The apostle shows that it must be all of works, or all of grace; and he does not leave us to guess which it is; but he tells us plainly, "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." He tell us again, "If there had been a law given which could have given life, verily righteousness should have been by the law." But he says, "By the deeds of the law there shall no flesh be justified in the sight of God." And he does not leave us to guess at how we are justified. "Being justified freely by his grace." "We have peace with God through our Lord Jesus Christ." Again, "Sanctified by God the Father, preserved in Jesus Christ, and called." Yes, "called with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." And when he calls, his sheep hear. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hands. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hands." When he calls, they answer; there is no disposition to resist the call. "Thy people shall be willing in the day of thy power." "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust, arise and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for naught, and ye shall be redeemed without money." "Glorious things are spoken of thee, O Zion, city of God." "The Lord loveth the gates of Zion more than all the dwellings of Jacob." Some of the old prophets have had views of Zion, but the things of earth are too mean to convey to our minds the real beauties of that glorious city. And the glorious Lord is King over the city; and they have no need of the sun, for the glorious Lord himself is a sun and a shield, and no good thing will he withhold from them that walk uprightly. And the city has twelve gates, three on each side. "I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth, even every one that is called by my name; for I have created them for my glory; yea, I have made them." "The Lord hath appeared unto me of old, saying, I have loved thee with an everlasting love; there-

fore with loving-kindness have I drawn thee." And it was this everlasting love that brought his only begotten Son into these low grounds of sin and sorrow, for they had sold themselves for naught, and they must be redeemed without money. The cattle upon a thousand hills, or ten thousand rivers of oil, were not sufficient to make the atonement. Nothing short of the life of the great Head and Husband of the bride would satisfy divine justice; and when that offering was made, there is where the broad river began to flow that the prophet saw, a part of which flowed into the former sea, and a part into the hinder sea. The effect of the atonement that was made on Calvary reached back as far as Abel, and embraced all the old patriarchs, and reaches down to the end of time, and embraces all of God's elect in all time. And in this the Lord is unto us a place of broad rivers and streams. The Lord has promised Zion to set watchmen on her walls, that shall not hold their peace day nor night. There was a place along the river that Ezekiel saw for fishermen to spread their nets. Our Lord said to Peter and John, "Follow me, and I will make you fishers of men." The fishermen are not to make fish, but to catch them; and they should be careful not to catch tadpoles. They should use bait too large for a tadpole to swallow. The doctrine of election, predestination, and the final perseverance of the saints, is not relished by the tadpole. It takes only a very little of what a sheep feeds and thrives on to vomit a dog. When there is nothing in the fold but sheep and lambs, and they can have the love of God predominating, as it should, Jerusalem is truly a quiet habitation. But sometimes there gets in one to spy out our liberty, and pretty soon they begin to make trouble; and it is sometimes the case that an old sheep may get to being a little unruly; and occasionally a pastor gets to feeling his importance a little too much. Our Lawgiver has laid down the law (set the stakes), and we should see that they are not removed. If thy right eye offend thee, pluck it out and cast it from thee; and if thy right hand offend thee, cut it off and cast it from thee.

I have often thought that the cords represent the love of God; for his love is from everlasting to everlasting, and cannot be broken. Our love may sometimes grow cold, and we cannot have the love for our brethren that we ought to have, and that often causes trouble. But if we could always feel the love of God in our hearts, we would esteem our brother better than ourselves; and this we are commanded to do. A good pastor has a great deal more to do than merely to preach the gospel. He should watch over the flock, and see that no root of bitterness springs up among them. A sound ministry and good discipline

is one of the greatest blessings that a church ever enjoyed. They are not only to feed the sheep, but they must reprove, rebuke, with all long-suffering and doctrine.

I have already hinted at the galley with oars; we see their antitypes all around us. They were propelled by man-power, and the gallant ship sailed by the wind. Men are trying to work their way to heaven, and are inventing new systems continually. There is a new one lately sprung up here in Portland, Oregon, that teaches that they can do as Moses did, fast forty days, and get into direct communication with God. Three of their number have starved themselves to death, and others have been rescued by the authorities, barely in time to save their lives. These things need no comment. They got very uneasy not long ago about one of their crafts in China. But the inhabitants of Zion are not carried about with "every wind of doctrine;" for our good Shepherd has said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." "The Lord's portion is his people, Jacob is the lot of his inheritance: he found him in a desert land, and in a waste howling wilderness; he led him about and instructed him, and kept him as the apple of his eye." And I would not forget to mention that "They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their souls fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses; and he led them forth by the right way, that they might go to a city of habitation." I would remind them that he has said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." I would tell them to not forget that it is said, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." If there are any that feel poor, I would tell them, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." "And unto this man will I look, who is poor, and of a contrite spirit, and trembleth at my word." And if any are afflicted I would say, "In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them, and he bare them and carried them all the days of old." If there are any mourners in Zion, I would tell them, "Blessed are they that mourn; for they shall be comforted." "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke

upon you;" "for my yoke is easy, and my burden is light." And if there are any that have had losses and crosses, I would remind them "that all things work together for good to them that love God, to them who are the called according to his purpose; for whom he did foreknow, them he did predestinate to be conformed to the image of his Son." "Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we say then to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." And if there are any that are persecuted for righteousness' sake, I would remind them that they that will live godly in Christ Jesus shall suffer persecution. But I would caution them to be sure not to suffer as evil doers, or as busybodies in other men's matters. I would tell them to crucify the old man with his evil deeds, and to put on the new man, which after God is created in righteousness and true holiness. I would tell them to offer their body a living sacrifice, holy, acceptable unto God, which is their reasonable service. And let us go forth unto him without the camp, bearing his reproach. "For here we have no continuing city, but we seek one to come." I would tell them that they have not come to mount Sinai, that burned with fire, and unto blackness and darkness; but ye are come to mount Zion, the city of the living God, to the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the First-born, which are written in heaven, and to God, the Judge of all, and to spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. I would tell them that as we have received a kingdom that cannot be moved, let us press forward towards the mark of the prize of the high calling in Christ Jesus. And now I feel like I had better bring this scribble to a close.

Yours in hope of eternal life,
D. BRIDGES.

ROXBURY, N. Y., Dec. 15, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—If one so sinful may be allowed to call you brethren. I am well aware that my subscription for your valuable paper has expired, and as I do not feel willing to be deprived of it I will inclose the amount for another year. What I read in the SIGNS is all the preaching I have, as my hearing is so bad that I cannot hear preaching, nor hear the brethren and sisters speak in our meetings. This is a great affliction, but I wish to be reconciled to it. Of this one thing I am sure, if I am

what I have professed to be it is for my good. We read in holy writ, "All things work together for good to them that love God, to them who are the called according to his purpose." But the trouble with me is, Have I been called of God? Do I love God? These are solemn questions with me. If I really and truly love the dear Savior, why do I not follow him more closely? Why am I so cold, indifferent and inactive in his precious cause? When I would do good, evil is present with me, so that I cannot do as I desire to. Not long since I received a sharp rebuke, and it was justly merited. I was feeling very anxious and unreconciled over something about to take place, so much so that I could not sleep; but when the words of the Lord to Peter were put in my mind my feelings were changed in a moment. When Peter asked the Lord, "What shall this man do?" the Lord said to Peter, "If I will that he tarry till I come, what is that to thee? Follow thou me." I then felt that it was my duty to follow the Savior, let others do what they may. O that I might ever follow him through evil as well as good report, ever looking to him, who is the author and finisher of the faith of all his saints. He will bring them all off conquerors, and more than conquerors, who loved them and gave himself for them. O what a gift! O what love!

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

Have I ever sounded forth the praises of the dear Redeemer by word or deed? I fear I have not. I have been a professed follower of the dear Savior thirty-nine years, and have never learned to walk straight. Straight and narrow is the way that leads to life, and few there be that find it.

Our church has been called to mourn the loss of three of its members within six months. O how we miss them. But we mourn not as those without hope, for we believe they sleep in Jesus. Elder Keene has left us too. His going away, with the loss of our dear brethren and sisters, has left us very lonely. We miss Elder Keene very much. His absence leaves Elder Hubbell with the care of six churches. But I have to remember that the Lord rules. When I can feel and realize that my Father is at the helm, I can then say, All is well. Not long since I got a letter from a dear, lonely and tried sister in which she says, "Do you believe in the predestination of all things, the bad as well as the good?" Now I know that the doctrine of unlimited predestination is a disputed doctrine, and I do not want to say one word to hurt the feelings of one of the dear children of God. I know well what it is to be tried and perplexed in regard to it. If I have ever been taught anything by the Spirit of

God it has been the glorious doctrine of the predestination of all things by him who rules and controls everything, and has a perfect right so to do. It seems to me that the case of Joseph going into Egypt is a clear demonstration of the truth of the predestinating purpose of Almighty God. Joseph told his brethren that God sent him there to preserve their lives. Well, did God send him and yet have no hand in the way and manner that he went? I think it all took place just according to the will and purpose of Jehovah.

I must come to a close. I hope you will throw the mantle of charity over all imperfections; and if I have written anything to hurt the feelings of one of the precious ones, may God forgive me. My heart's desire is that you may long be spared to wield "The sword of the Lord and of Gideon."

PEACE BALLARD.

FORT BRANCH, Ind., Dec. 25, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—As my subscription for the SIGNS has expired, and not feeling like I could very well do without it, I send for it another year; for it certainly contains, if I know anything about the truth, food to the hungry soul and saints of God. I have read it with interest the past year, and hope its able correspondents will continue to fill its columns with the deep things of God. Some of our people seem to think it wrong to write or speak on those things which they say are out of our reach or beyond our comprehension. Yet Paul spoke in a mystery; that is, of things he deemed no doubt absolutely true, yet not knowing just why they were true. Also the prophets, looking through a clouded sky, prophesied of the Savior in a mystery; and the angels desired to know the true manner of all they foreshadowed; and it has all proved to us to be plain as well as true. Again, it is said that the Spirit searcheth the deep things of God. From this and other expressions I conclude that if we possess the Spirit of God we will search after the deep things concerning salvation. Therefore I trust the contributors will write on and publish the truth in the plain old-fashioned way; that they may be able to say, when they have wound up their ball of time, like Paul the aged, "I have fought a good fight, I have finished my course, I have kept the faith."

I hope you will succeed in getting a sufficient number of subscribers to send the SIGNS to the children for one dollar per year; for it contains bread to the children of God, as natural bread is to a hungry man.

Your brother, I hope, in Christ,
N. TOMLINSON.

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

Sheldon Wyman, Mich., 1, Sarah Clark, Conn., 2, A Friend, N. Y., 5, Shiloh Church, D. C., 5, Henry Ayers, N. Y., 1, George Rushton, Ill., 1.—Total, \$15.00.

APPOINTMENTS.

ELDER E. V. White, of Virginia, providence permitting, will preach at the meeting-house in Warwick, N. Y., on Saturday p. m. and Sunday a. m., Jan. 27th and 28th. Also at the meeting-house in Middletown on Monday evening, the 29th.

MARRIAGES.

By Elder T. M. Poulson, on Dec. 20th, 1893, at the house of the bride's parents, near Wesley, Worcester Co., Md., Mr. Philander D. Dennis and Miss Annie Haddock.

By the same, on Dec. 27th, 1893, at the house of the bride's parents, near Temperanceville, Accomac Co., Va., Mr. Arthur W. Byrd and Miss Rebecca J. Hale, both of said county.

By the same, at the Presbyterian meeting-house near the line of Maryland, Mr. Wm. M. Jones and Miss Mamie Pilcherd, both of Worcester Co., Md.

By the same, on Jan. 10th, 1894, at the house of the bride's parents, near Cley Grange, Md., Mr. James J. Givens and Miss Sallie Tilyman.

OBITUARY NOTICES.

Deacon David Richards, of Delphi, N. Y., died on Dec. 9th, 1893, upwards of 80 years old.

He had been a member of the Old School or Primitive Baptist Church since March 2d, 1856, and was a consistent and devoted member all those years, through all their conflicts and trials, as well as their joys, until the last four years, when it pleased the Lord to so impair his mind that he seemed to sense but little of his surroundings; also he had been blind for several years, and hence was a great care to his devoted wife and son, who did all they could to care for the afflicted brother. May our dear aged sister realize the all-sustaining power of God's grace in her loneliness; and may he be a husband to the widow, and a father to the orphan son and daughter, for his name's sake.

Your brother,

D. M. VAIL.

WAVERLY, Pa.

DEAR BRETHREN BEEBE:—It is with deep sorrow and a sympathizing heart that I seat myself to comply with the request of our bereaved sister, Sadie Carter, in trying to write a notice of the death of her husband, Deacon G. D. Carter, who was born March 30th, 1844, and departed this life Dec. 15th, 1893, making his stay on earth 49 years, 8 months and 15 days.

Among all those of my extensive acquaintance I have known none that lived his profession nearer than brother Carter. As a citizen he was a peace-loving man, and was loved by all who knew him. He united with the church at Shoal Creek, Newton Co., Ga., in 1872, and was baptized by Elder Wm. L. Beebe, of which he remained a faithful, consistent member until his death. He was united in marriage not far from the time that he joined the church to Miss Sadie Dodson. A kinder husband never lived; also a loving father. O that the worthy example may be remembered by all, and may his dear children never act so as to reflect a stain on his almost spotless life, is the prayer of one who wishes them well. I never had a closer bosom friend in all my life, nor one whom I loved more dearly. When the churches in Kentucky called for my services, for two years I was undecided in my mind what to do. When I would meet with brother Grant (as he was familiarly called) it always touched my heart, and I was often over-

come in looking at his calm and tearful face as he would inquire if I were going to move to Kentucky. In all troubles in the church he was calm and composed, never rendering railing for railing, but manifested as much of the Spirit of Christ, who when he was reviled, reviled not again; as any man on earth perhaps.

He leaves a wife and five children, together with many relatives and friends, to mourn their loss. I was providentially favored to arrive at his house on Wednesday evening before his death, and had some conversation with him. He talked sweetly, calmly and composedly. He gently fell asleep in Jesus, to awake in his likeness in the resurrection. May the dear Redeemer fill his absence by showing our sister, with her children, that he is a father to the fatherless and a judge of the widow, is the prayer of one who wishes them well.

J. G. EUBANKS.

CAMPBELLSBURGH, Ky., Jan. 9, 1894.

Catharine James was born March 1st, 1823, in Graves Co., Ky., and died Dec. 9th, 1893, at her home in Boone Co., Ark.

Her maiden name was Wright. She was left an orphan when quite young, being bereft of both her parents. Being the youngest of her father's family, she moved with her married sister to Holly Springs, Miss., and thence to Tippah Co., Miss. She was married to Newberry James on Jan. 9th, 1840. To this union were born ten children (six sons and four daughters), two of whom (one son and one daughter) preceded her to the grave. She was baptized in the fellowship of the Regular Primitive Baptist Church at New Salem, Tippah Co., Miss., by her pastor, Elder Miles B. Moore, in the year 1853, where she remained a humble member and much enjoyed the company and fellowship of the saints until the autumn of 1866, when she moved with her husband to then Carroll Co., now Boone Co., Ark. In 1869 she united with the New Hope Church, Boone Co., Ark., by letter. In October, 1889, she was one of the constituents of the Little Hope Church of Predestinarian Baptists, where she remained until called home.

She had been afflicted for years. Her last sufferings were intense, but were borne calmly, with sweet resignation to the Master's will. Her aged husband and all her children, grandchildren and great-grandchildren were around her bedside during her last hours, except one daughter and her family, who lived at too remote a distance to be summoned. Her pastor arrived at the house of mourning on the morning of her interment, and spoke words of comfort to the many sorrowing relatives and friends, reading and singing one of her favorite hymns, found in Beebe's Collection, "Keep silence, all created things," &c., and offering solemn prayer; after which her remains were borne to the old cemetery and laid beside her daughter. Her sorrowing husband and children have the sincere sympathy of the community, and especially the church and the unworthy writer, her pastor.

I have been intimately acquainted with the subject of this notice for ten or twelve years. She was as orderly-walking a woman as I was ever acquainted with. Her seat was never vacant at her church meetings unless sickness prevented her. She was a constant reader of the SIGNS OF THE TIMES, and a dear lover of the doctrine advocated in the same. It was often said of her and her aged husband by other orders of people, as well as the Baptists, that they were worthy examples for people to follow. She loved to read the obituaries in the SIGNS, and liked to see them sent by the pastor of the church to which they belonged. May the God of all grace comfort all the bereaved, is the prayer of the unworthy writer.

WM. J. CASEY.

THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,
AT TWO DOLLARS A YEAR,
BY GILBERT BEEBE'S SONS,
MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, JANUARY 31, 1894.

NO. 5.

CORRESPONDENCE.

PINSONFORK, Ky., Dec. 29, 1893.

ELDER ROBERT BLAIR—DEAR BROTHER IN CHRIST:—Since I saw you at the meeting at the Raccoon Church I have had some thoughts about the text you asked me to write about, and have concluded to suggest a few of them to you for your consideration, hoping the Lord will lead my mind to write something in connection with this deep and profound subject that will be of some comfort to you.

If I remember aright, your request was for me to write to you what I believed the flood was a type of; that is, the flood generally known as Noah's flood. This is a serious undertaking for me, a poor weakling, who am less than the least of all saints; for I have long since learned that oftentimes I have mistaken the meaning of Scripture, and have generally found it easier to tell what a Scripture does not mean than what it does mean. Yet I cannot, I dare not, say but what I believe the Lord has revealed to me some things contained in his written word (the Bible), for the express purpose of comforting some of his little ones through my weakness; and these things sometimes work death (mortification) in us, but life (consolation) in them.

Forasmuch then as you have requested my views of the above named subject I cannot conscientiously withhold them. In giving you an outline of what I believe the flood was a type of I will be necessarily compelled to speak of some other points in connection therewith, for they are so interwoven that I cannot speak of one without the others; especially Noah, the ark, and those who were drowned in the flood.

"And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation."—Gen. vii. 1. The Bible plainly informs us that when men began to multiply on the earth they were very wicked, and the nearer the time drew on for their destruction the more wickedly they acted; and in the same like manner they are doing nowadays, which causes me to believe that the time is not far hence when the now fast-ripening wicked will be reaped down, and the wrath of God cease in their destruction. And among their wickedness, "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."—Gen. vi. 2.

And when these daughters of men bare children unto these sons of God, they were mighty men, even giants. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." The phrase, "God saw that the wickedness of man was great in the earth," leads our minds to the foreknowledge of God, who in his infinite wisdom and knowledge saw all the wickedness of man from the beginning to the end of the world, with all the baneful influence and direful effects of sin, with the final result of every evil thought or deed. "The end of all flesh is come before me."—Gen. vi. 13. As God devised the construction of the literal ark, with the order, form and end thereof, which invariably answered the end designed, which was the salvation of Noah and all his house (that is the time or common salvation), it saved them from the deluge, the flood of waters; while the many millions were drowned. This gives the idea of the everlasting ark or covenant, ordered in all things and sure, which as completely and effectually saved all the chosen in Christ with an everlasting salvation. As this narrative, as well as all the other Scripture, is upon the principle of absolute predestination, I will cite you to two verses before I pass to consider the subject more directly. "And yet seven days, and I will cause it to rain upon the earth forty days and forty nights, and every living substance that I have made will I destroy from off the face of the earth."—Gen. vii. 4. "And the bow shall be in the cloud; and I will look upon it [bow or covenant], that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."—Gen. ix. 16. It is obvious from this last quoted text that an everlasting covenant not only exists between God and his chosen people, but also between God and every living creature of all flesh that is upon the earth. No wonder that it is written, that the hairs of your head are all numbered, and not a sparrow can fall to the ground without God, or his predestination.

Noah and his family I shall represent as a type of Christ and his family, and the ark as a type of baptism, which I may comment on in that light before I close. In the figure, Noah, a type of Christ as the head of his family, leads them into the ark; and God shut them in se-

cure from all danger, until the flood destroyed the world of the ungodly; and this type or shadow leads our minds to the substance, the covenant of everlasting love, or ark of eternal security, in which Christ, the head and representative of all his family, the election of grace, leads or represents them in this well ordered covenant, which was signed, sealed and ratified, and in all things ordered well, and engraven with the eternal pen in legible characters; so "he may run that readeth," and say that "all that dwell upon the earth shall worship him [the beast], whose names are not written in the book of life of the Lamb slain, from the foundation of the world."—Rev. xiii. 8.

Now, God in separating Noah and his family from the unnumbered millions, and calling them into the ark, gives us the idea of one of the plainest phases of eternal, personal and unconditional election in the Bible. Those who were not chosen were left to be submerged in the flood of waters. There was no ark prepared for them; hence there was no salvation for them, but irretrievable destruction, which is typical of the everlasting destruction of all who were not chosen in Christ Jesus before the world began. This anti-typical flood of divine justice comes upon all the vessels of wrath fitted to destruction. God does not fit (prepare) them to destruction by making them do wickedly, or by making them worse, but by separating the precious from the vile—the elect from the non-elect. Not until God separated and called the elect vessels of mercy (Noah and his family) into the prepared ark of safety, were these non-elect antediluvians fitted or ready for their overthrow or destruction in the mighty waters. "God spared not the old world [the people outside of the ark], but saved Noah, the eighth person, a preacher of righteousness [not works], bringing in the flood upon the world [the people outside of the ark] of the ungodly," or non-elect. In reading the sixteenth chapter of Numbers we see the same process of fitting the wicked for destruction. "Separate yourselves from this congregation, that I may consume them in a moment." Also see the narrative of Lot and his family.—Luke xvii. 29. "The same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all." Poor, ungodly man does not have to do wickedly in order to

be wicked, or to be fitted to destruction. No, for he is already wicked, justly condemned, and the wrath of God abideth on him. Yes, "and their judgment now of a long time lingereth not, and their damnation slumbereth not." God's judgments are a great deep. Yes, they are commensurate with his being. So it is evident that God does not add badness to the non-elect, or vessels of wrath, to fit them for destruction, but by separating his loved ones from among them, whom he hath afore prepared unto glory, and predestinated them to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made them accepted (received) in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of grace. "O the depth of the riches both of the wisdom and knowledge of God!" Arminians insist that God chooses individuals because they obey, or because they fear God and work righteousness. "But in every nation he that feareth God and worketh righteousness is accepted with him;" the same as saying, is received of him, or made accepted in the Beloved. He does not fear God and work righteousness in order to be received, but because he is received. This is the reason that Noah feared God and worked righteousness, and was perfect in his generations. He was one of the Lord's chosen ones, one of the election of grace, and his fearing God and working righteousness was an evidence that he was elected or chosen in Christ. Hence God manifested this choice more plainly by drawing the visible lines of eternal election around him and his family, by calling them into the ark, manifestly separating them from the world of the ungodly, or non-elect. Dear brother, the question may arise in your mind, If the ark is a type of the covenant of grace, why did it embrace the beasts and creeping things of every species? I would only say that it was in God's arrangement of things, in which he declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure." And before him was the end of all flesh, and the destiny of all worlds, beings and things. I say, this thrice holy and all wise Creator of all things was not unmindful of his children, but absolutely secured everything

necessary for them in time and in eternity. His foreknowledge saw it all, and his predestinating hand metes it out to them according to his own good will and pleasure. The ark was three stories high, with its different departments, which may serve to illustrate the provisions in the covenant of everlasting love and assured mercies; or these things may represent God's chosen people in every nation, kindred, tongue and people, as was revealed to the apostle Peter in the "great sheet, knit at the four corners, wherein were all manner of four footed beasts, and creeping things, and fowls of the air."—Acts x. 12. So you will see that I believe Noah was a type of Christ, the ark a type of the covenant of eternal redemption and salvation through Christ Jesus, and Noah's family a type of the election of grace, chosen in Christ before the foundation of the world; and those who were passed by and left out of the ark, and perished in the flood, were a type of all the non-elect, or vessels of wrath fitted to destruction; and the flood was a type of the billows of divine wrath, which must overwhelm and destroy with everlasting destruction from the presence of the Lord all who were not chosen in Christ, the ark of eternal security. I am well aware that these things present a striking similarity to our experience now, to the obedience and disobedience of God's people, and the flood to that flood of false doctrine in which the Lord's disobedient children are submerged and drowned in despair. But one fatal objection to this exposition of the subject is, that those who were left out of the ark were not commanded or exhorted to come into the ark, or at least I have not noticed it if they were. This choice and calling were sovereign; there was no consulting creatures as to their choice, whether or no they would come into the ark and be saved, or stay out and be lost.

I will now close, and leave these thoughts with you, my dear brother; and if you find in them a crumb of comfort, and think there is any comfort in them for the Lord's little ones generally, you may send them to brethren Beebe. If you do so, I shall expect them to make all necessary corrections before they give them a place in the old, reliable SIGNS OF THE TIMES.

Yours in hope of eternal life through Christ,

W. J. MAY.

LEBANON, Ohio, Jan. 4, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—I send this letter to you for publication, if you shall deem it worthy a place in your paper. If you consign it to the waste-basket it will be all right with me.

Dear brethren and sisters in Christ, I feel blest in being thus permitted to address the dear people of God. I trust it is to the praise of his glory that he has granted me

the sweet privilege of being numbered among his poor and afflicted people in this world. It is a great pleasure to me to read the letters in the SIGNS from the beloved brethren and sisters, and for some time I have felt, after reading them, that I would love to write if I could be sure for one moment that anything I might say would afford half the comfort to one person who loves the truth as it is in Jesus that I hope I have received. I know that the spirit of the prince of the power of the air can never prompt a poor sinner saved by grace to try to tell to the people of God how they hope the Lord has led them out of great darkness into his marvelous light. At the request of Elder Curry I feel encouraged to try. It seems to me that in trying to tell how the Lord has dealt with me I ought to begin with my earliest recollections; for it is said in the Scriptures that he loved us while we were yet dead in sins; and as I look backward over the past years I can see how he has showered blessings upon me day after day, giving me the love of earthly parents to smooth the rugged pathway of life, and led me safely through great trials, and dangers seen and unseen, while yet I knew him not. I can scarcely tell when I first began to feel the weight of sin in my heart, nor can I remember a time when I did not have a desire to be good. When revival meetings were held by the church in the little village near my home I would often attend them; and when they would tell of God's love to all the world, and how all might be saved if they would repent and have faith, I would feel that I was very bad, and would weep about it. I had a dear friend who was so anxious about my welfare that she would ask me at some time during each revival if I was not ready to join the church. My answer would always be, "No, I am not good enough." So the years passed without my being much concerned about myself, except at those times, until about eight years ago, while they were holding a meeting. I then felt the burden of my sins as never before. I attended the meetings regularly, but the preaching did me no good. The minister told us to repent, believe, exercise faith and join the church; that anyone could enjoy religion who desired to. How could I, a poor wretch, burdened with a load of sin, accomplish all that? I could not even pray. I would take the Bible after the meetings and read for myself, and tried to understand it, but found no relief, until one evening on returning home distressed, I took the Bible and let it fall open where it would, when these precious words were revealed to me, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; he restoreth my soul." O how sweet and precious those words were to me. I felt comforted for a while, but my burden was not re-

moved. Some nights afterward, in a vision which I had for two nights in succession, Jesus appeared to me as nailed to the cross, helpless, bleeding, crucified. I beheld his pierced and bleeding side, and the cruel nails tearing the tender flesh of his sacred hands and feet. He was wounded for my transgressions, and I was made to feel that it was done for me. I awoke weeping, and both times as I awoke the clock was striking twelve. The next evening when I entered the meeting the house seemed filled with a brightness far greater than the light of lamps, and I was drawn to confess what a dear Savior I had found. My burden seemed all gone; but it was not my appointed time.

I united with the New Light Church on the following Sunday. I did not tell what great things the Lord had done for me, and they did not require it. They gave me the Bible as my guide to follow as my conscience might dictate, and received me into their fellowship before I was baptized. They were willing to sprinkle me if I desired it. Along with all this I was to work out my own salvation, tell of my own good works in the meetings, and teach the young people in the Sunday School how to know their Lord. O what a Lord! He could not save anyone unless they were willing. I did not understand all this as I see it now. I was blinded for seven years by the works of the creature; but God our Savior, who is mighty to save all those who are his, has said, "I will bring the blind by a way that they know not." I attended the meeting and Sunday School regularly, taught a class of young ladies for two years, and did my best to help in their work; but I was never able to see any good that I had done. I was not able to get far enough away from the foot of the cross. I think I entertained a hope all the while that I might attain to some degree the goodness which others seemed to possess; but then I would have lost sight of the cross and the Savior's finished work entirely, if I now see by the true light. Some three years ago this winter I heard for the first time since childhood an Old Baptist sermon, and the blessed Jesus who came to me at midnight was brought to view in that sermon in all his beauty, as I never before saw him through preaching; and yet I left the meeting vowing I never would go to an Old Baptist meeting again, because the preacher ridiculed the revivals and other works of all other denominations. I thought he was not charitable. I did not yet understand this beautiful doctrine of salvation by grace, which the Lord will deliver through his apostles to the saints in all the world until the end of time. I hear the voice of my Beloved saying, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

In the summer of 1892 I attended a funeral preached by the same minister I have just spoken of. He read the second chapter of Ephesians, and preached a wonderful sermon, I thought, and from that time my mind was led to dwell upon a portion of that chapter, from the fourth to the eleventh verse. I loved especially to repeat to myself the eighth and ninth verses. Another thought expressed in the sermon impressed me very much, which was this, "It is not so much what a man's life is in this world, but whether he knows God or not." I had never been led to think in that line. It seemed a hard saying, but I kept asking myself over and over again, "Is it the truth? Is it not the truth?" The answer would come, "Yes it is the truth, but will it do to preach that kind of doctrine to some individuals?" "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."—2 Tim. ii. 19. Since that time I have had a desire to attend Old Baptist meeting. I have attended the church at Lebanon, and also at Clear Creek, where my dear grandfather was a faithful member since my earliest recollection, and until his death, whenever I could. Since early in the summer of 1893 I have been fully convinced that the Old Baptists are the people of God, the true Israel, and that I had confessed my Savior in a so-called church which bore all the marks of Babylon as described in the Bible. But how could I leave it when my husband and daughter were both there? Jesus says, "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me."—Matt. x. 37.

I attended meeting on the second Sunday in July. The fifty-fifth chapter of Isaiah was read for our instruction. The text was the sixth and seventh verses. "Seek ye the Lord while he may be found" kept ringing in my ears all the way home. The Lord was not to be found in the church where my name was written, and what must I do? On reaching home I took the Bible and let it open where it would. That is my way of reading it. It opened to the eighteenth chapter of Revelation, where the angel "cried with a strong voice, saying, Babylon the great is fallen, is fallen," &c. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." From that time on I found neither peace nor rest until it was made plain to me that I must obey and come out of Babylon. "For ye shall go out with joy, and be led forth with peace. The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." The church at Clear Creek seemed the right place for me, and I

went there on the first Saturday in September to tell that little band how the Lord had led me to love his people, and to ask for a place among them. But the minister was not there, and I went home feeling that it must be because I was unworthy of a place among them. I thought if I died before the next meeting, that would prove it; but thanks be to God who giveth us the victory through our Lord Jesus Christ, I was allowed to be present, and received strength to testify of God's wonderful love to the children of men. I was baptized on the following day, Sunday, October 1st, 1893, by Elder Cornell. How beautiful the place of baptism was, so calm and peaceful. There appeared to me a halo about everything. I thought how sweet it was to obey the commands of Jesus, to go down into the watery grave with him, and to arise in newness of life. I then felt that I could never be cast down again; but O how little we know of the battles before us, who have been numbered among God's humble poor. But blessed be the Lord, "who teacheth my hands to war, and my fingers to fight," says the sweet psalmist of Israel. I have been cast down, as it were, to the mouth of the pit, beset with foes without and within. I am sometimes ready to cry out, "Is his mercy clean gone from me?" "Lead me, O Lord, in thy righteousness, because of mine enemies; make thy way straight before my face." "It is not in man that walketh to direct his steps."

I am, I hope, your sister in Christ,
EVA R. W. MORRIS.

SNAP FINGER, Ga., Jan. 8, 1894.

DEAR BRETHREN BEEBE:—By permission of our beloved sister, Attie A. Curtis, I forward you a letter written by her. Will you publish it in the SIGNS? She seems to be firmly established in the truth as it is in Jesus, and in all her letters gives all praise to him who is the Author and Finisher of her faith for what he has done for her. May the God of all comfort ever guide, direct, strengthen, console and comfort her, is my sincere wish.

Please allow me to say to sister Boyd that I fully indorse every word written in her letter which appeared in the SIGNS.

ARMINDA L. DULIN.

BATH, Maine, Dec. 12, 1893.

MY DEAR SISTER DULIN:—I received your letter some time ago, and must assure you it gave me much pleasure to read it. We are having lovely winter weather here, and a nice snow storm is the order of exercise to-day. I am shut in, and yet I take many journies with my pen. When I can write of the fullness treasured up in Jesus I have a delightful time. But when darkness settles upon me there is such a sadness, such a longing for deliverance, I can only cry unto the Lord for help. Sometimes my distress is so

great, my strength completely gone, that I do not realize there is a cry in my heart unto the Lord. I feel I have fallen for the last time, and shall certainly be destroyed; that his mercy is clean gone forever. But when it is his will to lift upon me the light of his countenance, I am made to see all this darkness, all this terrible fear, dwells in the flesh. He remains the same unchangable God. It was Jesus who led captivity captive, and overcame every enemy, even death. When faith assures me of these things I mount up with wings as eagles, I run and am not weary, I walk and do not faint. Even if the assurance does last but a few seconds of time, it is so beautiful, so full of comfort, my heart overflows with a song of praise to God which he puts into my mouth. It has been so sweetly felt, so triumphantly sung, since the evidence of sins forgiven and the love of God was shed abroad in my heart, my poor, sinful self is lost sight of for a time. My mind was stayed on God, and I had perfect peace. But it was done in such a way that I knew no praise was mine. It was the work of God. I felt to say with David, "For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands." It is truly, dear sister, "a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to shew forth thy loving-kindness in the morning, and thy faithfulness every night." I have been blessed all the days of my life. I can have no confidence in the flesh. And when it is the will of God to bring me low, I do desire to wait patiently. But oftentimes I seem like a child whose parents withhold something it wishes for very much; and although it strives and desires to be obedient, yet cannot help crying for it. I cannot find any patience, any submission, in the flesh; and I do feel glad that it is so. You speak about prayer being answered. Twice in my life I have felt prayer answered while upon bended knee. I will call it a direct answer to my heart's desire. At other times, dear sister, prayer has been answered, and I did not seem to see it until afterward. There is this blessed truth, that if we ask anything in the name of Jesus it will be, "Thy will, not mine, be done." The prayer will surely be answered in God's own time and way. There is surely a comfort in the words of David, "My times are in thy hand." As I read of the comfort they had been to you, my mind went back to the meeting at North Berwick this year, and the visit to a dear brother who has since passed away. You have seen his name in the SIGNS—brother Lewis Butler. I knew before I saw him that he could not get well, and I had felt a dread in looking upon his wasted form; but when I entered the room it seemed as if his countenance shone with the same joy that I had felt while Elders Keene and Chick had

been preaching of the power, love and goodness of God. I enjoyed listening to the sure testimony he gave of the hope which had been wrought in him by the power of God, and it was triumphing over death. The outward man was fast perishing, and the inward man was renewed. Brother Butler asked Elder Chick to read the Psalm containing these words, "My times are in thy hands;" also, "The Lord is my shepherd." I do not think I can ever forget the spiritual strength which was given me while in that room. The Lord was good to Elder Keene, and gave him many comforting things to say in his prayer. These words have been in my mind many times since, and if I only had the ability to express the beauty I have seen and felt in them you would enjoy reading this letter more than you will. "For it is a good thing that the heart be established with grace." It is impossible to be carried about by any wind of doctrine when the heart is established with grace. We rejoice because Jesus Christ is the same yesterday, to-day and forever. We love to hear the precious name of Jesus exalted above every name which is named. We shall not be disturbed at predestination, election, foreordination, nor any point of doctrine; for there will be an abiding trust in God, who rules and reigns, who controls every event, who does all things after the counsel of his own will, and is too wise to err, and too good to be unkind. Jesus did not lay down the work of saving his people until it was all finished, all complete. There never was a time and place left for man to help the Lord; but there was a time and place when man transgressed the law of God, and Jesus was the only one who could redeem them from the curse of the law. I do rejoice at times at the knowledge of being a sinner; at feeling such an assurance that no good thing can be found dwelling in my flesh; at being unable to bring back happy seasons through which I have passed; at not being able to see the beauty again in some portion of Scripture or a favorite hymn; because it teaches me, yes, it establishes my heart with grace. I see all I need treasured up in Jesus, and it is of his fullness we have all received, and "grace for grace;" not grace for works.

I am not answering your letter at all as it should be; but if I throw this aside and try again I know I cannot do any better, so I shall have to send it, hoping your love will cover all faults. How good it is that when the love of God is in exercise in our hearts we can see no failings in our brethren. We may be sure if we find ourselves finding any fault with those we love in the truth, that the works of the flesh are ruling us, and not the fruit of the Spirit. I am glad you enjoyed your association, and hope the Lord will lead your mind into the truth so you will have many sermons all

alone. He will comfort and sustain you in every trial and sorrow; and my prayer is that he will establish your heart with grace. Let me hear from you through the SIGNS as well as by private letter. I hope this will not weary you so you will not want to write to me. My parents send love to you and your dear mother. Mine is all through the letter. May God make us realize that we cannot flee from his presence, is the desire of your unworthy sister in hope of eternal life,

ATTIE A. CURTIS.

WHITESBURG, Ky., Dec. 15, 1893.

ELDER BENTON JENKINS—DEAR BROTHER IN CHRIST:—Ever since I returned from the East I have had a desire to write you; but I am such a vile, corrupt sinner, I feel it almost a sin for me to attempt to write a child of grace. Nothing but the fruit of the Spirit is edifying to the person that is born of the Spirit; and all the productions of my mind are fleshy. I live so much (if not all the time) after the flesh; and "If ye live after the flesh, ye shall die." Death is a separation; and they that live after the flesh are separated from all spiritual knowledge and understanding, and eat not of the fruit of the Spirit, which is love, joy, peace, &c. I certainly experience this separation, for most of my time I walk in darkness, my heart so hard I cannot mourn, my mind set on things beneath, and I have no power to place my affection higher. As the poet says,

"I mourn because I cannot mourn;
I weep because I cannot weep."

I desire to turn unto the Lord and walk in his judgments, but I have no power; for my iniquities like the wind carry me away. To will with me is present, but how to perform that which is good I find not. I long to be still and know that he is God; but my rebellious, wicked mind cannot rest, and is continually seeking out some invention. I have often learned there is no room for confidence in the flesh, but still I find myself trusting in it. Every time we go down to the sea in ships, and the Lord commandeth the stormy wind to lift up the waves thereof, we use every effort to guide our vessel with our own strength. But when our strength all fails, and we reel to and fro, staggering like a drunken man, and are at our wits' end, then we cry unto the Lord, and he delivers us out of our distresses. We never call on him till we reach our wit's end. He is our last resort. And how strange that we never learn to cease trusting in the flesh; or at least I do not. I have thought, after the Lord has delivered me out of my distress, the next time I would cry unto him as soon as the storm arose, and not do all this toiling for naught. For naught? No, it is not for naught. God has a grand purpose in it. It is in this we are taught our weakness. Here we

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EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 31, 1894.

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

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PERVERTED SCRIPTURES.

FROM time to time inquiries are received from those who have been bewildered by the adversaries of the doctrine of Christ, in which our views are requested on detached portions of the inspired record which are commonly cited as being inconsistent with the unlimited sovereignty of God. While the subjects of divine grace and electing love must know that there can be no conflict in the testimony of divine truth, they are sometimes unable to see the perfect harmony of every word of that record which God has given for their instruction and comfort. Indeed, they are so dependent upon the guidance of the Spirit that they cannot by searching find out the first principle of the gospel of their own salvation. The adversary takes advantage of this conscious weakness of the believer, presenting his deceptive suggestions in the very words of Scripture, but always misconstruing and misapplying the language so as to change its meaning; and thus he annoys and perplexes those whom he cannot destroy. In concealing his cruel devices under the letter of inspired language he readily deceives the natural judgment of the saints; and if they were left to their own strength they would fall before such artful devices. But even when they can see no way in which to refute such assaults upon the very foundation of their hope, they are still kept by the power of God through faith unto salvation even from the strongest delusions and temptations of Satan. In compliance with many requests we will refer to some of the more common instances of texts which are frequently wrested by the enemies of the peace of the saints.

In the announcement of the destruction of the world by water, it is written, "And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." This was the exact time appointed for the flood to come upon the condemned race of Adam; and there was no proposition that the deluge might be averted by the repentance of the ungodly world. There was no authority given to Noah to try to persuade the wicked to reform, or to unite with him in building the ark. Their destruction was not more inevitable when the flood came upon them than when God gave the commandment to Noah. In that destruction was the certain triumph of righteousness,

and the manifestation of divine condemnation against the ungodly world. The manner in which it repented the Lord that he had made man, as declared in the following context, is explained in the record of that destruction which he brought upon them. It must be remembered that the changing emotions of men do not apply to the immutable God. When such changes seem to be implied in the letter of the Scriptures it must be taken in connection with the explanation given in the same inspired testimony. Thus the signification of the statement in this chapter is clearly expressed by their utter overthrow in the deluge which swept the guilty sinners from the earth which they had defiled with their abominations. Even if the distorted view of this text were granted, as claimed by the enemies of the sovereignty of God, the only result would be that the testimony of the Scriptures would be made to contradict itself, so that the whole revelation must be rejected as false. With this object the first enemy denied the truth of what God said to our parents in the garden. It is manifest that those who are contending for the same false doctrine are governed by the same principle of enmity against God. If it could be established that any event could have come to pass without the knowledge and power of God, that fact would forever destroy the very foundation on which rests the hope of every saint. If any depth of sin could cause the God of grace to withdraw his love from his chosen people, then every conscious sinner must despair; for each feels himself the chief of sinners. For the comfort of such penitent characters it is written, "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."—Rom. v. 8, 9. The strife to which the text quoted refers is evidently that enmity of the carnal man against the righteousness of God, which enmity was the cause of the turning of man to destruction as decreed in the text.

It is very common for the natural world to be called upon to choose this day whether they will serve the Lord or some other power; and the words of Joshua are cited as authority for such appeals. By reference to the last chapter of Joshua it will be seen that he did not present even to Israel any such choice. After positively commanding them to put away their false gods, and to serve the Lord, he says to them, "And if it seem evil unto you to serve the Lord, choose ye this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord." When they said that they would serve the Lord, Joshua said unto his people, "Ye

cannot serve the Lord; for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins." Having rebelled against the Lord, it was not material whom they served. Certainly they were not called upon to choose the service which seemed evil unto them, and which they could not render. Much less can this choice be submitted to the unbelieving world of those who neither have the knowledge nor the love of God.

In the same way the message which the Lord sent to the house of Israel is wrested to make it apply to the world of mankind. Yet it is definitely addressed to those to whom it is exclusively applicable. "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"—Ezek. xxxiii. 11. No argument is required to show that this exhortation is misapplied whenever it is addressed to any others except those to whom it is limited in this very sentence. It should be observed, however, that under the legal covenant obedience to the law as enjoined upon Israel was said to be their life; and disobedience was in the same sense death to them. Neither in this text nor in any other portion of that covenant was either eternal life or eternal death intended when the words "life" and "death" were used. The people to whom the Sinai law was given were already under the condemnation of that law which required their life, before they received the law which was given by the hand of Moses. Every blessing promised the obedient Israelite was temporal and earthly; and every curse upon the disobedient was an earthly calamity. So, in this message by Ezekiel, as in all the messages sent them by other inspired servants of God, they were admonished to obedience in consideration of the rewards and penalties provided in that law which God had given for their guidance. They could not claim that they were moved to violate the commandments of the Lord by the desire to please him, since every transgression was in open defiance of his revealed will; neither was there any excuse for their rebellion in their plea of subjection to the power of their sins, as stated in the verse preceding that quoted. This is the truth contained in all the conclusive demonstration given in the connection of this prophetic argument. Under this limitation to its proper application, there is no discrepancy between this prophecy and all the rest of the inspired testimony of Jesus. The truth of God is one harmonious whole, while all false doctrines are inconsistent with themselves and with the truth.

Much is said of "the invitations of the gospel," which are supposed to be offered to the world of sinners,

and upon their acceptance or rejection the salvation of sinners is represented as depending. In this erroneous theory is involved the utter exclusion of divine grace from the system of salvation. If the sinner has merited salvation by compliance with the terms proposed, he has the right to demand the reward due to his action. It is his fairly earned wages. There is no more divine grace in it than in the payment of any just debt. But if he has rejected the offered terms, it follows that he is not condemned as the just penalty of his sins, but that he perishes because of that mistaken judgment by which he failed to appreciate the great advantage of accepting the proffered terms of salvation. Thus by this absurd doctrine justice also, as well as grace, is excluded from the system of salvation. Surely no lover of truth and holiness could find comfort in such desecration of the perfection of God. But aside from the manifest absurdity of this theory, it cannot be sustained by a single expression of the inspired Scriptures. In vain may the whole volume of inspiration be searched to find any intimation of even one offer of salvation for sinners, either conditional or unconditional. As well might our Lord at the grave of Lazarus have proposed to give life to its dead occupant if he would signify his desire for it, as to offer to dead sinners eternal life on the same condition. Only by his own life-giving word does the Son of God quicken whom he will. Until he gives them life, sinners are as incapable of any spiritual emotion as was the dead Lazarus incapable of natural action. Invitations to the dead could be nothing but mockery. Even among men there can be no penalty attached to the rejection of an invitation. Freedom to accept or reject its proposal is necessary to the very nature of an invitation. Thus the will of God is represented as subject to the will of the sinner whom he invites to accept salvation. This is too absurd for argument. No expression of Scripture can authorize such a doctrine as subjects the will of God to the choice of the sinner. Consequently there can be no such thing as an invitation from God to be accepted or rejected by the guilty sinner.

In every expression where the Lord speaks to the children of men, the authority of God gives the weight of an express and positive command to words which might be only entreaty or request when spoken by an inferior to a superior, or by a man to his equal. This fact will readily determine the correct signification of those portions of the language of Jesus which are commonly called offers of salvation. In every case it will be seen that he particularly describes the character to whom he speaks. To the weary and heavy laden he says, "Come unto me, and I will give you rest." This commandment brings every one of

those designated, as he says again, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." In the same connection he says, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." This includes every one described in the commandment cited. None can fail to come while the power of God is sufficient to maintain his own truth. They are led by the Spirit, and made willing by the power of that God who has chosen them in Christ Jesus that they should be holy and without blame before him in love. Since they are kept by the power of God through faith unto salvation, the failure of one of them to attain that eternal life which Jesus gives would be the overthrow of the omnipotence by which they are kept. This is too blasphemously absurd to deceive any believer in God. Its admission would involve the triumph of sin and death, and the hopeless defeat of the purpose of God in the salvation of any sinner.

Unbelieving sinners are often told to work out their own salvation. The pretended authority for this direction is found in the perversion of a portion of a sentence, which clearly explains itself. Paul says, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure."—Phil. ii. 12, 13. Surely nothing more than natural common sense is needed to understand that this language does not apply to those who have never known nor obeyed the commandment of our Lord. Since the saints are dependent upon God to work in them the will as well as the doing of his good pleasure, evidently none can be in possession of that will but those who are led by the Spirit of God, and all such are the sons of God. So, in the close of the book of Revelation, in response to the message from the Lord, "Behold, I come quickly!" it is written, "And the Spirit and the bride say, Come! And let him that heareth say, Come! And let him that is athirst come. And whosoever will, let him take of the water of life freely!" The specification of the one who has the will limits this commandment to the same characters in whom God has wrought both to will and to do of his good pleasure.

Many other passages are violently wrested in changing the truth of God into a lie; but no such evil devices will bear the light of comparison with the inspired standard. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isa. viii. 20.

(Continued from page 35.)

see the works of the Lord and his wonders in the deep. The deceitfulness of our heart, our total depravity, is a lesson that must be continually received. We cannot learn it and pass on to a higher study. It is the same lesson over and over. Truly "precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." Dear brother, is this the experience of God's children, or am I one of those who are "ever learning, and never able to come to the knowledge of the truth?" I often fear I have embraced the shadow and missed the substance. Hopes and fears alternately arise in my mind. Sometimes I feel the prison doors have been unlocked and the captive set free, while again all hope seems cut off. I do know that if I am a child of God I am the least of all. Every day I feel more and more my unworthiness; and did my brethren know the corruptness of my heart as I do, they could have no fellowship for me. I know I am unworthy a name among the Baptists, but can they permit me to dwell at their feet, and eat the crumbs that fall from our Master's table, I shall be happy. There is nothing I love so much as the communion of the saints, and from my heart I feel I can say with David, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." O! when we can meet with the dear brethren and sisters, and find them all in love, all of one mind, truly it is a heavenly place. But when I find among them envy, strife, debate, and some so bitterly opposed to the doctrine our hope is predicated upon that they object to it being preached in their meeting-houses (as I have had some to do lately), then I am made to cry, "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." But God, who works all things after the counsel of his own will, will make it all work together for good to them that love him, to them who are the called according to his purpose.

My dear brother, if you can have a mind to write to one so unworthy, I will be glad to hear from you. When I first met you my heart went out in love to you, and that love has not in the least decreased. May the Lord enable you to comfort his children, and ever realize it is his hand that is leading you in the night as well as day. Do not forget me at the throne of grace, for if ever one needed your prayers it is poor unworthy me. "O wretched man that I am! who shall deliver me from the body of this death?" My only hope is God through our Lord and Savior Jesus Christ.

Yours in gospel bonds,

J. W. FAIRCHILD.

LA GRANDE, Oregon, Jan. 6, 1894.

W. L. BEEBE—VERY DEAR BROTHER:—I have desired to write to you ever since we arrived home. I received your kind message gratefully. I had hoped to meet you and all those I had heard preach so often; but it was not possible. We met three Elders and many precious brethren at the Welsh Tract Yearly Meeting, and we were favored to meet Elder Chick and wife a few minutes in the Baltimore depot.

We met with the dear home church at Rock Springs; heard the gospel proclaimed by its excellent pastor; heard them sing the songs of praise to God's holy name, songs sweeter by far than the earth's most exalted music. What a wonderful people are these Primitive Baptists. "Beautiful for situation, the joy of the whole earth, is Mount Zion." The Savior says, "Thou art all fair, my love, there is no spot in thee." And the church is one. "One Lord, one faith, one baptism." The little few who dwell in this far away land love you because you worship the same God they do. You preach the same finished salvation. A people saved by the Lord, chosen before the foundation of the world, redeemed by Christ, and clothed with his righteousness, there is no spot in them. Not only Jonah, but every child of God knows "Salvation is of the Lord." This doctrine is a joy to me. But am I included in this wonderful throng John saw? Often a heart so hard no language can tell, longing to feel as do the dear tearful ones around me. Often do we travel forty miles by hack to hear one sermon, and I return like a lifeless clod. "I would, but cannot sing." I would rejoice evermore, but much rejoicing comes to but few, and we know there are those "that walketh in darkness and hath no light." But what saith the word to such? "Let him trust in the name of the Lord, and stay upon his God." There is no other refuge unto the saint, and he is "the shadow of a great rock in a weary land." We are very prone to search our old nature for some evidence that we are born of God. This afternoon I have been thinking of the fruit of the Spirit, "Love, joy, peace, long-suffering, gentleness, meekness, temperance," and I can find no satisfying evidence that I possess one of these fruits. But I do know that if I love not the church, I love no other people. There are so many hateful things I see in myself, it is no wonder I doubt that I am a child of God.

Dear brother Beebe, I know you will be interested to hear that we have a people on this coast who preach the same doctrine and worship the same God you do. Our church in this valley of the Grand Ronde is small, but dwelling in peace and fellowship. Our members live long distances apart, our beloved sister Martha E. Carter living in Washington. Our pastor, Elder G. E. Mayfield, is strong in doctrine,

able in defending the truth, and walks worthy his high calling. We have not had the trouble that has fallen to the lot of some churches here. None of our church are or ever have been connected with secret societies. We esteem the reproach of Christ greater riches than all the treasures of Egypt. But there are excellent brethren on the coast who are connected with these organizations. We yet hope they will come out from among them.

Sister Staton and others requested me to write for the SIGNS, so they could hear from us; and another sister writes for me to send an acknowledgment to all my Father's family of his tender mercies and loving care of us in our long journey amid death and disaster that befell so many. So if you publish this, sister Staton and all the dear ones will know I remember them in love. I know you have many duties, but if you ever have leisure and are not tired, we will appreciate a letter. We rejoice to read each week loving messages from your pen and others in our dear family paper, the SIGNS.

With much love to yourself and family, I am as ever a most unworthy sister,

EDITH H. ACKLES.

DANSVILLE, N. Y., Jan. 21, 1894.

DEAR BROTHER BEEBE:—Another year has rolled around and I have another evidence of the continued mercy of our God in the preservation of my useless life and health, and the comforting and strengthening correspondence of the saints through the SIGNS OF THE TIMES. It seems as though I have lately taken unusual satisfaction in perusing its pages, without specifying particular letters or editorials; for you know a hungry soul relishes its food even though the fare is plain; but when the rich and toothsome dainties are set forth, as they seem to me to have been in abundance during the last few months, we can feast on fat things full of marrow, and be glad and rejoice in his salvation. With all the reasoning powers I possess I am not able to discover a more perfect and complete salvation than that which gives God the glory, and renders man subservient to his will. But I ask myself, Why is it that this mode or scheme of salvation pleases me more than the one devised by man? Is it not because it lifts a burden from my shoulders, relieves me of the constant toil and difficulty of trying to fulfill every jot and tittle of the law, enables me to escape deserved punishment, enjoy freedom from labor and care, and go on my way rejoicing in liberty? All selfish considerations, without one iota of gratitude to my Savior, with no particular love or regard to him, only that I am glad he is so kind to me. O yes, I feel afraid that I bear none of the fruit that should grow on a good tree, and must be hewn down and cast into the fire at last.

For when I would do good, evil thoughts crowd in and possess my mind, so that I cannot do the good that I would; and I go mourning because I shall fail at last of receiving the inheritance. Purely selfish! But then I grasp the hope held out by brother Beebe, that these exercises of mind are an evidence of sonship; and if a son, then an heir, heir of God, and joint heir with Christ. An encouraging thought! But, "If so be that we suffer with him, that we may be also glorified together." But do I suffer with him? True I suffer despondency, doubts and fears; but did or does Christ ever doubt? Does he ever fear lest the sacrifice he made for sin was insufficient, that his precious blood failed to cleanse the foul corruptions of my sinful heart from its dark and hidden recesses? It seems to me not; but there is such a stench of sinfulness so constantly issuing forth that I need not wonder if despondency dark and discouraging are still weighing down this weary soul. But Paul tells the Philippians that he is "confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Has he begun that good work in me? If so, where is the evidence? Surely my carnal mind continues to lead me into sin and disobedience, and I am just as barren of good fruit as ever, and even more so; for I seem to grow more and more conscious of my depravity and of my slavery to sin and corruption. If I say, I will now do better, be more as my good neighbors are, full of love and kindness and benevolence, and all good works, I am soon confronted with the idea and accusation that it is only mimicry, a copying after others, and no heart in it; and if I had ever been quickened by the mighty power of the Holy Spirit, if Christ had ever been formed in me the hope of glory, would I continue to grovel in the depths of sin and disobedience? But why follow this line of thought? "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." And if I am one of them, these exercises of mind are no doubt for my good. But I become so mystified sometimes that I feel tempted to abandon the thought of being a subject of divine grace, and consign myself to the state and condition of those who are without hope and without God in the world. Is it possible that the children of God are thus tempted?

But I must stop; I only intended to renew my subscription; and thus have I intruded upon your patience. With a lingering hope and a glimmering of light I close with what may be a christian regard for the saints.

P. WEST.

PORTLAND, Ind., Dec. 20, 1893.

DEAR BRETHREN BEEBE:—In sending on the remittances for the little club of three, I would most

humbly submit a few suggestions on the new birth, which is a subject much talked upon in the Greenville Association. I have recently talked with four ministers in this association, and we believe that many times brethren have not understood how to convey their ideas. We believe that the subject born again is not in any way changed, as the common term implies, but that the change is in the position or possession of the subject. "The woman which hath a husband is bound by the law to her husband so long as he liveth." "But if her husband be dead, she is free from that law; so that she is no adulteress though she be married to another man." Now, there is no change in the woman because her husband is dead, even though she be married to another man. She is simply the same woman with another husband. The change is in the husband. Her first husband is her first love, her first trust, her first hope; but when that hope, trust and love dies, she is the same woman with all her fleshly nature; but she is free from her first love. He is dead, that she should be married to another. The law of her first love was the law of sin and death. The law of the second love is the law of faith. The law of the Spirit of life in Christ Jesus hath made her free from the law of sin and death. She has been taken from the law of her first husband, or first love, and put under the law of Christ, or second love; but it is the same woman. Some one may say, "Is not her walk and conversation changed?" Well, this same woman followed her first love, or hope, or trust, into earthly things; for he was an earthy husband, and trusted in the flesh, and made flesh his arm. But when her first trust was dead, and she could no more walk with him, because he was dead, she could no more hope or trust in him; and if she be married to another she is the same woman with a new husband. And as she followed her earthy husband into earthly things, she now follows her heavenly husband into heavenly things. There is no change in her body, soul or spirit, but she now has a heavenly husband, a heavenly hope and trust. The law of the Spirit of life in her second husband has made her free from her first husband. Her old man is put off with his deeds, and the new man is put on. She has put off as concerning her former conversation her old man, and has put on the new man. Her feet have been taken out of the miry clay, and put upon a rock. She has been taken from the power of darkness, and translated into the kingdom of God's dear Son. The same woman or bride has been taken from one position and put into another; from nature to grace; from darkness to light. It is the same subject with a change in position, but not a change in the nature of the subject. The first husband was of the earth,

earthy. The last husband is a quickening Spirit. The change is in the husband, and not in themselves. The sinner that was under the old man, or hope, or trust, is now under a new hope and trust, a new man, an heavenly man. The old man is spoken of as something we put off. It is our first husband, our first strength, which is nothing more than the Arminian hope. The only way we can lawfully get rid of him is to wait until he dies. Not having the power of life and death, the bride of Christ must wait the appointed time of her first husband's death, and then she can lawfully marry her second love, and be no adulteress. But if she seeks to divorce herself from her first husband, and seeks and marries a second husband while her first husband lives, she makes herself an adulteress. But the bride of Christ never leaves her first husband until the appointed time of God for her first husband to die; and if her former love is remembered, she cannot trust him, because he is dead. He stinketh; he is a decayed substance.

Hoping greater lights may broaden on this subject, I remain yours in hope,

NEWTON PETERS.

NEW YORK, N. Y., Jan. 16, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—The article "Ye must be born again," by D. Bartley, of Crawfordsville, Ind., published in the SIGNS of January 10th, has been read by me with great comfort. The subject is dealt with in a most intelligent manner, and I can discover nothing that is not in perfect harmony with the truth as it is in Jesus, and the experience of God's dear children.

The new birth, like all mysteries, cannot be explained; but every subject of God's eternal love is in his own time made to experience it. Every heaven-born soul can testify to the truth of the words of our adorable Savior, "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 never seen the wind, but we have often witnessed its effects. When one whose face God has turned Zionward comes to the church, asking for a name and place among the people that are everywhere spoken against, and relates a gracious experience, the church do not ask such an one to explain the new birth; but they thank God that in his infinite mercy he has called him or her by his grace, and has enabled the candidate for membership to furnish the church with the clear and positive proof that the new birth has been experienced.

If I have any understanding of this wonderful subject, I realize that such knowledge has not been derived from any source other than a God-wrought experience of it.

To me it is a comfort that the sinner is the subject of this new birth; that the sinner is the object of God's eternal love; that the sinner is the subject of redemption; that the sinner is the subject of the resurrection; and that the sinner saved by grace alone, and made like unto his risen and glorified Savior, is to spend an eternity with his God.

Affectionately,

R. M. STRONG.

NEAR ROCKVILLE, Ind., Jan. 6, 1894.

DEAR BRETHREN BEEBE:—Time, ever on the forward march, reminds us of our duty to you as fellow-mortals, and much more as beloved brethren in the Lord of life, light and glory. I have made some effort for new subscribers, but have failed as yet. I am very feeble in health, not able to travel much. I am now in my eighty-fourth year, and doubtless am near the end of my race. I have been much afflicted for the last eleven years. We are surrounded by people of almost every name in our country; people who like to read almost anything rather than the SIGNS OF THE TIMES and the Bible. I would like to increase your patronage if possible. I have worked for the interest of the paper, have taken and read it for about fifty years; but I do not expect to read it much longer. This, however, is a matter I leave with him in whom I trust.

Your brother, as I hope, most truly and respectfully,

JOHN OVERMAN.

EDITORIAL NOTICES.

UNTIL MARCH

first, 1894, we authorize every subscriber on our list to act as agent for us in procuring new subscribers, and for every new subscriber they send us they may retain one dollar, and send us one dollar. These terms apply only to new subscribers.

For every two new subscribers and three dollars sent us we will enter the two new names on our list for 1894, and credit an old subscriber one year; making three subscriptions for a year for three dollars, and additional new ones may be sent at one dollar each.

PLEASE DO NOT ASK US TO SEND A NEW ONE AND CREDIT AN OLD SUBSCRIBER ONE YEAR FOR TWO DOLLARS, AS WE CANNOT AFFORD TO DO IT.

N. B.—No new subscriber can send to this office and get the paper for himself for less than the regular rate.

BACK NUMBERS.

WE have printed several hundred extra copies of each number of this volume, and shall continue to run a surplus of each issue until further notice, so that all new names sent in, can be supplied with back numbers to the commencement of the volume.

MARRIAGES.

On Jan. 10th, 1894, by Elder Wm. J. Purington, at the residence of the bride's mother, in Hopewell Borough, Mr. Levi Williamson, of Stoutsburgh, and Miss Anna V. Vlerebome, of Hopewell, both of N. J.

OBITUARY NOTICES.

SISTER **Caroline Byers** departed this life at her son's residence near Islesborough, Hocking Co., Ohio, Dec. 27th, 1893. She emigrated from Alleghany Co., Va., in 1811, and died as above stated, aged 82 years, 10 months and 24 days.

Sister Byers was one of the Lord's faithful ones, always in her place at the house of worship when not providentially hindered. She was a firm believer in salvation by grace only, and was ever ready and able to defend the same when opposed. She united with the Scott's Creek Primitive Baptist Church many years ago, to which she was an honor, and died as she lived, in the blessed hope of immortality beyond death.

Her funeral took place on the 29th, at the Scott's Creek meeting-house, and a discourse was delivered on the occasion by the writer from the words, "To die is gain;" after which her body was interred in the Scott's Creek cemetery, to await the resurrection of the just to eternal bliss.

G. N. TUSING.

DIED—Jan. 5th, 1894, little **Lena Harris**, daughter of Herman and Rosa Harris, aged 4 years and 4 months.

She died at her home in Waterville, Lycoming Co., Pa. Her disease was at first measles, and then pneumonia. She was a very bright, intelligent child, having a mind like a child much older than she; was of a happy disposition, singing a great deal of the time. Shortly before she died she told them that she would die, and wanted them to sing. We believe she is now singing as she never could sing while here below. The hearts of the father, mother and many relatives and friends are made sorrowful indeed because of the absence of little Lena, who was a pet with all. May he who holds the winds in his fist, and in whose chambers are held the lightning and thunder, say, "Peace; be still," and cause a calm in the troubled hearts.

"Sovereign Ruler of the skies,
Ever gracious, ever wise,
All my times are in thy hand,
All events at thy command.

"May I always own thy hand,
Still to thee surrendered stand,
Know that thou art God alone,
I and mine are all thine own."

The writer of this notice talked some to a large and attentive company assembled at our meeting-house at Cammal on Monday afternoon, after which the clay was consigned to the earth and buried.

D. M. VAIL.

DIED—At his home in Colesville, Broome Co., N. Y., Jan. 9th, 1894, our dear brother, **Deacon Cornelius Reynolds**, aged 83 years.

Brother Reynolds was born in Westchester Co., N. Y., and when a child moved with his parents to Delaware Co., N. Y., where he grew to manhood, when he was given to know himself a lost and ruined sinner, and also in the Lord's time was given to feel the power of divine grace in separating his sins from him as far as the east is from the west. He was led by the Spirit to the Old School Baptist Church of Middletown, Delaware Co., N. Y., and was baptized in the fellowship of that church by the late Elder David Mead, where he remained a worthy and beloved member until about fifty-one years ago, when he moved to Broome Co., N. Y., and united by letter with the Colesville Church. After the visibility of that church was lost he became a member of the Otego Church, while Elder Durand was our pastor, and

was shortly chosen to the office of Deacon, which office he filled to the satisfaction of all. Being of the circumcision, he had no confidence in the flesh. He was a firm, unwavering advocate of the doctrine of grace, without works; was steadfast, unmovable, always abounding in the work of the Lord.

He leaves a family of sons and daughters, two sisters and one brother, to mourn their loss; also the church deeply feels her loss of the godly man, but hope we can say, "Thy will be done." His funeral was attended at his home on Jan. 12th, when the writer spoke to the afflicted friends.

B. BUNDY.

OTEGO, N. Y., Jan. 18, 1894.

AFTER a lingering affliction for a year or more, sister **Margaret Silcott** departed this life at her home near Bloomfield, Loudoun Co., Va., Jan. 1st, 1894, in the 73d year of her age.

Though a great sufferer at times, she was able to go about some until a short time before her death. A few weeks before she died she moved to her home referred to above; but though comfortably fixed and cared for in her new home, she failed rapidly until released from her intense suffering by death.

Sister Silcott was baptized in the fellowship of the Ebenezer Church, by Elder J. N. Badger, in March, 1878, and was a worthy and esteemed member to the close of her pilgrimage. We shall miss her, but feel that our loss is her gain.

On the occasion of her burial brother Thomas read and commented some on portions of the fifteenth chapter of First Corinthians, relative to the resurrection of the body, which is the consummation of the christian's hope, and which is the theme of the apostle in that chapter.

Six daughters (two of whom are members at Ebenezer) and three sons survive her, and who miss her, together with a large circle of relatives and friends, who shall see her no more in the flesh. May the Lord comfort all who mourn, and give us resignation to his righteous will.

ALSO,

Mrs. Massie Osborn, after a brief but severe attack of "La Grippe," died Jan. 9th, 1894, at the home of James Nichols, near Snickersville, where she was visiting.

Though frail and almost an invalid for many years, she had nearly reached fourscore years, being the last of several brothers and sisters. Mrs. Osborn was not a member of the church, but manifested much interest in the truth, and doubtlessly experienced many comforting evidences in an "incorruptible inheritance" which is in reserve for all the redeemed. She was a subscriber and diligent reader of the SIGNS OF THE TIMES for many years. Her home, when housekeeping, was a favorite and regular stopping-place for Elder Trott when filling his monthly appointments at Ebenezer. Her life was an eventful and, in some respects, a sad one; but her warfare is now over, and we hope that she has entered that haven where the wicked cease from troubling and the weary are at rest.

E. C. TRUSSELL.

PAXSON, Va., Jan. 22, 1894.

James Baker departed this life at the home of his daughter, in the city of La Grande, Union Co., Oregon, Dec. 24th, 1893.

The subject of this notice was born in eastern Tennessee, Dec. 18th, 1803, making his age 90 years and 6 days. He was married to Miss Elizabeth D., daughter of Elder Micajah Rowland, in Christian Co., Ky. From there he moved to Morgan Co., Ill., from there to Jefferson, and then to Wayne Co., Iowa, where he lived for many years. In the year 1862 he crossed the plains to Oregon and settled in Union County. Some years ago he

lost his companion, since which time he has made his home with his children. Mr. Baker was not a member of the church militant; but his love for the truth, and the interest he always manifested in the meetings of the little church here, with his godly walk and conversation, give us good reason to believe that he was a subject of grace. He was for many years a subscriber to and reader of the SIGNS OF THE TIMES, and only gave it up when he became so blind that he could not see to read. The last few years of his life he was unable to walk, being confined to his bed and chair. The many times that I visited him in his affliction he seemed cheerful and glad to see me, and the theme of his conversation was upon the Scriptures and salvation by grace. He was well-established in the truth. His own felt unworthiness was the reason he never united with the church. He once told me, when we were talking on this subject, that he could not (as many could) tell when he received a hope. In his last sickness I visited him, and he told me that the grave had no terror, and that he was ready to meet death. We felt that he realized that for him to die was gain.

He left ten children, and grand and great-grandchildren that number more than threescore and ten. To the bereaved children we would say, Weep not. Though your father was not a member of the church visible, as some of you so greatly desired, yet we believe that he is of the church triumphant; for the angel said unto John, "Write, Blessed are the dead which die in the Lord." You did all that kind hearts and willing hands could do for his comfort while with you; now may the Lord enable you to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

G. E. MAYFIELD.

ELGIN, Oregon, Jan. 9, 1894.

Elder George Buckston was born near Poast Town, Butler Co., Ohio, August 14th, 1823. He received a fair common school education, and in 1829 removed with his parents to Mercer Co., Ohio. He obtained a hope in Christ at the age of seventeen years, and some time afterward united with the Baptist Church. On Jan. 11th, 1840, he was married to Mary Ballenger, who died Nov. 23d, 1880. He was married to Mrs. Belinda Harris on March 12th, 1884. He removed to Montgomery Co., Ind., in the year 1886, where he resided until his death, Nov. 16th, 1893. His occupation was that of farmer. He united by letter with the Big Shawnee Church, and was ordained to the full functions of the gospel ministry in November, 1890. He preached the introductory discourse at the Sugar Creek Association in August, 1892, and was appointed to write the Circular Letter for the next session; but ill health prevented him from doing so. He was universally loved by his brethren and respected by his neighbors. His chief delight was to read and comment upon the Scriptures of truth. In the language of David, his delight was in the law of the Lord, and in his statutes he did meditate day and night. In his last moments he expressed a desire to be at home, evidently realizing that this world was not his final home. During the last week of his life he suffered intense pain, his disease being dropsy; but he endured it all with patient resignation, and awaited the final summons to that rest which awaits the saints of God.

The funeral took place from the Big Shawnee Church, and was conducted by Elders John L. Miller, J. Van Cleave and J. B. Swank. The sermon was delivered by Elder Miller, from Psalm xvi. 9, which reads, "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope." The latter part of this verse formed the basis of the discourse,

which was attentively listened to by a large circle of mourning relatives and friends, many of whom no doubt realized in their hearts the truth of this Scripture, "Blessed are the dead which die in the Lord."

Elder Buckston believed that there will be within the next four or five years a season of prosperity among the Old School Baptists, and expressed a desire, if it were the will of the Master, to live long enough to see it.

He leaves a wife, one son, two daughters, and many relatives and friends, who mourn his death. Friends, let this be your consolation, Your loss is his gain.

J. L. MILLER.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I now forward for publication in the SIGNS OF THE TIMES a notice of the death of **Deacon John S. Van Dyke**, who departed this life Jan. 8th, 1894, in the 80th year of his age.

Our dear brother suffered much for about eight months, being afflicted with that painful disease "hemorrhoids, or bloody piles," and at times he suffered excruciating agony; but during his long illness and painful agony at times not a murmuring word was he heard to utter, and he would say, "I do not want to groan if I can possibly help it." His patience during his suffering was wonderful to witness, for he could and did say, "It is all right." He had been a member of the Old School Baptist Church of Hopewell thirty-five years, but how many years he had been one of the Deacons I am not informed; and during the time that he was a member of the church no one could justly say aught against him as a man in all the relations of life. After his death a very prominent man said of him, "He was one of the most peaceable men I ever knew." He took much interest in the welfare of the church; and when speaking of the salvation of sinners he would frequently say, "What do the Scriptures say about the matter?" His childlike simplicity was wonderful, and its very simplicity made it powerful. It afforded him no satisfaction when men in the plenitude of their carnal wisdom began to cavil with any portion of the written word of God, because he felt the force (measurably at least) of what Paul said to Timothy, "But shun profane and vain babblings; for they will increase to more ungodliness."

Our dear brother has left eleven children (seven sons and four daughters), one brother, a number of sisters, and some fifty or more grandchildren, as well as some great-grandchildren. We as a church shall miss him very much, for he was a devoted and faithful member, always attending to his duties as a member, and rejoicing in the peace and prosperity of the church; but our great loss is his gain, for the apostle said, "For to me to live is Christ, and to die is gain."

The funeral of our dear brother was on the 11th inst., and was very numerous attended; and in compliance with the request of one of his sons, who is a member of the church, the following declarations of Scripture were used as a text upon the occasion, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

WM. J. PURINGTON.

HOPWELL, N. J., Jan. 22, 1894.

"THE remains of **Mrs. Mary G. Ball** arrived in Crawfordsville on Christmas Day from her home in Minneapolis, Minn., accompanied by her husband and three sons. She died of consumption on the 23d of Dec., 1893. The funeral services were held at the residence of Robert F. Beck, and were conducted by Elders Bartley and Fuson. A large number of

her old associates, the friends, of her youth, were in attendance.

"She was the daughter of the late Chilion Johnson, and a sister of Mrs. Cornelius Blair, of Minneapolis, Dr. W. L. Johnson, of Saratoga, Wyo., Mahlon Johnson, of Denver, Colo., Mrs. R. F. Beck and Mrs. W. P. Britton, of Crawfordsville, Ind.

"When quite young she came from Ohio (in which state she was born) to Crawfordsville, Ind. In 1848 she was married to George M. Naylor, who lived about two years after their marriage. George Naylor, her son, being born after his father's death. In 1854 she was married to Harvey Ball, by whom she had six children, five of whom survive her.

"Mrs. Ball was a faithful member of the Missionary Baptist Church, and her life was most beautiful in all the graces of a christian character."—*Crawfordsville Journal*.

My precious sister Mary, the gentle companion of my childhood, has gone home to rest, and for the sake of the sorrowing ones left behind I have gathered up a few fragments from her letters to me last year. In June she wrote:

"This morning I am comforted with reading the fourth chapter of Hebrews, where it speaks of those who entered not in through unbelief, and says, 'We that believe do enter into rest.' Jesus says, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest,' 'and ye shall find rest unto your souls.' We cease from our labors, as God did from his, and rest in Jesus and his promises. Let us hold fast our profession, for we have a High Priest that can be touched with the feeling of our infirmities. I wish I could hear Elder Oliphant preach. I am starved for a gospel sermon, and I long to meet with God's people, to see their faces and clasp their hands."

In another she said, "I went to church this morning, and Satan went also, and buffeted me by the way; so I did not get much comfort out of the sermon. It was our communion day, and I wanted to rise above my many sins that so easily beset me. I find that when I would do good, evil is present with me. I wish I could run with patience the race set before me, looking unto Jesus for strength. Lord, help me."

In another letter she said, "I must write to you and tell you how indifferent I am. I seem void of feeling, and I am discouraged about my ever being born again. Your toleration of me does me no good; but when I read again and again what a man named Teague wrote in the SIGNS, I am lifted up above myself, and rejoice in it, and thank God, and take courage that there is one like me. That is, I do understand this man's language, and wish our preachers would preach as that brother wrote; then we would feel comforted. I like Fred. W. Keene's writings; I can follow him along. I seem to have no present experience; and when I look back over the way that the Lord has led me, and where I set up a pillar, there is no stone in sight. Lord, is there any one like me?"

"As to my religious belief, I think I believe just as you do. I enjoy Old Baptist preaching better than any other. You know that I have tried all. The old hymn that father used to sing so often seems to suit my case:

"He saw me ruined by the fall,
Yet loved me notwithstanding all.
He saved me from my lost estate;
His loving-kindness, O how great!"

In her last letter she wrote advising me as though every word was the last: "For I feel that my stay is short. May I be ready when the summons come." My eldest sister, who stood beside her in her last hours, asked her if she were afraid to die. She shook her head that she was not. I do not doubt but that she sung his loving-kindness in death.

LINA W. BECK.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,
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B. L. BEEBE.

WM. L. BEEBE.

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NO. 6.

CORRESPONDENCE.

OUR EARTHLY HOUSE, AND OUR HOUSE WHICH IS FROM HEAVEN.

(2 Corinthians v. 1-8.)

"FOR we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

Until very recently I regarded the apostle as referring in this declaration to the resurrection of the dead, which is the hope and comfort of all the saints. I took it for granted that by the expression, "our earthly house of this tabernacle," he meant the body which "is sown a natural body;" and that by "our house which is from heaven" he designated the same body in its risen state, of which he says, "It is raised a spiritual body." It was not because I had ever received any personal revelation as to the apostle's meaning here that I regarded this house from heaven as the spiritual or celestial body, but because this has been the generally accepted interpretation of his language. It is true that I had noticed some incongruities in the language of the apostle in this connection while holding this view of his meaning, some expressions that appeared hardly consistent with his teaching elsewhere concerning the resurrection and the glorified condition of the saints; but these I had passed over lightly, as we are prone to do when considering any Scripture whose meaning we regard as settled beyond any right on our part to question. Tradition forces things upon us in that arbitrary way. Anything in the language which might shake our confidence in the interpretation received by tradition is regarded by us as unimportant, or as not yet rightly understood. But whenever the Spirit brings any portion of the inspired Scriptures to our minds we shall find the language all right, and every word (which was used by the inspired writer, or its equivalent in our own language) to be necessary in the application which the Spirit makes of it to our own souls; and we shall find that the word, as thus brought to us by the Spirit, applies to our own experience, and comforts us by telling us things that we already know, though we may never have heard of them before.

The apostle cannot here, it seems to me, refer to the resurrection of the dead, for in that there are not two bodies, but one and the same

body changed. The same body that was sown a natural body is raised a spiritual body. The vile body is changed (not exchanged), that it may be fashioned like unto the glorious body of Christ. But the apostle is here speaking of two houses, or the houses of two tabernacles, one of which is a burden to us, causing us to groan while in it; while the other is seen by faith as already existing, finished, and ours at the present time, although not enjoyed by us as we desire and strive to enjoy it. The houses which the apostle speaks of here are not the same, but are opposite in character to each other, one being earthly and the other from heaven. From the bondage of the one the saint desires to be free, and with the other he desires "to be clothed upon." I do not think that this desire to be free from this burden or bondage of the earthly house of this tabernacle means that he wants to die. I have often been brought into bondage under the impression that if I were a saint, and under true spiritual exercise, I would want to die; whereas I have not been able to say at any time, "I now want to die." Yet it does seem to me that I have felt something of what the apostle is speaking of: "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." Yes, I have this feeling, without regarding death as the way in which this desire is to be realized. There is that from which I wish to be free now, and that also with which I wish to be clothed upon now. "If so be that being clothed we shall not be found naked." Then is it possible that what one looks for to clothe him in the presence of God may be no clothing at all? Yes; if the house we are looking for is anything less than a building of God, anything less than the finished work of Jesus, we shall be found naked when we are clothed with it. The least particle of earth about it, the least proportion of man's work, would make it of no value. It would not cover us from the wrath of God. So Paul expressed elsewhere a desire that he might be found in Christ, not having on his own righteousness, which is of the law, but the righteousness which is of God by faith. This righteousness is the work of God, and in all its manifestation in the gospel is to the people of God "a house not made with hands;" and it is "eternal in the heavens." It is manifested in the legal heavens and in the gospel

heavens alike in its eternal character. "My righteousness shall be forever."

The apostle speaks in Hebrews of the building of God in contrast with the earthly building or worldly tabernacle, saying, "But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building."—Heb. ix. 11. John was shown this same building of God, as a holy city, coming down from God out of heaven; and it is called a tabernacle, for the great voice out of heaven said, "Behold, the tabernacle of God is with men."—Rev. xxi. 2, 3.

But it may be thought that in this view of the subject "our earthly house of this tabernacle" must mean the legal dispensation, and that the apostle could not have meant that, because he is writing to a gospel church, composed of those who have been delivered from the bondage of that dispensation, and called out into the liberty of the gospel. This is true, and yet the experience of this truth is not perfected in the saints yet. They are not so fully delivered from the law experimentally but that they are constantly liable to be entangled again in the yoke of bondage, under "the weak and beggarly elements." This liability to be hindered and spoiled through philosophy, "after the traditions of men, after the rudiments of the world," to be beguiled of our reward by subjection to worldly ordinances, which all perish with the using, will continue while the saints are in the flesh. Also the experience of the finished work of Christ is never perfect here. We can only see in part and know in part. The heavenly Jerusalem is represented as coming down, always coming, coming. More and more we see of its fullness and glory and perfection, but shall never see it in all its glory and perfection until "that which is perfect is come; then that which is in part shall be done away." We are constantly striving to attain unto that perfection which is in Christ, but shall never fully attain unto it while in the flesh. Even Paul said he did not count himself to have attained, but he tells us what he does do; and in telling that he tells what all the exercised people of God feel in measure: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Now the apostle is ministering the

word of truth, the word of the gospel of God's grace, to the subjects of that grace. In that ministry he is constantly showing them that the glory of that ministration of death, written and engraven in stones, is done away, and that all the ordinances that were against us are taken out of the way, being nailed to the cross of Christ, and that the saints are brought into liberty; and he is constantly exhorting those who have been thus favored to experience the power of the resurrection to walk in that liberty, and to seek those things which are above the legal dispensation, in the gospel, "where Christ sitteth on the right hand of God." This ministry must be constant, both the release of the saints from the restraints and bondage of ordinances, and their calling unto liberty; because they are more or less experiencing the bondage and burden of the elements of that worldly covenant which was given to a fleshly people, and are constantly inclined by their fleshly mind to "look at the things which are seen."

How difficult, how impossible it is for us to cease looking at the things which are seen. Of ourselves we cannot prevent this tendency of our minds. It is only as we are taken away experimentally from the body, made to feel the dissolution of our earthly house of this (worldly) tabernacle, made to see that we can have no confidence in the flesh, can find no shelter in any work of ours, that we find ourselves able to look "at the things which are not seen," which are eternal. We learn slowly that we have "the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead." We may feel assured that we have been delivered from trusting in the works of the law, and may be unconsciously boastful of our clear view of gospel truth, when at the same time we are seeking to trust in what we have done and are doing in the gospel. The same fleshly principle may prevail here, as under the law, to lead us into bondage. We have been favored to be baptized. There was a peace and comfort in that act of obedience. How soon we may get to looking upon the act, and to be seeking for comfort in it as an act of ours approved by the Lord, instead of looking at Jesus, who has worked in us "to will and to do of his good pleasure." We are favored to live in the fellowship of the church, and in obedience to the ordinances of Christ,

and we find ourselves trusting in that good standing among our brethren. The church is large, her walk is orderly, her gifts are excellent, and the meetings are very pleasant; and how much we are trusting in these things that are seen. Then come afflictions outwardly and inwardly. Satan tempts us to believe that our baptism was indeed our own work, and not directed by the Spirit; the corruptions of our nature appear to come into outward view, like the sore boils on Job's person; our walk appears to us to be vile; we doubt the fellowship of the brethren for us, and know that we have no right to it; the membership of the church becomes small, and dissensions arise even among the few; the gifts we so delighted in are removed, and there seems no pleasure nor comfort in the meetings. Now we begin to see how much of all our trust and comfort were in ourselves. The sentence of death, which we have in ourselves, begins to appear, and we see that we have been trusting in ourselves, trusting in our feelings, in our walk, in our gifts, instead of trusting in God who raiseth the dead, and who gave us all these gifts and blessings.

Here we feel the sentence of death upon everything earthly, and by that we are turned again to the true life, to the unfailing and unfading reality, which gave the true value to all these gifts and blessings, and which was the source of all our real comfort in our obedient walk, and in the fellowship and communion and gifts of the church. Now we see and feel our outward man perishing, and all these sweet privileges of the church being removed—tongues ceasing, prophecies failing, knowledge vanishing away; yet we faint not, for through this very perishing of the outward man we are made to experience most blessedly that "the inward man is renewed day by day."—2 Cor. iv. 16. Here is where our real comfort is, and where it has been all the time; not in the outward man, but in the inward man; not in the act of obedience, but in the Spirit that made us desire to obey; not in the meetings, but in the fellowship and love that made us wish to meet; not in the exercise of the gift, the eloquence, the clearness of expression of truth, the earnestness of appeal, the bright and delightful description of heavenly things, the touching mention of experience, but in the presence and love and favor of the heavenly Giver, which were manifested to us by the gifts; not in the word, but in the power; not in the things which are seen, but in the things which are not seen.

Now this affliction which serves to break up this false trust, however heavy it may be, may well appear to be light and but for a moment, when we are made to see that it works for us "a far more exceeding and eternal weight of glory" by destroying our false and delusive trust in outward things, and bringing clearly to our view the inward experience of the

eternal realities. This experience we cannot have while we look at the things which are seen; but now faith, one of the three things which abide, exercises us, and we are enabled to look at the things which are not seen. Then what an exceeding and eternal weight of glory appears to us, worked for us now by that very affliction which we looked at as so destructive of all our hope and joy.—2 Cor. iv. 17, 18. Now hope, another of the three only things that abide, appears in her true character, looking not for earthly blessings, but for those which are heavenly and divine. "True hope looks out for blessings great." We now see that neither the ravages of time nor the corrupting power of moth and rust, nor any kind of thief, has ever been able to take away from us, nor mar in the least degree, any real blessing. Our treasures are all perfectly safe. Faith sees them, hope rejoices in them, and love brings them close into its own sweet embrace in our poor hearts. Yes, love is the greatest of the three, for it will never fail. Faith and hope will go with us to the end of this mortal state; then faith will be lost in sight, and hope will be swallowed up in fruition. But love will go right on, continuing to be, as it has always been, the real source of all our joy. "God is love; and he that dwelleth in love dwelleth in God, and God in him."

Now we can see what things are to be dissolved. All the things pertaining to the outward man; all the things which are seen, which are temporal; all the things which pertain to an earthly tabernacle, whether we speak of the works of the law given by Moses, or the outward things of the gospel church. There have always been, and must still be, outward things expressive of inward experience; ordinances of divine service under the gospel as well as under the law; a manner of "working out" the salvation which God works within; but these things are not abiding. They belong to our earthly house of this tabernacle, and set forth in patterns the glorious tabernacle of God, which is "not made with hands," and yet which is with men, "coming down out of heaven from God." This is "the greater and more perfect tabernacle," by which Jesus became a high priest of good things to come. This tabernacle can never be seen by mortal eyes. It cannot be seen even by the natural minds of the saints. The world does not know the church by her outward appearance in the world. They see nothing to distinguish either the sons of God or the ordinances of his church from the people and ordinances of the world; neither can the saints see this distinction except by the power of faith. Their natural minds do not discern the difference, and therefore they are often deceived by a false appearance and by false testimony; though when they are spiritually minded, and looking at the things which are not

seen, they cannot be deceived. This also is the reason why the saints often put an undue trust in these outward things, and so are often brought to grief when they are dissolved.

From the day of Pentecost churches have always been upon the earth, and will be to the end of time, as "the pillar and ground of the truth," as witnesses to the truth; but there will be "here no continuing city." All the churches of the past ages are gone. The earthly house of this tabernacle in the case of each church and each saint has been dissolved. Yet the tabernacle of God remains with men, and continues, in the sight and experience of the successive generations of the saints, to be coming down from God out of heaven, to be manifest to them as the workmanship of God, and to be "the perfection of beauty" in their sight; and the one desire of all the saints is that they may attain unto the perfection of this tabernacle, this building of God, this house not made with hands—that they may be clothed upon with it. Though church after church through all the past years and ages has gone, though troubles have rent many while they stood, though many have so far transgressed as to be rebuked, and even to have the candlestick removed, yet this tabernacle of God, this house not made with hands, has never been taken down. Not one of the stakes thereof has ever been removed, neither have any of the cords been broken. In the midst of all the wars and convulsions in the world, and all the wars and fightings among the saints of God, this heavenly Jerusalem has remained "a quiet habitation."—Isa. xxxiii. 20.

Cannot we see the great and prevailing desire we have had at times to be clothed upon with the perfect things of the gospel, with the perfect work of God? How we have striven at times to come at that perfection which is in Christ, that we might be presented perfect in him, as the apostle says, "Be perfect." But it has been by terrible things in righteousness that the Lord has answered us. "It has been in such a way as almost drove us to despair." Yet we have learned that only by the perishing of the outward man can we realize the renewal of the inward man. Only by the dissolving of our earthly house of this tabernacle can we feel the real power and sweet shelter of that heavenly building, that house not made with hands, which we so love to contemplate as it is presented in its eternal glory in the types and shadows of the legal heavens, or in the sweet commands and ordinances of the gospel heavens, or in the unspeakable glory in which it appeared to Paul when he was "caught up to the third heaven, the paradise of God."

"For we that are in this tabernacle do groan, being burdened." We are not always thus burdened and groaning, for there are times when we are

absent from the body and present with the Lord; when we are given such an experience of the power of faith that we do not feel the burden of our corrupt nature so heavily, but the yoke of Christ, which is easy, and his burden, which is light, are so sweetly laid upon our souls that we mount up with wings as eagles; we run in the way of his commandments and are not weary; we walk in the ordinances of his house and are not faint. We are at such times not simply doing what we feel to be a duty, but we are clothed upon with the blessings of the house of God; obedience and zeal clothe us; salvation has lovely garments for us. We put on, "as the elect of God, holy and beloved, bowels of mercies," gentleness and loving-kindness. From our head to our feet we are furnished with clothing in the gospel house; and every part of that house becomes some part of this sweet, heavenly clothing.

"Not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." Not that we are anxious to escape from this state of warfare; not that we would have the burden of gospel work taken off from us before the Lord's appointed time; not that we would be unclothed of these duties and privileges of the visible church because they are only for a time, and the time for them will soon be past; nor because we can never be satisfied with even our best work, it is so full of earthiness and carnality; not that we are longing and groaning to be unclothed of mortality—not that we are anxious to die. This is not the nature of the earnest desire and longing which the apostle is here speaking of; but it is that we may experience now the power of these things of the gospel church "which are seen;" that the Lord would establish "the work of our hands upon us" (Psalm xc.); that while we walk in the order and ordinances of the church, and exercise the gifts which "the Spirit divides to us severally as he will," we may be kept looking beyond the ordinance to him who ordained it; beyond the gift to the Giver; beyond the thing which is temporal to that which it presents to our faith, which is eternal. This is the true spiritual desire, that we may experience the power of heavenly things, and walk in that spirit in which we live, being clothed upon with it. The apostle elsewhere expresses the same desire for himself and his brethren. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if that by any means I might attain unto the resurrection of the dead." "Seek those things which are above." "Set your affection on things above, not on things on the earth."

"That mortality might be swallowed up of life." This remarkable expression is not in such form, as I now regard it, as would properly

express our state "when this mortal shall have put on immortality," and we shall be fully conformed to the image of Jesus in glory. The declaration of that eternal state in glory, and of our final and eternal experience of it, is always in positive terms, as sure and certain to be experienced at the appointed time; but this is stated in the usual form of referring to a desired and longed-for blessing, whose experience depends upon the experience of other things, following as a consequence of them. So whenever we experience in any measure a being clothed upon with the power of spiritual things, with the gospel, which is not in word, but in power, realizing in our souls the divine power of the literal word we speak, and of the literal work we do, then, and in the same measure, we experience that mortality is swallowed up of life. The life of the dear Savior prevails at such times in our experience over the sense of the weakness and foolishness and baseness and sinfulness and corruptions of our mortal nature, which is a field of death, so that we do not go forward timidly, hesitatingly, and doubting whether our work can be acceptable to God because the smell of mortality is so strong upon it; but we now rejoice in the works of our hands because the life of Jesus alone is manifested in them, and we feel that "the beauty of the Lord our God is upon us" and upon our work. How pleasant the condition of the saint at such a time; how desirable the experience of such a blessing, when we see only Jesus, and desire only the honor of his name; when the knowledge of Jesus, which is eternal life, fills us in this earthly state as the waters cover the sea, covering from our sight all the depths of sin and depravity that so terrified us before; when the righteousness and glory of God sweep over our poor souls like the waves of the sea, smoothing away all the marks of sin, and causing peace to rest upon our hearts, and perfect love to cast out fear.

Now this desire is not alone, but is joined with a good ground for expectation, which causes it to become a hope; for "he that hath wrought us for this self-same thing is God, who also hath given unto us the earnest of the Spirit." This makes us "always confident, knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight): we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." No reference here to literal death; for one may, in the sense in which the apostle speaks; be absent from the body and present with the Lord at one time, and afterward be at home in the body and absent from the Lord. When we are sweetly exercised by faith we walk in the Spirit, look upon things that are not seen, and realize but little of the cares, ambitions, burdens, sorrows, disappointments,

fears, that belong to our life upon the earth. Our duties and burdens are easily borne, for we are looking beyond mortality to where our treasures and our comforts are, and we feel sweetly sheltered and clothed upon with our house which is from heaven. When we are not thus favored, but are at home in the body, and feel the weight of every care and burden so keenly that we groan under them, and are liable to anxious cares and gloomy forebodings, it is still given us to rejoice that we have such a "house which is from heaven," though the burden and oppression of these temporal things, which make up "our earthly house of this tabernacle," prevent our enjoyment of that heavenly house; and although whenever we feel this at-homeness in the body we can realize so much of our depraved nature in all our work and walk in the church that we are tempted to doubt concerning it; and although we feel at such a time an anxiety about worldly things, a reaching out for worldly treasures and comforts, and a consequent increased trouble in the disappointments and losses that must come; and although the warfare between the flesh and the Spirit seems more evenly balanced, and therefore much more fierce and painful; yet we are given even then to feel the holy and mysterious confidence of faith in the power and promises of our dear Savior, and to know that our heavenward desires are of the Spirit, and will not go out in the darkness of the flesh; and to know that whether we are in the dark or in the light we belong to the dear Savior, who is always in the light; and that he is our house and refuge, and will never fail us; and though we cannot trust in ourselves, we can trust in him; and though it get so dark with us that we are tempted to think that we do not believe, "yet he abideth faithful; he cannot deny himself." Wherefore we go on with what belongs to us as members of the church, however unworthy we may feel of those privileges; and take up the duties which fall to us in our lot, however unfit we may feel to perform them; and bear the burdens that belong to the saints while in their mortal pilgrimage, however they may cause us to groan; and thus "labor, that whether present [with the Lord] or absent [from him], we may be accepted of him."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Jan. 18, 1894.

WOODSTOCK, Mich. Jan., 1894.

DEAR BRETHREN:—I have been thinking about the two kinds of wisdom spoken of by James. He first tells us of a wisdom which descendeth not from above, and is manifested by bitter envying and strife in the heart, and is earthly, sensual and devilish. To be wise, or skillful, or cunning, is considered of much importance by most people; and so it is if it be in the right way. But we see there are different kinds of wis-

dom. We read of the wisdom of this world that cometh to naught, and often we consider what the world calls wisdom; first of all that which is called learning, such as is gathered from books or letters, and very much praise is ascribed to it; and this may be as harmless as any kind of worldly wisdom. If one's mind naturally turns that way, and nothing hinders, the time may as well be spent in acquiring this as in any other way, providing it does not tend to puff the mind or lead to an idolatry of this thing. Literature of all kinds occupies so much attention at this time that the mind may be unduly engrossed in it, especially that which is light and trifling. We often think some of it is just what might be called filthy dreams; and to silly, weak brained people we think it positively damaging. Yet writers of this sort of stuff are counted wise or talented by the world. And so we might enumerate many things which the mind can readily see would be accounted as wise and not foolish by most people. In all the walk, ways, vocations, pursuits of this life, more or less wisdom is required in following them. The most wicked may exercise the most cunning craftiness in their line of things. They have signs of their trade whereby they can understand each other so as to more easily carry out their operations, and we consider ourselves happy in knowing some of these things. We remember one who said, "I would have you wise concerning that which is good, and simple concerning that which is evil." Taking into consideration a study or knowledge of the Scriptures we do not feel it to be included in what is called worldly wisdom; for it was said to Timothy, "Which are able to make thee wise unto salvation." Wisdom is spoken of in so many places and in so many ways in the Bible that much might be said about it. But we do not possess ability to do so, only to speak a little about that which is necessary for us. We know that in Christ are hid all the treasures of wisdom and knowledge.—Col. ii. 3. We think there is a difference between wisdom and knowledge. One may possess knowledge and yet not have wisdom to use it to profit. Solomon was called a wise man; and we must remember that he prayed the Lord to give him wisdom so that he might rule the people in a right way. He must have this wisdom from above. It must be given him from the Lord. Joseph said that the Lord must give the interpretation of the dreams which were of such importance concerning Israel, or the Lord's people. Daniel said there was nothing in him more than any living. It was the Lord who gave him wisdom from above to read the handwriting on the wall and to tell the king both his dream and the interpretation thereof. So we see there is a wisdom which differs from all others, and is from above. We can only have knowl-

edge of it as it is revealed unto us. And it is first pure. This is the first principle or element of this wisdom. The first revelation of God to us was that he was so pure, so holy, and we so vile, so far from him. When we first experienced the application of the cleansing blood of Christ and the pardon of our sins, how we rejoiced in the hope that we should be pure; and how pure to us was the heavenly atmosphere we then breathed. How this principle makes us long to be cleansed from all pollution. How it makes us abhor evil, to cleave to that which is good. It will give us to discern between that which is holy and unholy, clean and unclean. There is joy in a pure and holy emotion. It makes the heart full of love that is pure; love which is not tainted with sensuality; love which is heaven-born; which is from above. "Blessed are the pure in heart; for they shall see God."

"Blest are the men whose hearts are clean"

From the defiling power of sin." The peaceable; how lovely is this principle; how much to be desired; how pleasant to behold. A peaceable one is one much loved. It is not an angry, a furious one. With such we are told not to go. It is not one who loves strife or contention, yet is not to be mistaken for one who is idle or at ease. It is a principle of peace according to the law of the Lord. "As many as walk according to this rule, peace be upon them, and upon the Israel of God." The wisdom from above discerns this. It knows there is peace by the blood of the cross, and in no other way. We are not to be in peace or in league with that which is "earthly, sensual and devilish." That is the contrary wisdom. Following the things that make for peace, and things whereby one may edify another, is following in the footsteps of the Master, who bore the cross; not pleasing, but denying ourselves; keeping close to the side of him who is our peace. In doing this we will not offend, nor cause trouble or strife. It follows that which is pure. Shunning the vile, polluted things of nature will make us peaceable in our lives and in the house of God. When one brought in an unclean element into the camp of Israel there was trouble there; but to the one who slew the offender with a javlin, to him was given the covenant of peace, because he thereby made peace in the camp. A sickly, morbid sensibility of not opposing any evil or wickedness, for the sake of keeping peace, may of itself be questioned as to being peaceable. We know that he who came as the Prince of peace was opposed unto death by the wicked of this world. O may we have the wisdom which is peaceable as the Master was. "As a sheep before her shearer is dumb, so he opened not his mouth." How sweet it is to read, "Blessed are the peacemakers; for they shall be called the children of God."

(Continued on page 45.)

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 7, 1894.

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

G. BEEBE'S SONS.

CHOOSE LIFE.

"I CALL heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live."—Deut. xxx. 19.

In their efforts to distort the inspired words of Scripture so as to make them seem to sustain the doctrines of men, the opposers of the divine sovereignty frequently refer to this expression of Moses, as if he had made an offer of conditions to all sinners whereby they might be able to obtain life; and that their final condemnation would not result from their guilt as sinners against the holy commandment of God, but they would be condemned if they made the fatal mistake of choosing death in this momentous crisis. So flattering to carnal pride is this false theory that even to the reason of the saints it seems to be consistent; and their crafty adversary is ever ready to rob them of their rest in the truth of salvation by grace alone through the suggestion of their failure to make the wise choice of life, as proposed in this text. In no other way can the cruel tempter so effectually disturb the peace of the believer as by the wresting of the words of that record which is given for the comfort and instruction of the strangers and pilgrims whom he constantly seeks to annoy. Since there is nothing therein written but is for their benefit, his devices always prevent the meaning of any words which he cites in his attacks upon their hope in Christ. Examples of this are left in the experience of those patriarchs, prophets and apostles, who shine in the firmament of revelation as stars established for the guidance of believers unto the end of time. No plausible reasoning can be correct when it results in conclusions contrary to the testimony of the gospel by which sinners are brought into the enjoyment of life and liberty through the redemption that is in our precious Redeemer. This is recognized as unquestionable truth by them who hope in Jesus for deliverance from the power of sin; yet in their hours of darkness they are liable to be misled by such misapplications of the words of the inspired standard of truth.

While this is but one of the portions of the divine word which is cited by the tempter, in observing the difference between the distorted perversion of it and its real meaning will be seen in the manner in which other texts are misapplied and made to favor false doctrines. Therefore it

is profitable for those who would know the truth to carefully examine this text in the connection in which it is placed by the direction of the Holy Ghost. In this investigation it is important to observe not only what is said in the text, but also by whom it is spoken, and unto whom it is addressed. Certainly there can be no difficulty in understanding the literal meaning of the words quoted. Neither does it require deep study to show that the speaker was that Moses by whom God had led the nation of Israel out of Egypt, and brought them through the weary journey of forty years in the wilderness. In the context it is stated that this was the closing address of Moses to the people whom he had so long led. He briefly sums up the whole embodiment of all the law of their God, and enjoins the observance of his commandments and statutes; in their obedience to this law he tells them is their life, and in disobedience they brought upon themselves that death which was the penalty attached to its violation. By reference to the letter of that law it will be seen that the life which was promised in obedience was only natural life in the land which their God gave them; and also the death which was incurred by their disobedience was only that natural death by which they were cut off from all those earthly blessings. That covenant which God gave to them by the hand of Moses contained neither eternal life nor any other death but that which pertains to earthly enjoyments. Its first commandment with promise enjoined upon children, "Honor thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee."—Ex. xx. 12. There can be no mistaking the fact that in the observance of this precept the Israelite was choosing life. In the failure to render obedience to its requirement he certainly did choose death. Before the Lord announced to Abraham his choice of his seed to be his own peculiar people, death reigned over all the children of Adam as the effect of their sin in him before they were born in nature. Nor can any of his children plead that they were not involved in that sin, since they all manifest the reigning power of sin in their individual action so soon as they are developed in their personal character. There was no need of the transgression of the Sinai law in order to bring the Israelite under the condemnation of sin and its consequent death. Nor could that law of a carnal commandment give to any sinner life on condition of his most exact obedience to its every demand. It never was designed to do more than manifest the exceeding sinfulness of sin by revealing the perfect standard of righteousness. This may be illustrated by the use of the rule by a mechanic. While its application shows the defects of the timber to which it is applied, no wise workman expects the rule to

correct those defects. So it is written, "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin."—Rom. iii. 20. Since there was no lifegiving power in the law, and those to whom it was given were already destitute of that righteousness without which they were under the power of death, it is evident that it would have been mockery to offer to them an opportunity to choose life while they were dead in sin. This is true even in reference to those who are naturally dead. Of what benefit would it have been for our Lord Jesus to offer the choice of life or death to the dead Lazarus? He must have life before he could choose anything. Surely it is needless to argue further on this point. Those who confess the authority of the Scriptures must admit that there was no eternal life in the observance of the law of Moses. Yet in the particular sense in which Moses spoke to Israel the assertion of our text was true to them. This is sustained by the words of Moses in conclusion of his charge to Israel, "And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, *all the words of this law*; for it is not a vain thing for you; because *IT IS YOUR LIFE*; and through this thing you shall prolong your days in the land, whither ye go to possess it."—Deut. xxxii. 46, 47. This is the explanation of the choosing of life, to which Moses exhorted them in the text under consideration. In obedience to the covenant which God had given them they should have the protection of the God who had delivered them from bondage, and who had driven out the nations which possessed the land of Canaan, their soil should yield bountiful returns for the seed sown upon it, and they should be protected from their enemies, from diseases and from temporal calamities. In disobedience they should be visited with corresponding sufferings. In the faithful performance of the work to which God had appointed him, it was no vain boasting when he thus appealed to the testimony of heaven and earth in support of his claim that he had given them all the commandments of that legal covenant, in which he had set before them life in obedience, and death in disobedience; blessing in keeping the precepts of that law, and its terrible curse in departing from that rule which had separated them from all the nations of the earth. In the end of his ministration he commanded them to choose life. This was not in order that they might go "to heaven after death," but "that both thou and thy seed may live." There was no chance offered to the heathen among whom the chosen nation was located, proposing that they might obtain the blessing of this natural favor of God by compliance with any terms. Neither were the children of Israel

consulted as to whether the covenant which God gave was satisfactory to them. The covenant was ordered by the Lord, and the people to whom it was given had no voice in directing any of its provisions. Obedience was in this legal sense their life; and rebellion was death to them in the same natural sense. As the typical embodiment of the legal covenant it was needful that Moses should utter the language of our text. The law is indeed holy and the commandment holy, just and good. By the perfect demand of that law is sin made manifest. In all its nature the law of Moses was typical of the law of the Spirit of life in Christ Jesus; so that it did testify of Jesus. This is very clearly shown when it is observed that every precept of the law as given by Moses enjoined holiness. So those who are led by the Spirit of God are made to love and hunger and thirst after the perfect righteousness which is revealed in Christ Jesus. But it must not be forgotten that every Israelite was included in all the provisions of that covenant in which God chose the seed of Abraham; and that neither their own personal obedience nor disobedience could change that relationship which was theirs by virtue of their natural birth. Even those rebellious idolaters whose sin was punished with death were not less included in the covenant than other children of Jacob. They did not become Gentiles although they were cut off from the enjoyment of the favors of God provided in that covenant for the obedient subjects of the law, which was the sun of that system. In the condemnation which came upon them they were still Israelites when they were slain in their rebellion. In that covenant which God gave them it was provided that he would visit their iniquities upon them with no less certainty than that his favor should be their protection in keeping his commandments. So David says, "In his favor is life." This favor is found in keeping his commandments.

This feature of the Mosaic law is cited in illustration of the great importance of the saints giving the more earnest heed unto the law of the Spirit of life in Christ Jesus. "He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" While it is impossible that they who are born sons of Abraham in this spiritual relation shall ever lose that relationship, there is yet a fearful manner in which they are subject to the chastening which is experimentally regarded as death to the saints in their present enjoyment of the consolation of the gospel of peace. As in the type there was no action by

which a Gentile could make himself a child of Abraham, so there is no possibility that any sinner should come into the relationship of a child of God but by the new birth, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." In its antitypical significance this solemn exhortation speaks to every subject of electing love, and appeals to him by every consideration of sacred love and gratitude, to "choose life" in yielding his members servants unto righteousness, and walk in newness of life, as humbly following in the way of truth. It is in exact harmony with the apostolic admonition, "Be not ye therefore partakers with them, [the children of disobedience]; for ye were sometime darkness, but now are ye light in the Lord; walk as children of light."—Eph. v. 7, 8. In this manner of walk and conversation those who are indeed Christ's, and thus Abraham's seed, do "choose life." In thus following after righteousness they manifest that they are included in the benediction of our Lord, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." This blessing is life to all upon whom it comes. Nothing so important can occupy the attention of the saints in all their pilgrimage through this land of trials and continual conflicts. How often do they find that when they have chosen some alluring vanity in preference to the precepts of Jesus, it has proved a snare and bitter grief to them! This is the death which they have chosen, and it is rendered more painful by the consciousness that it is of their own folly that such death has come upon them. May the grace of our Lord abound unto each of his little ones, bringing them salvation from this error of the wicked, and leading them into perfect peace! Then shall they realize that fullness of joy in the Holy Ghost which is life and peace beyond all that earth can give or the minds of mortals can desire. The whole family of the true Israel of God is included in this heavenly joy, for it is the life of every subject of redeeming grace.

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(Continued from page 43.)

"Blest are the men of peaceful life, Who quench the coals of growing strife." "Gentle and easy to be entreated;" examining ourselves, proving our own selves, whether we be in the faith. Can we see these lovely things in ourselves? Do these principles move and guide us? Are we operated upon by this wisdom which is from above, or are we unkind, obdurate and hard-hearted? Not that we are to be an easy prey to those who would lead us astray, easy to be entreated to do that which is wrong, and follow that wisdom which is from beneath. This is not the teaching here. But are we pitiful and kind? Are we easy to be entreated to do good to those around us, to abstain from wrong, which is a grief to those who truly love us—entreated not to do forbidden things, which bring trouble and distress? How often have we noticed how readily people will follow an evil influence when all entreaties of agonized friends to lead them by a good influence is of no avail. But that is not the wisdom which is from above. "Full of mercy and good fruits." Can we not see how much there is in this wisdom? What a cluster of lovely things follow one after another. Full of mercy; not revengeful; not full of bad works. Here are evidences of instruction from above. "Blessed are the merciful; for they shall obtain mercy."

"Without partiality and without hypocrisy." These are things which do not belong to this heavenly wisdom. They seem coupled together as two evils which follow one another. The Savior in his teaching said, "Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be revealed; neither hid, that shall not be known." Even the disciples of the Lord should beware of this, and should be free from this danger. We used to think all the hypocrites were assuredly in Babylon; but we read, "The sinners in Zion are afraid, fearfulness hath surprised the hypocrites." Questioning our own hearts, is there no hypocrisy there? Is there nothing we would wish to conceal from our brethren? We readily acknowledge that the heart is deceitful above all things, and we cannot know it. But we do not wish to be the hypocrite; we do not wish to deceive. Happy indeed are we if we have no fearfulness of being surprised or found out in that which ought not to be. How much better to be an "epistle known and read of all men."

"Without partiality." When we are partial to one are we not apt to look slightly at his faults, and to magnify those of whom we are partial? Then if we are partial, and have our preferences, are we not led to use a little hypocrisy sometimes, in order to advance them and exalt them above others? Just a little duplicity, conniving, trickery or double-dealing may be required; and

we may flatter ourselves that we have done wisely in the matter, and brought about things very neatly, which may be true; but we must sadly acknowledge that it is not that wisdom from above. It is that which is from beneath. All the wisdom we need is that which is from above, and here we are told just what it is, and also what it is not. Often have I noticed the infant of a few days old. It is so ignorant of the world into which it has come, and of all objects that most attract its weak vision is the light. Let there be a light in the room, its eyes will instinctively turn to it until it falls asleep. So have I thought, while in this life only let me have this wisdom from above to keep, guide and direct me; and at last, with my eyes turned toward him who is the light of men, so let me fall asleep.

KATE SWARTOUT.

NORTH BERWICK, Maine.

MARY JENKINS—BELOVED SISTER IN CHRIST JESUS:—I wish you all prosperity in the things of the kingdom of Christ Jesus our Lord. I have heard a rumor from the mountains that I have not kept my promise in writing to you. Well, that is like me; not that I willfully neglect to fulfill my obligations, but I am not God, and he only absolutely doeth according to his will. Our God is he who doeth his will in heaven above, and in the earth beneath, and in things under the earth; and none can stay his hand, nor say unto him, "What doest thou?" He worketh all things after the counsel of his own will, that we should be to the praise of his glory. With us, poor, frail creatures, all is uncertainty. As we cannot tell what shall be in the future, it becomes us, as those who worship God, to say, "If the Lord will, we shall live, and do this or that." How good it is to be favored with grace to acknowledge the Lord in all our ways! It is impossible for us to purpose according to the flesh, that with us there should be yea, yea, and nay, nay.—2 Cor. i. 17. At one time the apostle Paul essayed to go into Bithynia; but the Spirit suffered him not.—Acts xvi. 7. He was forbidden of the Holy Ghost to preach the word in Asia. Paul again tells us that "We, brethren, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire. Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered."—1 Thess. ii. 17, 18. Then to the saints that were at Rome he writes, "I purposed to come unto you, but was let hitherto."—Romans i. 13. What we purpose may from various causes easily be disannulled; but the word of our God standeth forever, and the thoughts of his heart unto all generations. "He hath purposed, and who shall disannull it? and his hand is stretched out, and who shall turn it back?"—Isaiah xiv. 27.

Our yea is often negatived and made nay in things of a temporal nature. But the beloved apostle Paul declares that "As God is true, our word toward you was not yea and nay; for the Son of God, Jesus Christ, who was preached among you by us, even by me, and Silvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us."—2 Cor. i. 18-20. The "another gospel, which is not another," and the "another Jesus" (Gal. i. 6, 7; 2 Cor. xi. 4), are yea and nay. All is uncertainty in the doctrine of antichrist. It says, "Yea, God loves sinners, and is merciful, and has sent his dear Son into the world to die for their sins, and that he is their Savior." Then it says, "Nay, if you do not repent, and believe, and perform the conditions of salvation, God's anger will burn toward you, and eternal damnation will be your portion." Their God and Christ is one that loves to-day, but to-morrow if sinners remain stubborn and will not turn in with his overtures of mercy and offered grace, he becomes weary of soliciting their hearts and worship; he becomes offended, and turns away from them and will damn them because they will not be induced to give him their hearts and accept his offered salvation. Now, beloved of God, it is not needful for me to say that "Their rock is not as our Rock, even our enemies themselves being judges."—Deut. xxxii. 31. Balaam, no doubt, thought that the God of Israel was a yea and nay kind of a God; that though he had blessed Israel, he might be coaxed to turn from this and curse them. But our "God is in one mind, and who can turn him? and what his soul desireth even that he doeth."—Job. xxiii. 13. "Forever, O Lord, thy word is settled in heaven."—Psalm cxix. 89. Even Balaam was forced to acknowledge this, and was made to say, "God is not man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless, and he hath blessed, and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt: he hath, as it were, the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob, and of Israel, What hath God wrought! Behold, the people shall rise up as a great lion, and lift up himself as a young lion, and he shall not lie down until he eat of the prey, and drink the blood of the slain."—Num. xxiii. 19-24. The God of Israel's yea is yea, and his nay is nay.

He says, "Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."—Jer. xxxi. 3. "Yea, he loved the people, all his saints are in thy hand: and they sat down at thy feet, every one shall receive of thy words."—Deut. xxxiii. 3. "This is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest; for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Heb. viii. 10-12. "I will say, It is my people; and they shall say, The Lord is my God."—Zech. xiii. 9. Our blessed Jesus was not yea and nay. O no! He is the same yesterday, to-day and forever.

"My soul through many changes goes;
His love no variation knows."

His love, his mercy, his grace, are from eternity toward his chosen people, and not all the powers of hell and sin can ever reverse it.

"The work which his goodness began,
The arm of his strength will complete;
His promise is yea and Amen,
And never was forfeited yet.

Things future, nor things that are now,
Not all things below, nor above,
Can make him his purpose forego,
Or sever my soul from his love."

How precious to our souls is the Lord our God amidst all our changes and grief! O to be blest on him all our burdens to roll, while he graciously gives us relief. What he hath promised he is able also to perform. And how comforting it is that our hope of eternal life in Christ Jesus is what our God who cannot lie promised before the world began.—Titus i. 2. We are not to be robbed or cheated out of our inheritance, for the promise is sure to all the seed. The church therefore by precious faith in her glorious Head can sing, "He hath made with me an everlasting covenant ordered in all things, and sure; for this is all my salvation, and all my desire, although he make it not to grow."—2 Sam. xxiii. 5. Then though I may fail, and my yea may not always be yea, and my nay may not always be nay; yea, though creatures all fail, the word God hath spoken shall surely prevail. His promises to our hearts in seasons of perplexity and grief are faithful and true, because he is faithful that promised. May the God of all grace grant us grace to commit the keeping of our souls to him in well doing, as unto a faithful Creator.

Though I am now absent from you, I feel it is not in heart. I have affectionate remembrance of you all, and my desire is still that the Lord will grant you health and prosperity in the things of the kingdom of God.

And may the Lord so bless you, dear sister, that in your old age, and during the remnant of your days while sojourning here, you may truly be among the dear people of God as a mother in Israel. With love and fellowship for you in our precious Redeemer, I am yours in hope of eternal life,

FRED. W. KEENE.

MONTGOMERY, Ala., Dec. 19, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—By request of certain brethren I again send you a communication. I have been asked to write my views on the time and eternal salvation, as it is called by some. I have heard so many views expressed upon this subject that I acknowledge I have been somewhat confused; but there is this one conclusion I have been able to arrive at, that I am satisfied brethren who have taken certain positions on the subject can heartily concur with the apostle when he said salvation is by grace, through faith, and that not of ourselves. Now, if the apostle meant eternal salvation, and that was all the salvation he had in view, and left out a salvation unmentioned, and that a time salvation, then that salvation is excepted, and it may be based upon works, as some teach; and they tell us our salvation rests upon what we do. Well, here is my conclusion, that my salvation is of the Lord; for my very obedience is based upon that grace and Spirit which comes from him. I can freely glorify Christ for it. The apostle tells us it is God that worketh in us both to will and to do of his good pleasure. So I find that without him I can do nothing. Hence I ascribe what I am to his grace. The same God is as mighty in his people now as he ever was. He is as able to give grace, and that grace is as effective as it ever was. Sometimes I am afraid I do not understand and appreciate God's teaching.

I would like to call attention to one thing that Paul said, "Let us lay aside every weight, and the sin which doth so easily beset us." The question arises in my mind, What is that particular sin? Let us go to the Scriptures for the answer. Paul wrote to the Galatians, saying, "Ye did run well; who did hinder you?" He ascribes it to bewitching teachers who called their attention to the law and to some legal duty to add to make it perfect. Here was the hindrance; and this I believe to be "the sin;" some performance of something to make amends or to atone for some bad conduct; looking back; looking away from Christ. That will always hinder us; that will beset us. As an evidence that this position is correct, Paul said, "Looking unto Jesus, who is the author and finisher of our faith." This life of the child of God is a life of faith, and not of works; hence good works do not procure that peace, as some imagine, but are only evidences of a gracious state. It is easy to fall

into error and draw wrong conclusions; but grace and the Spirit set us right. I have seen it run into a conditional salvation, but I do not look at it in that way. Our good works do not procure peace; but when we are walking in good works it is an evidence of the effect of the peace of Christ which abides with us and shall be in us.

I do not know that I have made my position clear; but it is so to me, and I so view it, and praise the gracious Savior who saves me, and who brings me back when I stray away from him; so that I can without division ascribe all the honor, power and glory to him, who saves me not only eternally, but (as I hope) also in time; for both my time and eternal salvation are ascribed to him who suffered, bled and died, and rose again, and who yet intercedes for me; who is, I humbly hope, my Prophet, Priest, King and Mediator. I sometimes feel to say, Blessing and glory and honor and power be unto thy name; for thou wast slain, and hast redeemed me to God by thy blood. Then I can sing,

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

Yours in hope,

W. LIVELY.

HOLLAND, Texas.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—I feel an inward impression to write something for the SIGNS OF THE TIMES, as I have to write on business matters. We are taught by divine inspiration that all men became sinners by the disobedience of one man, which was Adam, in whom his whole posterity stood, as the fruit stands in the seed. When Adam became affected, his whole posterity whom he represented became equally affected, and therefore equally guilty with him. He and they alike became dead in trespasses and sins. To be dead is to be in a state of entire inactivity. No dead substance can act. Life invariably precedes action; therefore action is by no means a condition of life, but is beyond doubt the evidence of it. We partake of our food, not in order to live, but because we are alive. We love God because he first loved us. Our love to him is an evidence of his love to us. He loved us while we were yet sinners. He loved us as much before as after the manifestation of his love to us; as much before as after it was shed abroad in our hearts. God's love is like himself, eternal. Love is the ground of his action. All that he has ever done for us are but so many evidences of his love to us. He chose us in Christ in order to bring us to a state of holiness, unblamable before him in love. He chose us not because of any degree of holiness in us, but in order to such a state. Being sons, by virtue of such a choice he sends forth the Spirit of his Son into our hearts, crying, Abba, Father, after having been by

the death of Christ freely redeemed from all iniquity. If Christ died or shed his blood alike for all men universally, why will or does it not prove alike effectual in the salvation of all? Why will not the same cause produce the same effect under the same circumstances? It will, as every one knows. But are the circumstances of all sinners the same? They are, as far at least as relates to their state of death and alienation from God is concerned. All are dead. So it is plain that the state and circumstances of one is the awful condition of all. "All have sinned and come short of the glory of God." "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Hence the state and condition of all are exactly the same. Now, if the love of God shed abroad in the heart of one sinner by the Holy Ghost tends to that one sinner's salvation, will it not have a like effect upon all in whose hearts it is shed abroad? It will. Then why are not all sinners alike affected and saved? Simply because God's love is not alike shed abroad in the hearts of all, and just because God does not choose to save all. If indeed God's choice was to save all, then surely that choice would include all and every means necessary to that end. God's choice has not a miscarrying womb, but one of fruitfulness, with strength to bring forth. For the Lord God of hosts hath sworn, saying, "Surely as I have thought, so shall it come to pass."

WILLIAM LITTLE.

NEW CHURCH, Va., Jan. 16, 1894.

BRETHREN BEEBE:—Will you please publish the following for the benefit of those who are suffering from dropsy? I want to speak through the press of the valuable remedy prepared by Elder C. W. Anderson, of Dutton, Arkansas. One of my friends, a brother in the Spirit, was suffering extremely. He had to sit in his chair all night in order to breathe, and sometimes had to be fanned in the face. His feet and legs were swollen to a gloss. We ordered a trial package of the medicine, and I never saw such sudden relief from anything in all my life. I do not remember the amount of water discharged. As soon as the patient rallied from the exhaustion (which was last August) he went at hard work, and has continued at it ever since, with no symptom of return of dropsy. I feel that it is out of my power to speak in as high terms of the remedy as it is entitled to. I would be glad if every one who is suffering from the same disease could be induced to try this remedy. My friend's doctor told him, a few weeks after he began taking the remedy, that he had the worth of his money even if he died. His case had been pronounced incurable by the doctor. Any person feeling to do so may write to the patient, James M. Martin, New Church, Accomac Co., Va.

Yours in hope,

T. M. POULSON.

LITTLE ELK, Ore., Jan. 13, 1894.

G. BEEBE'S SONS—VERY DEAR BRETHREN:—I have been impressed to write you for several days, but have put it off on account of feeling my inability and weakness to write to those so much superior to me in the knowledge of divine truth; but knowing of no other way by which I can thank the brother or sister for sending me the SIGNS OF THE TIMES, I am found this morning trying to write, hoping that God in his mercy may lead my mind from earth to things above, of a heavenly nature. O how thankful I am to the one who has sent me the family paper. It may not be known to the sender, but I feel that God will bless them for helping a poor, unworthy sinner saved by grace, if saved at all. I have often wished I were competent to write as do the brethren I read after in our family paper; for then I would not be ashamed to write. But by the grace of God I am what I am. If I could feel assured at all times that Jesus shed his blood for me, and that I am embraced in the covenant of promise, what joy and comfort it would afford. I live upward of fifty miles from our church. I am surrounded by Deists, Infidels and Spiritualists, so that I have no one but my wife to converse with and to sympathize with me. But blessed be God, he hath not entirely deserted us; yea, he holdeth us up by his almighty power, for which we desire to be ever thankful.

Dear brethren, if you see fit to publish this little epistle of thanks, please correct all mistakes, and believe me to be a believer of the truth. Your brother in hope of eternal life,
J. M. LAWRENCE.

EDITORIAL NOTICES.

SHALL WE CONTINUE THEM?

THOSE of our readers who have interested themselves in the matter cannot but have noticed the great falling off in the contributions to the "Indigent Fund." While we feel considerable delicacy in calling attention to this matter, we deem it a duty in behalf of those who have been supplied the paper through the kindness of the brethren and friends contributing to this fund, to state that unless assisted in this matter we shall be compelled to drop many from our list who are really unable to pay anything for their paper, but who most highly appreciate the privilege of reading it. We have never been financially benefited by this fund, for we have always carried twice as many indigent subscribers as there have been dollars contributed.

By reference to the receipts published it will be seen that there have been just sixty-two dollars received for this year. We are supplying the paper to several hundred gratis, that is, except what is received for this fund, and unless assisted we shall not be able to continue sending the paper to them.

SELECTED.

HANDS OFF THE SCHOOL FUNDS.

A CIRCULAR has been sent out from "eminent Catholic authorities" in Baltimore urging the adoption of a school system which shall give to church and parochial schools of every denomination—Catholic, Protestant or Jewish—the status of public schools and the support of the public school fund.

The circular aims to be distinctly unsectarian. It asks no more for Catholic schools than for those maintained by Methodists, Presbyterians or Episcopalians. Its fundamental contention is that religion, as a basis of morality, must be a part of education if education is to be worth while.

But unsectarian as its spirit appears to be, the proposal is obnoxious in the very highest degree. It would be so even if every citizen accepted its premise that religion is the only foundation for morals and that it should be a part of all education.

In fact very many worthy people do not accept that contention, but on the contrary reject it with great earnestness of conviction. The rights of such citizens are as sacred as those of any other class, and any appropriation of school moneys for the teaching of religion would be an invasion of their rights.

But even if there were no such class, the taxation of the people to teach religion, whether in one form or in a hundred, would be in flagrant violation of the basic ideas of our governmental system.

With us religion is a matter of purely private and voluntary concern. The State has no more business to teach it than it has to prescribe and enforce forms of worship. The State has no more to do with the Church or the churches than the Church or the churches have to do with the State.

This is fundamental in our system. It is of the essence of that perfect liberty which the system was devised to secure. The acceptance of that idea of an absolutely free Church in an absolutely secular State was one of the great advances made in the construction of our Government. Americans are not likely to abandon it now.

The state has no function whatever with respect to religion except to protect all citizens equally in their perfect religious liberty. It has no right to tax one man for the purpose of propagating another man's religion. For it to teach any religion would be an unwarrantable invasion of provinces in which it has no business to intrude.

The school funds are sacredly set apart to provide secular education for all the people. Hands off!—N. Y. World.

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

Lawrence Heckard, N. Y., \$2.00.

OBITUARY NOTICES.

DIED—At his home in Shokan, N. Y., Oct. 9th, 1893, Wm. H. Bush, aged 59 years and 2 months.

He was married to Delilah Winchel on Nov. 26th, 1859. In his last sickness, which was of some months' duration, he suffered a great deal from a complication of diseases of the liver and stomach. He had his senses to the last, and said to his wife, "Rejoice that my sufferings are almost over." He professed a hope in Christ a number of years ago, and manifested his faith by coming to the church of Olive & Hurley on Oct. 31st, 1868, and was baptized on the following day by Elder I. Hewitt, from which time his seat in the meetings was seldom vacant.

He leaves a wife, my dear sister, with three daughters and three grandchildren, to mourn their loss of a kind husband and father. His funeral was largely attended on the 11th, when a sermon was preached by Elder John Clark, of Delaware Co., N. Y. May the Lord sustain the mourning ones in their sad bereavement.

J. V. WINCHEL.

OLIVE, N. Y.

SISTER Elizabeth Rhodes Rimer was born in Franklin Co., Ohio, July 21st, 1816, and died Dec. 25th, 1893, of "La Grippe" and general decline.

She was one of the first settlers in Sugar Creek township, Putnam County, having moved here with her parents at the age of fifteen years. On March 1st, 1838, she was united in marriage with Jacob Rimer, and moved with him to her late home, where they lived until her death. She was the mother of nine children, all of whom (except the eldest two) and her husband still survive.

She united with Sugar Creek Church, and was baptized by Elder Henry Morris on Oct. 9th, 1875. She was a strong believer in the doctrine of election, predestination, and salvation by grace alone. Her seat in the church was never vacant when able to fill it. She was an affectionate and loving companion, a kind and indulgent mother, and was highly esteemed by all who knew her. The loss to the family and church is severe, but our loss is her eternal gain.

J. G. FORD.

RUSHMORE, Ohio, Jan. 24, 1894.

My dear husband, John W. Hallenbeck, passed away Jan. 20th, 1894, aged 56 years and 8 months.

His disease was consumption, which caused intense suffering the last two months of his mortal life; but from many things that he said to me during his illness, and the closing scene, I believe that he has exchanged a life of sorrow and pain for one of joy and peace. While suffering the pangs of dissolution he whispered to me, "I am going soon." Said I, "Have you asked the Lord to go with you?" He answered, "Yes." At the moment of death he lifted one hand, his eyes opened wide, with such a bright and joyful expression that the face was instantly transfigured. It had been much marred by suffering, but now was over-spread by such joy and peace that it was lovely to look upon; therefore we sorrow not as those who have no hope.

M. J. HALLENBECK.

SOUTH WORCESTER, N. Y.

In Ridgetown, Ontario, Jan. 23d, Ina Cecil MacDonald, and on the 28th, Edith Laura MacDonald, children of James C. and P. Louisa MacDonald, and grandchildren of Elder Wm. L. Beebe, were called away from earth, Ina being aged 5 years, 10 months and 18 days, and Edith 4 years, 3 months and 5 days. Ina's disease was

vermicular bronchitis; Edith's was heart failure.

Thus within less than one week both these darlings were taken from the embrace of loving arms, leaving the family circle shrouded in gloom, and crushing the hearts of the sorely afflicted parents. In their sad bereavement the world can afford no consolation. Only the hand of that God who has smitten them can minister comfort in their heavy affliction. May they find the Lord a present help in this time of their sore trouble, and be enabled by his Spirit to confess that even in this dark dispensation his grace is sufficient for them. It is in such sorrow as they are now enduring that the power of faith is manifest in causing them to mourn not as they that have no hope. By living faith may they look beyond the gloom of the grave, and see the light of eternal day shining forever in the home of the redeemed, where their darlings are free from the pains and sorrows of this polluted earth.—Ed.

BRETHREN BEEBE:—I have just learned by mail from M. L. Vanmeter (a nephew), of Redding, Chasta Co., Cal., of the death of his mother, Rhoda C. Vanmeter, which occurred at nine o'clock p. m., Jan. 4th, 1894, aged 73 years, 4 months and 12 days.

Her maiden name was Hackley. She was born in Grayson Co., Ky., and when quite young was left an orphan, and was raised by her uncle, Owen Willis, of said county. When quite young she professed a hope in Jesus, and joined the Beavercreek Church of Primitive Baptists, and faithfully maintained that faith until death called her to a better world. She and my brother, Jacob R. Vanmeter, were united in marriage in Grayson Co., Ky., Dec. 18th, 1838, both being quite young. They resided some years in the state of Arkansas, and some years in La Salle Co., Ill., and awhile before the late war they located in Linn Co., Mo., near Brookfield, joined the Liberty Church, and continued in her fellowship until their death. My brother died near Brookfield, Mo., in the faith of the gospel, in September, 1879. Sister Rhoda was the mother, I believe, of eight sons and two daughters. Two of the sons and one of the daughters preceded their father to the grave; and the other daughter, Mrs. McClure, died soon afterward. Two of her sons are eminent physicians and surgeons. Abraham is at Lamar, Mo., and Miles E. at San Francisco, Cal.

The deceased lived with some of her sons in California during several years, and spent the last few with her son Marion L., where she died. She was afflicted some years with a heart trouble and other ills, but finally fell asleep in Jesus, I believe, to rest until she shall be called for.

Sister Rhoda was a very industrious woman; and I heard her say once that there had seldom been a day since she was old enough to work that she was not tired. She was a true and faithful wife, an affectionate mother, a kind neighbor, and a loving sister in the church. A very worthy and noble christian lady is gone to rest.

I learn that her remains are embalmed, and to be shipped to Brookfield, Mo., in February.

I. N. VANMETER.

MACOMB, Ill., Jan. 23, 1894.

A MOTHER in Israel has fallen, and a pillar of the Hartford Predestinarian Baptist Church has been called from the sorrows, sufferings and afflictions incident to this mortal life, and now sleeps where the wicked cease from troubling and where the weary are forever at rest.

Our precious, beloved and much esteemed sister in Christ, Susan A. Biggs, widow of Elder James W. Biggs, departed this life Nov. 20th, 1893, at her home

in Hartford township, Licking Co., Ohio, aged 84 years, 7 months and 13 days.

The subject of this notice was the daughter of Mr. and Mrs. Charles Stuart, and was born in Fauquier Co., Va., April 7th, 1809. She was married to Elder James W. Biggs on Feb. 24th, 1834, emigrated to Ohio on March 25th of the same year, lived near Alexandria sixteen years, and moved to her late home in the year 1850, where she resided until her Master called, "Child, come home." She was the mother of eight children, six of whom survive to mourn the loss of a kind and noble mother. When she was twenty-eight years of age she and her husband were baptized, and were constituent members of the Old School Predestinarian Baptist Church called Harmony, Licking Co., Ohio, in April, 1837. In 1850 she and her husband removed their membership to the Hartford Predestinarian Baptist Church, where she was left a widow nearly thirty-one years ago. Here she remained a consistent, worthy and very useful member, firm in the doctrine of salvation by grace, steadfast in the faith once delivered to the saints, ever looking to Jesus, the author and finisher of the same. She was a woman of more than ordinary intelligence, of a quick and discerning mind, gifted in exhortation in our church-meetings, and punctually and faithfully attended her meetings, always ready and willing to bear her full share of the burdens of the church, and to see that the servants were cared for. Her house was always a welcome home for her brethren. She was a true and devoted friend of the late Elder G. Beebe, and a subscriber for many years to the SIGNS OF THE TIMES.

Our dear sister was a great sufferer for the last eighteen years, having fallen and injured her hip, so that she never walked without crutches since; but surely the Lord has shown her great mercy, and wonderfully blessed her and her family, not only temporally, but spiritually. Her younger son is Deacon of the church of which she was a member. Her daughter, sister Sarah C. Boyd, is also a member of the same church, and the Lord has greatly blessed her with a remarkable gift to write and speak of the goodness and mercies of God to his poor and afflicted people. Her oldest son, living in Iowa, is a minister of the same faith. Her youngest daughter was baptized in the fellowship of the Hartford Church, but moved to Illinois.

Our dear sister requested while living that I should preach her funeral, and write an obituary notice for the SIGNS OF THE TIMES. The funeral services were at the Hartford Church. After singing and prayer by my son, Elder J. C. Hanover, I tried to preach from the words, "Wherefore comfort one another with these words."—1 Thess. iv. 18. After a few appropriate remarks by her brother-in-law, Elder J. H. Biggs, we took our last look at her beautiful face as she lay in her beautiful casket; after which we repaired to the Trenton cemetery, where the casket was placed in an iron vault and deposited in the grave. She gently sleeps until Christ shall come, when she will awake with his likeness; for the truth of God is that those who sleep in Jesus will God bring with him.

The unworthy writer attended the church of which she was a true and orderly member for about twenty-three years, and will say that while she was blessed with a profound and clear understanding of the doctrine of election, predestination, and salvation by grace, she always manifested a deep-felt sense of her unworthiness, blessed with that meek, humble and quiet spirit which in the sight of God is of great price. May grace, mercy and peace abound in all the household of faith.

Yours in the bonds of love,

L. B. HANOVER.

CENTER VILLAGE, Ohio, Jan. 30, 1894.

THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,
MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, FEBRUARY 14, 1894.

NO. 7.

P O E T R Y .

EXODUS XIV.

WHEN Israel toward the promised land
As pilgrims went their way
They murmured, though it was God's
hand

That led them day by day.

When daily he the manna gave
To feed them by the way,
They doubted not his power to save,
For all was bright as day.

But when before them lay the sea,
Egyptians in the rear,
There seemed no way for them to flee,
Their hearts were filled with fear.

"Stand still!" to them was the command,
"The Lord shall fight for you."
None e'er shall dare his power withstand;
They shall not thee pursue.

Then wait, my soul, upon the Lord,
On his sure promise stay;
For they who ever trust his word
Receive new strength each day.

Helpless as Israel though thou art,
And many are thy foes,
Thy God will daily strength impart,
If all should thee oppose.

AMY S. BRINK.

MIDDLETOWN, N. Y., Jan., 1894.

C O R R E S P O N D E N C E .

JOHN XII. 24.

"EXCEPT a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

G. BEEBE'S SONS—DEAR BRETHREN:—For some cause my mind has rested upon the above quoted words a great deal of late, and the impression they have made has remained with me, giving me some comfort and joy of mind. I very often hesitate to write or speak upon some of these Scriptures, which seem to me so rich in deep spiritual meaning, and so full of experimental truth. I doubt not that all Scripture is full of such meaning; but still some portions of the word have ever seemed to give me glimpses of "the throne, and of him who sits thereon," more than others, and of them I hesitate much to write or speak, because they seem so full of the things which cannot be uttered. In trying to speak about such Scriptures, or to investigate them, there seems to me a voice in them like that which spoke to Moses out of the burning bush in Horeb as he drew near to behold it, "Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." Wherever in all the Scriptures Jesus is shown us, that place is holy ground indeed; and the text quoted above has for many years seemed to me to be filled with things of a peculiarly sacred nature. I wish in all that I may

here write to speak soberly, cautiously and reverently of the things couched in these words of the Savior. It is of himself that Jesus here speaks; and what theme is so sacred as this?

The words of the text which I have quoted at the head of this article were spoken by our Lord in connection with other sayings under the following circumstances, as recorded in the connection of them. Six days before the last passover of which Jesus ever partook he had come to Bethany, where they made him a supper, at which Martha served, and at which Lazarus, whom he had raised from the dead, sat at meat with him. At this supper Mary also anointed the feet of Jesus. Much people, we are told in the ninth verse, had come together, not only that they might see Jesus, but Lazarus also, who had been raised from the dead; and because of him many of the Jews believed on Jesus, for which reason the chief priests consulted together to put both Jesus and Lazarus to death.—Verses 10, 11. In the verses following, up to verse nineteen, we are told how multitudes followed him, crying "Hosannah," chiefly because of the miracle which he had but just wrought in raising Lazarus from the dead, as appears from verses eighteen and nineteen. Certain Greek proselytes also, who had come up to Jerusalem for the passover, desired to see him, and came to Philip with their request; and Philip told Andrew, and Andrew told Jesus.

Now in response to this Jesus answered, "The hour is come, that the Son of man should be glorified;" and then immediately follow the words of the text, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." From this whole narrative, and especially from the verse preceding the text, it seems to me that the chief and central thought of all this narrative, and of Jesus' own words, is to set forth the glory of Jesus; and the text itself is but one form of setting forth this one great truth, that Jesus must be glorified. I desire to call attention first to this one chief consideration, viz., how Jesus Christ was glorified in his own person, and is now glorified in the persons of his believing people, and then try to show how the text itself also presents the same things. The hour was come that Jesus should be glorified. To this agree other Scriptures to which I

wish to refer. In chapter thirteen, after Judas, having received the sop, had gone out, it is recorded that Jesus said, "Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him." In chapter seventeen Jesus begins his prayer to his Father with these words, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." In the fifth verse he said again, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." In the tenth verse Jesus said again of his disciples, "And I am glorified in them." In chapter twelve, a few verses after the text of which I desire to speak especially, Jesus said, "Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." Afterward Paul said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." These and manifold other Scriptures directly testify that to glorify the name of Jesus is the chief design of the gospel. Jesus is the sum and substance and center of all that the Scriptures teach, even as he is also the chief corner-stone in the church of God, and the one all-sufficient refuge of all his people.

But what is the glory of Jesus? By what is he glorified? In what do his glories consist? These questions open up a field too wide to explore in one short article. It is a field so wide that though patriarchs, prophets, apostles and saints of all ages have been engaged in its exploration, yet the end has never been reached. Like the love of God, "it is void of bottom, brim or shore, and lost in Deity." Yet we may speak of some of the things that have been revealed to us, though upon such a theme our words must ever be halting, feeble and broken. Negatively, the glory of our Lord is not such as men desire, nor is it such as unrenewed men can understand. It does not consist in any earthly pomp, nor in any human power, wisdom or authority. His glory can never attract natural men; and that which pleases the unrenewed mind must ever be contrary to Jesus as he really is. If natural men admire Jesus, it is not the Jesus of the gospels that they admire, but a Jesus dressed up in such robes as he never wore when he tabernacled on earth. His was not the glory of a king, a warrior, a

statesman, nor a philosopher. He was, it is true, all these, and more than all these, by so much as heaven is more than earth, or life more than death; but the kingdom over which he came to rule was spiritual, not natural. The warfare which he waged was not against flesh and blood, but against sin, death and hell. The law which he came to ordain was from heaven, and not of earth; while the wisdom which he possessed was that knowledge by which he justified many, because he bore their iniquities. If we wish to see in a few words how Jesus was regarded by men when he was upon earth, and how he is still regarded by the world, turn to the fifty-third chapter of Isaiah. I cannot take time to transcribe it all here, but will refer to one or two sentences. "For he shall grow up before him as a tender plant, and as a root out of a dry ground." "And when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men," &c. If these words mean anything, they mean that the glory of Jesus was hidden from all natural men. It was not such glory as could possibly be seen by any natural powers that men possess. In harmony with this Jesus himself said to Peter, after he had confessed and said, "Thou art the Son of God," "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." From all this it follows that what men think is the glory of Jesus is a false glory, while his true glory they cannot see; and in additional proof of all this we see that the people looked for an altogether different Messiah, and that even his own disciples were disappointed in him. In strict harmony with the carnal view which they had of him and his kingdom, and of the object of his coming to earth, was their frequent contention as to which among them should be the greatest in his kingdom. Had even his own disciples had any adequate conception of the true glory of Jesus before his Father, they would have known that to share his glory and his kingdom, or to enter into them at all, they must be led by motives altogether diverse from those which had led to such contention among them. If even his chosen disciples, with whom he continually lived and talked, were so carnal that they could conceive of no higher glory than that he should be a king, and rule as other kings ruled on

earth, while they should be exalted, as the favorites of other kings were, is it any wonder that carnal Jews utterly rejected him? When their eyes beheld him, there was no beauty that they should desire him. Their conception of what is beautiful and glorious was purely such as would have its embodiment in a Jewish Cæsar or Alexander or Cromwell, who would be surrounded by invincible legions of troops, and be able to command the wealth of the world, and compel the homage of all mankind. The glory of which they and all natural men conceive is that which will gratify human pride, and in which men can exalt themselves over their fellows. Such glory as this is not the glory of Jesus. He is not glorified by displays of human riches, power and wisdom, nor by those who would seek to make these things the help of his cause on earth. Of what avail was it that the fickle multitudes spread palm branches in his way, and cried "Hosanna," when a few hours later the same multitude cried, "Crucify him! crucify him!" They were but exalting a false conception which they had of Christ; and when the true Christ began to appear they saw no beauty in him, and cried, "Away with him!" This is no less true to-day. Under a false conception of him men build costly temples, add multitudes of unregenerate men to their numbers, organize societies in his name which he has never commanded, and which claim honor for work which they claim to do, but which men can never do (and by which claiming to do they rob Christ of his glory), and provide for artistic music and singing by trained soloists, choirs or quartettes, made up mostly of men and women who are devotees of fashion, and who (many of them) make no claim to know the Lord. All this, and more of the same kind, they do; but if the true Christ be once presented before them in his humility, poverty, meekness, submission to God's will, crucified and risen again, as the sole hope of perishing sinners, and frowning upon the pretentious and ostentatious piety and false charity of the day, as he did when he dwelt in human flesh, these same multitudes, following their leaders, as other multitudes once followed other leaders, from Pilate to Herod, and from Herod to Pilate again, would cry out against him, and say, "We will not have this man to reign over us," even as did their prototypes in the days of Jesus' flesh. It is hard for even the most humble and spiritual of all the children of God to always resist the temptation to mistake purely worldly gain and advantage for the glory of the Lord. Surely, the tempter says, he must be here, in this gilded and costly temple, and with these thronging multitudes. See how they are blessed, and how they are increased! It is sometimes hard to see that the wealth, the fashion, the fine music, the polished speaker, the superfine society, are the things to which the

people are flocking, and not Christ, the true Christ. These things are never of any real glory to him. Had they been, would he not have surrounded himself with all these aids when he was dwelling in human flesh? Down in the secret heart of men, who boast of these successes, there is rank infidelity to the real Christ. They know not Jesus of Nazareth; they possess not his Spirit. In secret they think that he made a great mistake when he came in such lowly garb, and in so sorrowful a fashion. How could he hope to win men, or to succeed under such a guise? In opposition to the thoughts of men about him and his kingdom, in all the word the truth is held forth that his kingdom is not of this world; that the kingdoms of the world are not his; that the Son of man has not where to lay his head; and that only a remnant (an exceedingly small number) shall know and serve him. The wisdom, the might and the riches of the world are still, and always will be, his foes because he ever lives to cast shame and contempt upon these things, and to humble and abase them. Jesus may dwell with the wise, the rich, the mighty, but if he does it is not by their aid, but in spite of their opposition. The whole spirit of his reign in the hearts of men still is, "Let not the rich man glory in his riches; let not the wise man glory in his wisdom; let not the mighty man glory in his might; but he that glorieth, let him glory in this, that he understandeth and knoweth me, that I am the Lord," &c.

But if these be not the things by which Jesus is glorified, in what then does his glory consist? May we not sum it all up and say that his is the glory of the cross? Does not Paul mean just this when he says, "God forbid that I should glory save in the cross of our Lord Jesus Christ?" And if the cross was once his glory, shall it not ever continue to be? The true glory of Jesus consisted in the very things which men despised; I mean the glory that he manifested on earth. It was the glory of God, and not of men. The glory of his mortal life was in his patience, long-suffering, meekness, humility, submission, and obedience to God. It was seen in his kindness even to the unkind, in his love and pity even to his enemies, in his forgiveness of those who did him wrong, and, in short, in all that made him sorrowful and burdened while he lived, and resigned to God's will when he was crucified. By so much as he is greater who ruleth his own spirit than is he who only taketh a city, was Jesus greater in his humiliation than was ever any mortal man in his highest exaltation. How infinitely more glorious does the meek and unresisting sufferer appear clothed in the mockery of royalty by the hands of scoffers who hated him, than does Pilate or Herod in their royal robes, or Caiaphas in his priestly garments; but not to the eye of the natural

man. As his glory was spiritual, so only they who can discern spiritual things can behold it. Were the Master to-day to appear on earth, this would be still true, his glory would be hidden from men. Only a remnant could behold it. Were he to come once more in human flesh, and set up the kingdom that the Jews still look for, and were the power of his sceptre to be felt and acknowledged from the very ends of the earth, still the glory of such a reign could not equal the glory that appears when he reigns in one poor heart, producing there his own meekness, gentleness, obedience and love. Such glory as this is divine, and only those who live in the divine life can behold it. The other would be but an earthly, temporal glory, attractive to the carnal mind, but possessing no charms for the spiritual. God has glorified the name of Jesus, and will glorify it again, as he said; not by bringing the glory of Jesus down to the carnal conceptions of men, but by revealing the true glory of the Master in men. It still remains true that not only was Jesus thus glorious in himself, but that he is glorified in his disciples, as he said. It is by his presence and power that any spirit of meekness, love, humility or obedience dwells within us. These things are the fruits of the divine life, and by these fruits he is glorified.

I feel that any words of mine must utterly fail to show forth this true glory of Jesus as I see it in my mind. And I know that what I can see is but a partial conception, at the best, of all that the Scriptures teach. Now it seems to me that it is this glory of the divine life first manifest in himself, and then by the working of its own almighty power made manifest in his people, that Jesus presents in this striking figure of the corn of wheat falling into the ground and dying, and then bringing forth much fruit. When Jesus himself uses a comparison we know that it is correct, and we can rest upon it safely. Jesus here says in substance that the history of a corn of wheat is also a history of himself. The one is visible, and tangible to our mortal senses; the other is spiritual, and seen and felt only by the spiritual. This parable does not reveal that which is spiritual to the natural man, and no words of ours can give sight to the blind. But to the spiritual mind this and all other parables convey spiritual truth, under the similitude of that which is natural. I desire then to close this article by briefly tracing this comparison used by our Lord and Master.

First, "the corn of wheat is living, and has life in itself. So Jesus had life in himself. He is the life. So far as the parable is concerned we must not ask how the corn or grain of wheat came to have this life. Jesus just takes the living grain as it is, and we have no right to trace the comparison further back than he has done. We have a right

to say that the corn of wheat had life, because it could not be said to die unless it had life to yield up.

Second the corn of wheat is cast into the ground. So Jesus, the living seed, came down from heaven to earth and dwelt in earth. As the seed is cast into the earth by the hand of the sower, so God sent his dear Son into this world.

Third, the seed lives as long as it is not cast into the earth; but it lives in itself only, and does not live in anything else. So Jesus says of himself, that he must have abided alone, although he lived, except he had come into earth.

Fourth, as the corn of wheat, though cast into the earth, must still abide alone except it die, so also Jesus, coming to earth, is still alone until he also dies. Thus it is written, and thus it behooved Christ to suffer these things, and to enter into his glory.

Fifth, as the corn of wheat must be cast into the earth upon which we live and move, so must Jesus come down and dwell in human flesh. This is, strictly speaking, the earth into which he came.

Sixth, the object of casting the corn of wheat into the earth is that it may die, and, dying, gather to itself a more glorious body which shall bear fruit for the husbandman, and glorify the seed in which was its life. So also the object of Jesus' coming to earth was that he might die, and, dying, build up his glorious body, which should bear fruit to the glory of God, the heavenly husbandman.

Seventh, as the earth, into which the corn of wheat is cast, is of itself dead, and never can of itself live, so we are of ourselves dead to all divine life, and never can of ourselves live.

Eighth, as the corn of wheat when cast into the earth and dying reaches out and by the power of its own life lays hold of that which was dead, and gives it life, and brings it thus into living organic union with itself, and thus builds up its own living and glorious body, so Christ, being lifted up, draws all men to himself; that is (to carry out the language of the parable), he takes hold, by his own power, of men and women who were and are dead, and quickens them from the dead, and brings them into union (life union) and communion with himself, and builds them up into his own glorious body, that in them, as his living people, he may be glorified and exalted. And so the apostle's words are fulfilled in each one of his chosen people, "And you hath he quickened, who were dead in trespasses and in sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of

wrath, even as others." Surely no stronger or clearer presentation of the work of Christ as the living seed, the quickening Spirit in and upon the dead, could be presented. We were dead; and if we now live, it is because Christ is our life and lives within us. Thus life conquers death, and makes the dead live and bear living fruit unto God.

As I have written the above thoughts the constant thought of my mind has been, am I interested in all this glorious work? Is Jesus glorified in me? Has he made me alive from the dead? and has he brought me, an alien and a stranger, into living and loving union with himself? How far off I was by nature from him! as far as death is from life! I find in answer to these questions a hope springing up in my heart that to me also has he said, "And because I live, ye shall live also."

I remain your brother in the precious hope of everlasting life.

F. A. CHICK.

REISTERSTOWN, Md., Jan. 30, 1894.

PINSONFORK, Ky., Jan. 10, 1894.

MRS. J. K. BOYD—DEAR SISTER IN THE LOVE OF GOD:—Not knowing who, if any one, will respond to your request through the SIGNS OF THE TIMES of January 3d, 1894, it is on my mind this evening to suggest a few thoughts for your consideration, and will in the first place say that I fully indorse what you have written in your article I refer to. It is the special duty of God's children, when they see the sword coming, to warn the Lord's little ones. It does not matter in what form, nor from what direction it comes, we should show the Lord's people their transgression, and the house of Jacob their sins. The devil through his policy and cunning craftiness ensnares the Lord's people more through the spirit of amalgamation than in any other way, probably. The Old Testament abounds with proofs of this fact, so much so that I shall mention but few of them. The reader can read for himself. We are emphatically told in the Scriptures to "Let them alone." And again, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."—2 John 10, 11. Then, if we should even refrain from receiving them into our house (church), but brother them, or go to hear them, one or both, we are partakers of their evil deeds. To countenance their religious maneuverings in any way is sin; "For whatsoever is not of faith, is sin." And we cannot have any faith in either their doctrine or practice, if we believe our own and the Bible; for they are opposite to each other, as much so as things can possibly be. Now, so far as extremes are concerned, we ought all to be extremists. My reason for saying thus

is, that heaven and hell are as extreme as extremes can be; so is Christ and Belial, light and darkness, truth and error, and the meek and lowly followers of Jesus and the ravenous wolves, &c. Now, the church's faithfulness to her head and husband these seducers call prejudice and selfishness, saying, "There is but little between us, and we worship God the same as you do. Let us all build together. Let us all have one purse," &c. Now, sister Boyd, I am not prepared to say whether there is little or much between the Lord's people and their religious neighbors, or enemies; for I was not present when the Lord put the enmity between the serpent and the woman, between his seed and her seed; but there is one thing that I am prepared to say, and that is, be it little or much, God put it there; and "whatsoever God doeth, it shall be forever." Forasmuch then as God put it there in the morning of time, it is there now, and has been all along the line, and shall be forever. It is not our privilege to remove this enmity or gulf (Luke xvi. 26) if we could do so; but we have no ability to do so, even if we had the inclination. These are things that God has in his own power; hence they are not ours to tamper with. Poor, sinful man had better keep his dirty hands out of the Lord's business. I say, this enmity has existed all along the line from the garden down till now, between the two families (Christ and antichrist), so that they have never got together (in sentiment); no, nor ever will. It is even written, "The people [Israel] shall dwell alone, and shall not be reckoned among the nations." This has reference to the religious singularity of the Lord's people; that they shall not be reckoned among the religious denominations, but "shall dwell in safety alone." To sanction their doctrine and pretensions of religion is to deny ours and contradict the Bible: The Lord chose his people in Christ before the foundation of the world, that they should be holy and without blame before him in love; and he hath not only chosen them in him before the foundation of the world, but saved them, and called them with a holy calling, not according to their works, but according to his own purpose and grace, which was given them in him before the world began. The Lord's children are a special and peculiar people, whom he hath loved with an everlasting love, and hath set them apart for himself; in whom he has said, he will be glorified. Hence we cannot mingle or intermingle with them in any way religiously, and be innocent; for they are called in the Scriptures "Whited Sepulchers," "full of dead men's bones." They are also called graves, tombs, monuments, men's bones, dead bodies, &c.; and in the type, in the ancient, when an Israelite touched any of them he was unclean, and therefore had to

be shut out of the camp until he was cleansed according to the law of purification. Now, dear saint of God, we have but to examine this type and law of cleansing national Israel, and we are at no loss to see spiritual Israel dabbling with the dead bodies, bones of men, whited sepulchers, &c., which indeed appear beautiful to the natural thought, enticing to blind reason, and right to the carnal heart. I want to instance a case or two that I am personally acquainted with; it has been and is among us here. I know of two aged Elders who have been preaching for many years, who commenced dabbling with their religious neighbors, preaching with them, brothering them, &c.; and it went on from bad to worse, and from worse to worst, until last summer one of them, to cap the climax of assumption, led off about two hundred of men's bones, and abruptly organized themselves into a little mushroom association, and since then have organized one little bantling (church) with eight members, and have been proposing to receive members on their Methodist "baptism;" and the most of the members, who were baptized by the other brother of later years, are gone into the faction. The body is a viper, in a doctrinal sense, and makes it a point to abuse the Old Baptists, and the Bible doctrine. I have not written these things to insinuate on those people whatever, but as dear children of God we may take these things as examples; "For many strong men have been slain by her." I do most assuredly believe that the two Elders I have mentioned are men of God; and my humble convictions are that if the church had dealt faithfully with these brethren when they first began to violate her laws, trample down her admonishments, and err from the path of truth and uprightness, she would have saved a soul (this preacher) from death, and hid a multitude of sins; for it is as plain as noonday now that the church through sympathy of the flesh neglected her duty and was not faithful toward her gifts. Hence a multitude of sins are manifested, involving the church, preacher, and those weaker children for whom Christ died, which might have been hid, and this erring faction saved from the death to spiritual enjoyment and fellowship of the saints, if the church had dealt faithfully with them, and enforced her law and rule of cleansing; for good discipline will not destroy good material.

And now, dear children of God, there is no way better than the best way, and no way safer than the safest way; and Boaz's counsel to Ruth was, "Go not to glean in another field, neither go from hence, but abide here fast by my maidens"—the ministers of God, who preach with the Holy Ghost sent down from heaven. It has always been a damper to me, when I knew of one

of the Lord's ministers dabbling with these dead bodies, handling men's bones, &c., and then baptizing a member in the fellowship of a gospel church. It does in reality seem to me that there is an impediment, a stain, a pollution, &c.; for the Scripture says, "Be ye clean that bear the vessels of the Lord." And it is asserted also in the Scriptures, "Whosoever toucheth one that is slain with the sword in the open fields [the church is a garden inclosed], or a dead body, or a bone of a man, or a grave, shall be unclean seven days."—Num. xix. 16. And such must be shut out from the congregation until cleansed. "But the man that shall be unclean, and shall not purify himself, that soul [person] shall be cut off from among the congregation; because he hath defiled the sanctuary [church] of the Lord, &c. Verse 20.

I have extended this letter too long; but as I have written the subject has magnified, and the field widened, and my heart inflamed with love for the Lord's humble poor.

This letter is at your disposal. Remember me in prayers.

Yours in hope,

W. J. MAY.

BATH, Maine, Jan. 5, 1894.

MY BELOVED SISTER BESSIE:—Your letter found me well in body and mind, and I feel like trying to tell you of the exercises of my mind. There is quite an excitement in Bowdoinham, and many are following those who preach sanctification the work of man. I have been hearing about it, and the Lord has led my mind to travel over the path again of how I was brought to a knowledge of the truth. I cannot write it all out clearly how this love was shed abroad in my heart and I was made to love the things I once hated. I was led in a way I knew not. It was the Lord's work, and marvelous in my eyes then, and it always seems marvelous whenever I am made to meditate upon it. The Lord has made me glad many times for the great things he has done for me. I can never forget when I was going to "work for Jesus and help him to save souls," as it is expressed by the world. And, dear Bessie, I should be in that very place to-day if the Lord had not taught me I was a justly condemned sinner, and cut me off from every work of my own. He made me cry out, "Lord, save, or I perish." "God, be merciful to me, a sinner." Just at the time when it seemed as if there could be no way for me to be saved, this same wonder-working God revealed Jesus unto me as my Savior. I saw the plan of salvation by grace, and my joy could not be expressed. Jesus had finished the work of salvation, and it was beautiful and glorious. Every step of my experience has made me know it was not my own works. I almost always say, "Come and hear, all ye that fear God, and

(Continued on page 53.)

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 14, 1894.

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

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

G. BEEBE'S SONS.

GODLY FEAR.

"WHEREFORE we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire."—Heb. xii. 28, 29.

In compliance with the request of our brother whose note of inquiry will be found in another column of this paper, this text is appropriate as speaking of "godly fear." This is very different from that fear of personal suffering for sin, which invariably produces terror in the heart of every one who is made conscious of his subjection to its power. It is of this difference that our correspondent wishes an expression of the views given us. While it is evident that there is nothing in godly fear inconsistent with perfect love, it is also true that there is a fear which hath torment, and which is clearly cast out by perfect love, that heavenly fruit of the holy Spirit of Christ which is given unto those whom he has called by his grace. In contrast with the spirit of bondage under the legal terrors of the old Sinai covenant, the new, gospel dispensation has no voice of words whose awful sound brings fearful consternation to those who hear its dreadful thunders. Indeed, it is because that the kingdom of our Lord is established in holiness and love, that there is in it neither curse nor crying, nor sorrow, nor death; neither shall there be any more pain; for the former things are passed away.—Rev. xxi. 4; xxii. 3. The reason assigned for this infinite blessedness is not that the saints are better in themselves than their fellow-men, but that the throne of God and of the Lamb is in this holy city.

Those who are included with the inspired writer in receiving this kingdom which cannot be moved, are the exclusive heirs of this blessed inheritance with the Lord Jesus. Only as he is identified with the church, which is his body and the fullness of him that filleth all in all, can the Lord Jesus Christ be revealed as inheriting all things. In his eternal glory as the God of the universe, he can inherit nothing, since all things were made by him, and without him was not anything made that was made. In his self-existing Godhead there could be nothing for him to inherit. Therefore every member of his body, every subject of his salvation, is inseparable from him in the inheritance of all that glory which is given to him by the Father. In him we do receive the kingdom which he has received of

his Father, and thus all of those for whom he gave himself a ransom do sit with him in the throne of his glory. This kingdom is not like the kingdoms of this world, which pass away; it is an everlasting kingdom, so that not even the destroying hand of time can remove it, or change its glory. Neither is it held before us as a reward to be won by our careful observance of precepts and conditions. The text speaks of the kingdom as a thing which even now we are receiving continually. The hypocrisy of will-worshippers is exposed by the conclusion they draw from this established truth. They find in it the removal of every inducement known to them for the saints to refrain from sin and to desire righteousness. It will be observed that in our text the very reverse of this conclusion is presented as the legitimate consequence of the assured enjoyment of this divine grace thus bestowed and already received by us. The Spirit of truth, in the unchanging certainty of this possession of the kingdom of God, has stated the ground upon which we are authorized to "come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. iv. 16. This is the same sentiment presented in our text. "Let us have grace," not that we may hold out faithful to the end of this earthly life, so as to deserve eternal glory as the reward due to our persistent efforts, but that we may thereby be enabled to "serve God acceptably with reverence and godly fear." This service is the most delightful bliss to which the real saint can aspire.

Those who are chosen of God in Christ Jesus to the grace of receiving this kingdom are the only characters included by the writer with himself in the word "we." There could be no propriety in applying this language to those who have no interest in the kingdom specified. His own disciples are exclusively addressed by our Lord when he says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke xii. 32. It must be that same little flock by whom the kingdom is received; since the fact that it is given to them includes the fact that they have received it. Not even in natural things can there be a gift unless that one to whom it is given has received the gift. It might be that there had been an offer made; but it is not a gift until it is received. So they unto whom the language of our text is addressed are definitely limited to such as have the kingdom of God in themselves. Those in the nation of Israel unto whom this letter was written were in possession of the kingdom by which they were identified as the "little flock" unto whom it was given. That natural kingdom which was given them in the flesh as children of Abraham had been moved, since they were then under the yoke of Roman bondage. The kingdom

which cannot be moved is the same of which Jesus said, "My kingdom is not of this world." There can be no earthly "kingdom which cannot be moved," since the very fashion of this world passeth away. As our Redeemer claimed no earthly throne, so his disciples must expect no recognition from the world. They receive the kingdom of God, which is righteousness and peace and joy in the Holy Ghost; and this heavenly kingdom comes not with observation, or outward show.—Luke xvii. 20. Not even the natural mind of those to whom it is given can see the divinely glorious kingdom. This is the occasion of the constant warfare between the sure testimony of the faith of Christ in the saints on one hand, and on the other hand, that of their natural reason which cannot see the spiritual evidence borne by faith. From this darkness of the natural mind arises all the unbelief which troubles the saints. No fruit of the Spirit can be discerned by the natural mind, and therefore reason can never see the godly fear which always causes the subjects of grace to tremble at the word of the Lord. The very fear of the Lord which is the beginning of wisdom, when presented to the judgment of reason is accounted as an evidence that the sinner is not led by the Spirit of God. Very often the saints are sorely tried on this point, feeling conscious of their own destitution of righteousness in their flesh, and, like our "Inquirer," fearing that they have never known the Spirit of the Lord Jesus as their justification before God, they are ready to yield to despair under the apprehension that their only fear is that carnal terror which causes believing devils to tremble.—James ii. 19. Certainly that is not godly fear which produces their miserable distress. It is to them an evident token of perdition that they are tormented by the conclusive evidence of the same truth of divine sovereignty in which the saints find assurance of salvation, and that of God.

While wicked men and devils are subject to this fear which has the torment of slavish terror, it is only by the revelation of that grace which is in Christ Jesus that any sinner can know that fear of the Lord which manifests the hatred of evil. Selfish pride may inspire in the natural mind very bitter condemnation of the sins of other people, but nothing less than the Spirit of God can produce that hatred of sin which causes its subject to abhor himself as a justly condemned sinner. Where this fear rules in the heart it always develops those peculiar fruits which are specified by our Lord as manifesting the subjects of divine blessing. Its effect is seen in those who are poor in spirit, in them that mourn, in the meek, in them that do hunger and thirst after righteousness, in the merciful, and in all who bear the image of Jesus as persecuted and despised strangers and pilgrims, who

find no city to dwell in among the self-righteous idolaters of this world. Such is the fear which marks those who have seen the glory of holiness revealed in the face of Jesus Christ. They adore and tremble before the perfection of God as it has shined in their own heart. This is a heavenly fear of the Lord, inseparable from the perfect love which casteth out the selfish fear which our "Inquirer" doubtless means when he specifies "slavish fear." We have no knowledge of any fear in the natural heart but that "hath torment." This results from the selfishness of the carnal mind. Whatever restrains the evil inclination of that mind is regarded as opposing the interest of self; and the enmity of that heart is thereby excited; this results in expressions of enmity and rebellion against that God who has set bounds to the wickedness of man.

In direct reply to the request of our brother, it might be said that the fear which hath torment is the product of the natural mind, and is included in the enmity against God which is itself the very embodiment of all that is abhorrent to the law of perfect holiness; the fear of the Lord, which is the beginning of wisdom, is entirely distinct from every fleshly emotion. There is nothing selfish in this divine fruit of the Spirit. It is impossible that it should be produced by any effort of the natural mind or will. It is beyond the power of the natural mind even to desire to have this fruit of holiness. The only fear which can originate in the heart of a sinner is the same selfish emotion which produces trembling in devils who believe. Such fear could not lead to the belief that it was itself a delusion. The fear of the Lord searches the heart and causes the cry to go out to God for light to penetrate the dark recesses where evil thoughts are hidden. Every one who is governed by this godly fear can say with the psalmist, "I hate vain thoughts; but thy law do I love." This is the abiding witness of the Spirit dwelling in the heart of those who are thus hungering after perfect righteousness. If any one feels that he has attained unto the perfection demanded by the law he cannot hunger and thirst after that which he honestly supposes that he has secured. None ever mourn their own vileness but those who love holiness; and none love holiness but those who are led by the Spirit of God. All such are the sons of God. This is the inspired decision of every such case. It is already recorded in the eternal testimony of God; and no cavils of reason and the adversary can ever change its comforting and conclusive assurance in support of the hope of such as long for the salvation of God. While "perfect love casteth out fear," that love is itself the filial fear of the Lord by which the children of God are manifested. So far it is from forbidding the hope of those in whom

it dwells, that it is the most indisputably conclusive assurance that they are the sons of God.

In the strong array of charges which our "Inquirer" has brought for the support of his unbelieving doubts, those who are true disciples of Jesus cannot fail to read their own experience. Indeed, it is hardly possible that he could himself feel any fellowship for one who never knew such trials as those in which he recognizes his own condemnation. If the purpose for which God has made himself known to our friend and brother was that he might harden his heart, as he fears, it certainly has failed to result as it was designed, since the very anxiety of his earnest desire to know the truth proves that his heart is melted under the burning power of the love of righteousness wrought in him by the Spirit of holiness which has been given to him. Our brother cannot for a moment entertain the belief that any purpose of God has failed. When the heart of Pharaoh was hardened by the Lord, it was not his desire to be filled with the love of God. Neither did he desire the prayer of Moses in his behalf when the Lord would destroy him.

In regard to the case of Simon the sorcerer, to which our "Inquirer" refers, it is not our province to decide as to the genuineness of his profession. The record states that he believed. His effort to buy with money the gift of the Holy Ghost, was the occasion of the severe rebuke administered by the inspired apostle. In that transaction his money did perish with him, being utterly rejected. But one thing is certain in regard to the case; if he really desired the prayer of the apostle on his behalf, he was a true believer then, even though his former profession may have been false. Would Peter have directed him to repent and pray, if he had not recognized him as a subject of salvation? It is not essential to our present experience to know what was true of others mentioned in the Scriptures, further than they are for our instruction in what is written of them. It is not wise for us to ask, "Lord, what shall this man do?" The important point is to render obedience to every precept given to us. The question of our fitness does not enter into the case at all. The only qualification required is, "If ye love me, keep my commandments." "Love is of God; and every one that loveth is born of God, and knoweth God." "And this is life eternal; that they might know thee the only true God, and Jesus Christ whom thou hast sent." When unbelief challenges the hope of one who loves the truth, it involves the rejection of the decision of the church by whom he has been received, and of the inspired Scriptures, in which he finds his own experience written. Godly fear confesses the truth of the testimony of God; slavish fear cannot receive or know that truth.

SHALL WE CONTINUE THEM?

THOSE of our readers who have interested themselves in the matter cannot but have noticed the great falling off in the contributions to the "Indigent Fund." While we feel considerable delicacy in calling attention to this matter, we deem it a duty in behalf of those who have been supplied the paper through the kindness of the brethren and friends contributing to this fund, to state that unless assisted in this matter we shall be compelled to drop many from our list who are really unable to pay anything for their paper, but who most highly appreciate the privilege of reading it. We have never been financially benefited by this fund, for we have always carried twice as many indigent subscribers as there have been dollars contributed.

By reference to the receipts published it will be seen that there have been just sixty-two dollars received for this year. We are supplying the paper to several hundred gratis, that is, except what is received for this fund, and unless assisted we shall not be able to continue sending the paper to them.

UNTIL MARCH

first, 1894, we authorize every subscriber on our list to act as agent for us in procuring new subscribers, and for every new subscriber they send us they may retain one dollar, and send us one dollar. These terms apply only to new subscribers.

For every two new subscribers and three dollars sent us we will enter the two new names on our list for 1894, and credit an old subscriber one year; making three subscriptions for a year for three dollars, and additional new ones may be sent at one dollar each.

PLEASE DO NOT ASK US TO SEND A NEW ONE AND CREDIT AN OLD SUBSCRIBER ONE YEAR FOR TWO DOLLARS, AS WE CANNOT AFFORD TO DO IT.

N. B.—No new subscriber can send to this office and get the paper for himself for less than the regular rate.

BACK NUMBERS.

WE have printed several hundred extra copies of each number of this volume, and shall continue to run a surplus of each issue until further notice, so that all new names sent in, can be supplied with back numbers to the commencement of the volume.

PLEASE BE SURE

To give us the same name in which your paper is coming when you send a renewal of subscription. The best plan is to inclose in your letter one of the little pink slips containing your name, taken either from the margin of your paper or from the wrapper in which it comes.

(Continued from page 51.)

I will declare what he hath done for my soul." He loved me first, and chose me in Christ before the foundation of the world. I cannot help loving him, for he has filled my heart with his love. I cannot help rejoicing in Christ Jesus, for the Father has made me know it pleased him to have all fullness dwell in Jesus; and I cannot have any confidence in the flesh after being made to see all I need treasured up in Jesus. There is not the least chance for me to think I ought to try and tell those who trust in their own works that they are wrong. Only the power of God is sufficient for these things. I can go home to my friends and tell them what the Lord has done for me, and there will be great rejoicing. I feel I am at home talking with you about these things, which have filled my heart with a sweet joy. The thought comes into my mind whether the Lord will bring one little lamb to the fold amidst all the confusion and excitement around the church at Bowdoinham. I feel so glad my home is with this dear people who trust in the living God. Each one has been taught of the Lord that "it is not in man that walketh to direct his steps." We have seen Jesus as our wisdom, righteousness, sanctification and redemption, and have been established in the truth. It is the precious things of the gospel which give us the joy which satisfies and sanctifies the mind. I have just read your dear letter again; and your request for me to write "just what the Lord gives you," seems to have been complied with; for I feel these things I have been trying to write you about have come from him, and not from the flesh. I have enjoyed writing to sister Dulin, and thank you for sending your letter to me with the request to write to her. I received a card from her the other day, asking to send my last letter to the SIGNS, as there were so many good things in it. I did not dare to say no, and I can rely yet on brethren Beebe's judgment. I cannot remember how my mind was led to write to her, but probably nothing worth publishing, the same as this delightful chat with you. I have enjoyed trying to tell you of the way my mind is led, but I cannot make you feel the joy in my heart. Here comes the Lord's work again; for as you read, he can lead your mind in the same way he has mine, and you will rejoice too. Perhaps after reading this you will be impressed to take your pen and write more clearly of the way you have been led, and send it to the SIGNS, and then all the brethren would have something worth reading. I hope sometime to meet sister Hobbs and the dear sister you are visiting now. I was glad to read sister Hobbs's letter in the SIGNS, for I enjoyed the editorial about the "Rev. D. D." I am surrounded with the same false religion, the same weak, helpless

god. It is a good thing for the heart to be established with grace. I do still write a letter to sister Mary Parker every week. A short time ago I had the feeling take possession of me that they could not interest her, and I wrote her about it, so she could tell me whether they did or not. It had been many months since I had had a letter from her; and although I knew she was suffering terribly, and could not write, yet I was afraid a letter every week would only add to her troubles. But she wrote me one of her good letters, and assured me I was welcome every week; for if she was too sick to read it the day it came, she enjoyed it when she could read it. I expect I enjoy it the most, for it is pleasant to hurry my work when she comes into my mind and get a chance to sit down and tell her of the thoughts passing through my mind. Even if I am feeling the exceeding sinfulness of my heart, and having a view of how far short I come of being what I have professed, and the warfare rages fiercely, I do not want to complain; for the lesson has been taught me many times, so I could say, "I know that in me (that is, in my flesh), dwelleth no good thing." I desire to wait patiently until the Lord appears for my help, and gives me a view of the blessed Savior, who has not left one enemy for me to overcome in my own strength. How beautiful it is that God giveth us the victory through our Lord Jesus Christ. But, my dear Bessie, you will be tired reading this long letter. I hope you will write every time you can. We do not move from here until the last of February. I will let you know. Give my love to all the saints you meet. May God give you the peace of Christ, and then your joy will be full, is the desire of your loving sister in hope,

ATTIE A. CURTIS.

SOUTHAMPTON, Pa., Dec. 2, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—Through the goodness and mercy of our covenant-keeping God I am still spared, and hope I am truly thankful to God, who is the giver of every good and perfect gift. In him we live and move and have our being. I feel very much as did Jeremiah of old when he was called to speak to Israel; and Jesus says, "Without me ye can do nothing." I have had a desire to write to the dear brethren and sisters, but feeling my inability I have put it off. I have just finished reading the SIGNS of November 29th, which is full of instruction and comfort. The first communication is from our dear pastor, and full of instruction and comfort. The next is from A. H. Williamson, full of marrow and fatness, followed by one from Jefferson Farley, speaking of the time when the burden of sin rolled off, and he felt easier than he ever before had. Methinks that every heaven-born child can bear witness to that experience.

O that every one who has felt their sins forgiven might feel the force of the Scripture, "Go home to thy friends and tell them what great things the Lord hath done for thee." I love to hear the babes in Christ tell their experience. It takes me back fifty-six years ago, when I felt the burden of sin taken away, when in my twentieth year. How apt the child of God is to think that then is the end of their troubles. But alas! we find that we are in the flesh. How comforting when we can call to mind the precious words, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." Then let us "glory in tribulation also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." "For when we were without strength, in due time Christ died for the ungodly." Can we not bear witness to this Scripture? I would encourage the dear brother to go on and tell what a dear Savior he has found; to speak comfortably unto Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, because she hath received of the Lord's hand double for all her sin. Although you feel weak and poor, Christ is in you the hope of glory. He is your strength.

Brother H. W. Newton says he falls so far short of commanding language to convey his thoughts or express his feelings. I am not a stranger to such feelings. I feel unworthy to take the holy name of God upon my polluted lips; but I desire to go in the worthy name of Jesus, for there is no goodness in myself.

I have been much edified in reading the SIGNS. It is a great comfort to hear from those who speak the same language. I would say to those who have so kindly written me that I am not capable of writing to them. I often think, How can it be possible that anything I write or say will do anyone good? But we read, "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."

This morning after I read the SIGNS my heart was so drawn out by what it contained that I felt to respond to it. I was filled with a sense of the goodness of God, that I should receive tokens of his love and mercy. I felt strengthened to go on my journey, rejoicing in hope of eternal life. But I need not picture out this number of the SIGNS alone, for they are all full of marrow, and wine on the lees well refined. Some may say, Do not speak so highly of the SIGNS. If I did not believe that it sets forth Bible doctrine I could not uphold it. It sets forth that which I believe to be truth.

I have been called to part with a

beloved brother in the flesh, Jacob M. Search. He was very dear to us all. We have hope that our loss is his gain. He had enjoyed a hope for many years, but like many others he had not the strength or felt his unworthiness too much to acknowledge it. I have also been called to part with a dear little grandson, who was the joy of the whole household. May we be still and know that the Lord is God, who has a right to do whatsoever seemeth good in his sight.

Lest I weary you with my letter I will close. Your sister in Christ, I hope,

ANN M. FETTER.

STATE ROAD, Del., Jan., 1894.

BRETHREN BEEBE:—Since I learned of the sudden death of our beloved sister Ruth Anna Holcomb, and read the obituary notice of her death, I have thought about writing a brief biographical sketch of her life and christian experience. The work of grace is in many respects the same in all cases, and the lessons taught are the same. Many miracles were wrought by Christ and the apostles, but it was not in every case that the enemies were constrained to acknowledge that "A notable miracle hath been done, and we cannot deny it."

Sister Holcomb was born and raised several miles away from any church of our order, and her parents never made any profession. I knew her first as a scholar in my school, conscientious and obedient, both in the school and at home. After I left the state I learned that she frequently attended the Kingwood Church, and manifested much interest in the preaching, while yet a child. Her father was not opposed, and would provide a way for her to go when he could. About the time she was grown up her health began to fail, and for many months she was confined to her room or to her bed. I do not not know that any of the brethren or sisters ever called during her long illness to see her. The family residence was quite out of the way. There was little prospect of her ever being able to attend another preaching appointment. I could not but feel much sympathy for her, and I remember writing to her, hoping to give her some assurance that she was not forgotten, and that some at least were aware that she loved that gospel truth which she was now deprived of hearing. She gradually recovered sufficient health to be up and about. Meantime she lost her mother, who was, I think, an experienced woman. Then her father began to go down, and for some years she cared tenderly for him until he was called away. There was now no way to any of the churches but by the railroads, and there was no railroad to Kingwood. Eventually, as is now known, she went to one of the Hopewell churches and offered, and was gladly received; showing in all the after years of her

life that meek and humble spirit characteristic of the saints. The village of Stockton, where she resided for a time, was a place for occasional appointments, and sister Holcomb could always be counted in the company. Latterly she had resided in Trenton, where an interesting company of Baptists have for some years kept up regular preaching appointments. When one is clothed with the garments of salvation, what a prominent place it gives them in the courts of the Lord's house. An orphan girl, without health, and with limited means, and having to endure repeated domestic afflictions, how brightly shone the work of grace, and how the fruits of the Spirit did abound.

About the time that sister Holcomb went to the church, as I was quite well acquainted with all the way she was being led, I wrote and sent to her an acrostic on her name, expressing what I supposed she would feel to adopt as expressing her own mind. Several letters from her pen have appeared in the SIGNS.

Recorded be my name among the heirs of grace;

Unsealed be the book, that I may therein trace

The dealings of the Lord with poor, unworthy me;

His loving kindness prove, and all his beauty see.

Among the happy throng, upon the mount of God,

Named with the Father's name, and washed in Jesus' blood;

New joys to know, with heavenly harps to sing

A new, melodious song of praise to Zion's King.

Here may my spirit dwell; here would my soul find rest,

O'erwhelmed with Jesus' love, and with his presence blest;

Let me but see his face, and hear his gracious voice

Call me his loved child, and I can then rejoice.

Over my life his sheltering wings be spread,

My soul in pastures green by living streams be fed.

Blest Jesus, to thy kingdom may thy child be led.

In continued fellowship,

E. RITTENHOUSE.

SOUTHAMPTON, Pa., Jan. 29, 1894.

DEAR BRETHREN BEEBE:—I send you a short but very full letter from brother Marvin Vail. It is so good, so joyful, so full of praise to the Lord, so comforting, that I cannot feel willing to keep it to myself; and I have told him so. He has been in so dark a state of mind that the coming of the morning again to him is a joy to me. Whether in the dark or in the light, he tells so much of my feeling that I am always glad to hear him speak, and I know it is so with many. If the Lord will, he will be with this church on the third Sunday in March.

My wife and children went to Florida about December 1st, on account of her health. If the Lord will, I expect to leave here February 12th, and join them at Winter Park, Orange Co., Florida. All my let-

ters will be forwarded from this office, and will reach me wherever I may be, until my return. Sister Bessie is visiting friends and relatives in New York City, Middletown and vicinity.

Your brother in the hope of the gospel,

SILAS H. DURAND.

WAVERLY, Pa., Jan. 22, 1894.

ELDER S. H. DURAND—DEAR BROTHER:—Your very precious letter was received. I think I have been in a frame of mind for several days to appreciate the testimony of God's children. What a change from the terrible state of mind I was in for weeks, when I could scarcely think of anything but "Curse God and die." And can you believe it, the very thing that was the cause of my terrible state of mind was afterward turned to my great comfort. Could I tell you what I saw in both Job and his wife, I would be glad, though I suppose it would be nothing new to you. Two weeks ago I attended the funeral of a little child four years old; and while the people were viewing the clay such glorious thoughts came pouring into my mind as I never can describe. O! I thought, could these sorrowing friends see and feel as I do, they could but rejoice. The clay seemed nothing to me, but I saw in my mind the glorified body of Christ, the church. But I hardly dare mention it. Perhaps I ought not. I fear, I dread the awful place I have been in back of this sweet resting place, so much so that it has marred my joy sometimes the last few days. Will the dear Lord take me there again? If I feel, as I do now, that the Lord loves me, and I love his dear people, I can bear it joyfully; but to be left alone, with nothing but my vile, sinful self, is horrible in the extreme. A few days ago I got to thinking, Do the saints of God pray for me? The more I thought it over, the more I felt I must know, until I found myself in real agony. I felt I must know; but how I was to know I could not tell. But Jesus spoke a feeling in my poor heart and answered my desire. I heard no voice, I saw no man, but O such love as I felt for Jesus and his people! I knew they loved me, and as they loved me they prayed for me.

I will stop here. We are usually well, and hope you and family are well. Love to all. Write again.

Yours in love,

D. M. VAIL.

WESTON, Mich., Jan. 15, 1894.

BRETHREN BEEBE:—In mind I am with the family of the dear ones who read the SIGNS, and it is impressed upon me to write something of what I hope are the Lord's dealings with me; but I so poorly express myself that I am always afraid to try. I have been in darkness a long time; but this morning the Sun of righteousness with all his healing glory has arisen, and with

joy I am enabled to say, "Let the inhabitants of the rock sing." "Sing unto the Lord a new song." "I know that my Redeemer liveth." Blessed are they that trust in the Lord. I have received joy for mourning. Blessed be his holy name, he is God, and there is none other. How precious to have such an assurance, to be enabled to say, My Lord and my God! How gladly we obey his command, "Come unto me, and I will give you rest," when he gives us the will to do so. Is not this indeed wonderful, to know that it is all of God? Not one thing did man have to do with it, else it would not be all of God. He hath placed my feet upon a rock. He hath put a new song in my mouth, even praise to his adorable name. He hath loved me with an everlasting love; therefore with loving-kindness hath he drawn me. He hath made darkness light before me.

I have been very sick with La Grippe. How many weary hours I have lain in bed; and the thought of our dear sister Mary Parker, sitting as she does, compelled me to say, often to say, How much better off I am than poor Mary; for I can lie down. I often wonder if the Lord has sent the affliction to that patient sufferer, that we might be reached through her. Surely every one of our Father's children sometimes wonder why it is so. Yet we know it is the Lord.

I enjoyed the communication from brother Curry on the Columbian Exposition, and also many others I could speak of in the SIGNS. Why, it is the only paper we have to read and know we are reading the truth; for we are not blind; the Lord has opened our eyes that we may see his wonderful works, though the world sees not. Yet how often I am amazed when I ask myself,

"Why was I made to hear his voice,
And enter where there's room,
While others make a wretched choice,
And rather starve than come?"

It is the Lord's work. He doeth all things well; and although it appears to us as though all is confusion in our national affairs, yet God is able to bring order out of confusion. Can we not trust him?

But I must not take too much of your time. May you be blessed in your labors. May the Lord give you out of his storehouse all things needful, is my earnest wish.

SARAH E. WYMAN.

CINCINNATI, Ohio, Jan. 29, 1894.

MISS MAGGIE HARDING—MY DEAR SISTER:—I have made several attempts to write you since I have been here, but could not do so until now. I came here about three months ago, not expecting to be gone from home more than about three weeks. I may be home very soon, but cannot say positively. O how I have longed to meet with the church once more, as I have not met with you since the first Saturday and Sunday in July last. How many times of late these words have been presented to me,

"One day amidst the place
Where my dear Lord has been
Is sweeter than ten thousand days
Of pleasurable sin."

Nor have I heard a sermon preached since last July. O how desolate indeed is our sojourn here if we cannot have church privileges. I feel to express the language of Ruth to Naomi, "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 would love to write a few lines to the church, to let them know I would like so much to meet with them and hear them tell of their joys and sorrows, and to hear our dear pastor explain the Scriptures, as he does, which is meat and drink indeed to the hungry soul. But knowing my utter inability to say anything that they could understand, I hesitate about writing at all. But I do sometimes hope the Lord is merciful unto me, and that he ever liveth to make intercession for me; but the most part of the time I feel that he has forgotten to be gracious unto me, I feel so miserable and undone. I am so prone to sin and unbelief that thick darkness pervades my pathway, and I cry, "Unclean! unclean!" I feel too mean and low to ask for a ray of light to shine once more to soothe my sorrowing heart. But before I know it I am asking for his mercy, and saying, "O Lord, thou son of David, have mercy on me." O! I do feel that language cannot express my heartfelt thanks for a heart to pray, as I sometimes hope he has given it me. My sins are so great that sometimes I feel pardon is not for me, and that I must give up in despair. But as light shineth in a dark place, so his light will shine, and cause me to praise his great and holy name, with joy unspeakable. Then I say, Great is the mystery of godliness. It is past finding out. It is not known unless revealed according to his holy will. I feel to say, Thy will, O Lord, be done; not mine. Poor me, I am not worthy to have one good thought. But he worketh in us both to will and to do of his good pleasure. The fifteenth chapter of John is very precious to me, and has been for some time.

I must bring this scribble to a close, as I fear you will tire of reading it. If you attend the next meeting at New Vernon you may tell the church that you have heard from me, and that I have not forgotten them, and hope they will remember me, a poor worm groveling in darkness.

With much love to each of you, I will close. Your sister in hope of a better world, world without end,

MARY J. DORMAN.

JANUARY 12, 1894.

G. BEEBE'S SONS:—Will you please give your views through the SIGNS on what the difference is be-

tween godly fear and slavish fear? We read that perfect love casteth out all fear, and that he that feareth is not made perfect in love. I know I fear God, but I am led to believe that it is only a slavish fear of my just punishment. I know if I am a child of God all is well; but I greatly fear I am not. I have many reasons for thinking so; and if you feel as I do you would think the same, and could have no fellowship for me. Yet I feel that the dear brethren have hitherto fellowshiped me, and I have had fellowship for them; for they believe in the same Almighty God that I do; that he has all power in heaven and earth, and that he will save all whom Jesus suffered for on the cross. Yet I feel that we might believe all this and yet have no interest in his shed blood. This I greatly fear is my case. Is this a slavish fear? It seems if I ever have known the power of God it is only as he has made himself manifest to such as have no interest in his shed blood, and only to make his power known in hardening the heart, for a purpose known only to himself. I ask you to pray for me. So did Simon the sorcerer ask to be prayed for; but his heart was not right, and he was in the gall of bitterness. Was he a child of God?

INQUIRER.

(Editorial reply on page 52.)

GITTINGS, Md., Feb. 3, 1894.

DEAR BRETHREN BEEBE:—Inclosed find two dollars, which please apply to sending the SIGNS to those who are needy. I should have sent sooner, but my mind and time have been very much occupied. I fear there are not so many responding to the necessity of this fund as heretofore. If so, this is wrong. If my little mite will supply the SIGNS to two of God's dear little ones, who so love to read it, ought not I to be thankful to the Giver of every good that he has enabled me to do it? I certainly do feel thankful, and am glad to do it, or I would not. It seems to me that I can recognize the hand and power and purpose of God in all things. If I am cast down I can see his hand; if I am lifted up I can also see his hand; or if fortune or misfortune, it is of him whose purpose is being fulfilled.

Yours in hope,

MILTON DANCE.

[We take the liberty to publish the above letter without obtaining the consent of brother Dance, as it is so in accord with the notice first published in last number, under the caption, "Shall we continue them?" We trust the brethren and friends will appreciate our position in this matter. On the one hand we are pained to be obliged to discontinue the paper to any brother or sister because they are too poor to pay for it; and on the other hand we feel a delicacy about calling for aid; yet without assistance we are not able to continue them.—ED.]

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THE "SIGNS" TO INDIGENT
SUBSCRIBERS.

Milton Dance, Md., 2, P. B. Heckard,
Oregon, 1, Martha R. Scott, Pa., 1, Mrs.
Augusta Churchill, N. Y., 1.—Total, \$5.00.

OBITUARY NOTICES.

By request I send the obituary of our sister, Mrs. Mary Ardes, who was born July 30th, 1805, in Belfast, Ireland, and died Nov. 9th, 1893, at Mayfair, in the township of Ekfrid, Ontario, Canada, aged 88 years, 3 months and 10 days.

She was a member of the Particular Covenanted Baptist Church of Ontario. She with her son and sister moved from the city of New York some years ago and took up their residence with sister Gurney, close to the meeting-house in Ekfrid. She united with the church upon a profession of her faith, and was baptized by myself. The dates of her reception and baptism are not at hand. She was a faithful and consistent member.

The writer preached at the time of her funeral, her son and sister being so ill that they could not go over to the meeting to attend the funeral; but they have since recovered.

WM. POLLARD.

IONA, Ontario, Feb. 1, 1894.

OUR dear and highly esteemed brother, James Emmet Smith, departed this life to go to his eternal reward on Jan. 24th, 1894, aged 79 years, 5 months and 28 days.

Our brother was united in marriage (the second time) to Valera Nosler in 1867. He had serious impressions about his future welfare in his seventeenth year, and was brought to a saving knowledge of Christ in 1872. He united with the Primitive Baptist Church at Council Bluffs, Iowa, in 1870, and was baptized by the late Elder John Whitely. He lived an exemplary christian life twenty-three years, and was an ordained Deacon, in which office he served with credit to himself and the church. He was an uncompromising Predestinarian Baptist, believing salvation to be the work of God alone through Jesus Christ. He died after a lingering illness of about one month, at the residence of our highly esteemed friend, L. Simmons, his son-in-law. All the kindness that could possibly be administered from kind hands and kind hearts was administered; but the Master had called to his child, "Come home." He expressed a perfect willingness to go, saying that he had lived long enough. He gently, without any extreme suffering, fell asleep in Jesus.

He leaves an aged widow, who is so afflicted by paralysis that she is helpless; but her faith is strong in the Lord, and the presence of Jesus both animates and sustains her on the bed of languishing. May Israel's God support and protect her, that she may fear no evil while walking through the valley of the shadow of death, is the prayer of the writer.

Six children mourn their loss (four by his first wife and two step-children), besides many other relatives and friends; but we mourn not as those who have no hope, for we are sure that our loss is his eternal gain. He and sister Smith were constant readers of the SIGNS, I think, almost from the beginning of its publication, which they have carefully preserved until his death.

The writer of this notice spoke on the occasion from 1 Cor. xv. 26 and its connections; after which the remains were laid away to await his Master's call.

J. C. TURNIDGE.

William Campbell was born April 7th, 1803, in Ohio, I think, and was married to Lucinda Reed in the year 1825. He never joined the church, but lived a devoted life, and has left testimony that he hated sin and was reconciled to God. He was a believer in the Primitive Baptist faith. His wife professed a hope in

Christ in her twenty-fourth year, and has been a firm believer in the Baptist faith, contending earnestly for the faith once delivered to the saints. She has been a member of the Big Spring Church, Cumberland Co., Ill., for many years. He has lived in Greenup, Cumberland Co., Ill., about thirty-five years. Had he lived until the 7th day of April next he would have been ninety-one years old.

He leaves a wife eighty-seven years old, with three sons and five daughters, and all their relatives and friends, to mourn their loss; but we mourn not as those who have no hope. The writer of this notice tried to preach on the occasion at his house.

ISAAC TAYLOR.

Mrs. Elizabeth Hinkle Faries, wife of Mr. Isaac Clark Faries, departed this life Dec. 25th, 1893.

Mrs. Faries was born May 14th, 1854. Her sickness was long and tedious, but borne with christian fortitude, patience and resignation. She never made a public profession of religion, but gave unmistakable evidences of union with Christ. Besides a husband, she leaves two sons and one daughter, a father, mother, brothers and sisters, to mourn for her.

The funeral services were conducted by the writer in the New School Baptist chapel in Madison, Ohio. The attendance of relatives and friends was large and sympathetic. Her four stalwart brothers lovingly and tenderly bore the pall. Her remains were consigned to the tomb in the Old Baptist cemetery at Poast Town, Ohio.

"The storm that wrecks the winter sky
No more disturbs her sweet repose;
There summer evening's latest sigh,
That shuts the rose."

H. M. CURRY.

Reuben Hess, the darling babe of brother Nicholas and sister Annie Hess, of Shohola, Pa., was born April 30th, 1893, and died of pneumonia on Oct. 1st, 1893, aged 5 months and 1 day.

He was a little sufferer here on earth, with not one well day from his birth. We should not wish him back, for the little sufferer is now at rest; for Jesus said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." There was no Elder to be had at the funeral, and to comfort the mourning ones hymn 192, Beebe's Collection, and Psalm cxix., were read; then the little body was laid in the grave to await the resurrection morn.

"Why should we mourn departed friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call them to his arms."

ALSO,

Marvin D. McKean, infant son of brother Gipson McKean, of Shohola, Pa., was born March 25th, 1893, and died August 12th, 1893, of cholera infantum, aged 4 months and 8 days.

Elders Jenkins and Vail were despatched for, but neither could come. Hymns 1250 and 1257, Beebe's Collection, were read, and also Matthew xviii.; then his little body was taken and laid by the side of his two little brothers in the grave-yard to await the resurrection.

"Our covenant God and Father he
In Christ our bleeding Lord,
Whose grace can heal the bleeding heart
With one reviving word.

"Fair garlands of immortal bliss
He weaves for every brow;
And shall rebellious passions rise
When he corrects us now?"

"Silent we own Jehovah's name,
We kiss the scourging hand,
And yield our comforts and our life
To his supreme command."

MARY J. MCKEAN.

THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,
AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,
MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, FEBRUARY 21, 1894.

NO. 8.

P O E T R Y .

THE LONE WIDOW.

MY DEAR BRETHREN:—Inclosed you will find the poem, "The Lone Widow." It is the companion poem of "The Lone Pilgrim," which appeared in the SIGNS last spring, and was written by the same author. Several readers of the SIGNS have requested me to send it to you for publication.

MARY PARKER.

I CALLED at the house of the mourner below,
I entered that mansion of grief;
The tears of deep sorrow most freely did flow,
I tried, but could give no relief.
There sat a lone widow, dejected and sad,
By affliction and sorrow oppressed;
And there were her children in mourning arrayed,
And sighs were escaping their breasts.
I spoke to the widow concerning her grief,
I asked her the cause of her woe,
And if there were nothing could give her relief,
Or soothe her deep sorrow below.
She looked at her children, then looked upon me—
That look I shall never forget!
More eloquent far than a seraph could be:
It spoke of the trials she met.
The hand of affliction falls heavily now,
I'm left with my children to mourn;
The friend of my youth he's silent and low
In yonder cold grave-yard alone.
But why should I murmur or feel to complain,
Or think that my portion is hard?
Have I met with affliction? 'tis surely his gain;
He has entered the joys of his Lord.

JOHN ELLIS.

CORRESPONDENCE .

FATALISM.

FROM my earliest acquaintance with the Old School Baptists I have heard all the Arminian tribes calling them Fatalists, and the doctrine preached by them Fatalism. When an enemy of the truth desires to bring odium upon the doctrine of Predestination, and to calumniate maliciously those who believe in salvation by grace, the choicest word that his vocabulary can afford him is Fatalism. I find of late that some of our brethren have caught this favorite Ashdod word and wielded it with as much enthusiasm, skill and self-satisfaction as the most hot headed Arminian in his rashest, bitterest and most malicious invectives against the truth. I have never been in favor of striving about words, but I cannot allow this use of

the term Fatalism to go unnoticed any longer. There are no two words in our language more directly opposite in their meaning than Predestination and Fatalism. The one is the strongest antithesis to the other. The most astonishing thing to me is that classical scholars, or even men of general intelligence, would stake their reputation as scholars and men of intelligence by confounding the meaning of these terms. I shall, for the benefit of the candid reader, endeavor to inquire into the origin, nature and import of the doctrine of Fatalism, and leave each one to draw his own conclusions as to the fairness or the correctness of the use of this term as a calumny of the doctrine of Providence or Predestination.

Fatalism as a doctrine, system of philosophy, or religious belief, originated among those nations of antiquity that knew not God; hence it is of purely heathen origin. The idea of fate must have been evolved in the following manner. Observing men of all nations, and especially the shrewd, intellectual, ever watchful Greeks and Romans, discovered in the vicissitudes of every day life, both of individuals and of nations, things of great import transpire over which kings and sages had no control. They saw plagues, pestilence and famine consume and waste men, as winter cold blights, withers and scatters the leaves of the summer forest; they saw storms and earthquakes do their work of wholesale destruction, sweeping away men as grasshoppers and swallowing up cities as aunt hills; they saw the weak perish before the strong, as the morning mists melt away before the advancing sun; they saw the overthrow of kingdoms, the downfall of nations, the lying waste of empires. Against all such things they found themselves utterly powerless, and in their helplessness were swept away in the besom of destruction. In the midst of distress they resorted to their temples, they sacrificed to their gods, they invoked their patron deities, but all in vain; no help came, no deliverance from their dire distresses. Under such circumstances it was perfectly natural for men to conclude that these are either no gods, or that the gods themselves had no power to help and protect them. Some came to the conclusion that there are no gods, and that all events come upon men inevitably by a blind destiny. This is original Fatalism. Others,

who could not give up their traditional deities, and the charms of their delusive worship, were driven to the conclusion that there is a power above the gods to which the gods themselves are subject. This is the secondary phase of original Fatalism. This view was held by many prominent men, among whom was Cicero, who defined fate as the power that the gods themselves are subject to. This last phase of the doctrine of fate developed until finally an imaginary trinity was invented, called by the Latins Parcae and by the Greeks Moirae. This trinity was composed of three women, called by the English reader the Fates, whose names were Cloto, Lachesis and Atropos, and who controlled the destinies of gods and men after the most capricious, vindictive and irregular manner. Shrines were consecrated to them and temples built in their honor in many parts of Greece and Italy. The worship and doctrine of this imaginary female trinity was called Fatalism. Fatalism in its various ramifications formed the prominent feature of all ancient literature except that of the Jews. So clear was this people of the idea of fate that there is no word in the Hebrew corresponding to the fortuna or Parcae of the Latin and the Moirae of the Greek. The reason of this is that Moses and the prophets taught them that one supreme God ruled this universe.

In Sophocles and some others of his time the term fate became synonymous with the word chance. At first glance it seems that these two words are directly opposite in meaning; but a little reflection will make it plain that chance and blind destiny are about the same thing after all.

It will now be seen that Fatalism is first the belief that all things come inevitably upon the human race by blind destiny, with no God to send, direct or avert them. Second, the belief that there is a power above the gods to which they themselves are subject. And third, that all things come by pure chance. Now, who ever saw anyone purporting to be an Old Baptist who believed any of the foregoing phases of doctrine? Who ever saw an Old Baptist who believed there is no God, and that all things come by a blind and necessary destiny; that all events are fortuitous or by chance? Who ever saw a Baptist who believed there is a power above the gods, and that Clotho spins the thread of life, Lachesis determines the length, and

Atropos with her inevitable shears cuts the thread? Then how silly, foolish and impertinent is this cry of Fatalism in Baptist pulpits and periodicals.

Now, if any one will consider the difference between events coming to pass that God himself cannot hinder, but on the contrary is bound to permit, suffer or endure, and events coming to pass as he himself has ordained by his own determinate counsel, such a one can see the difference between Fatalism and Predestination; he can see how ignorant a man must be of the meaning of his own language when he calls a Predestinarian a Fatalist. Strange as it may seem, those very Arminians who are most vociferous in charging Old Baptists with Fatalism are really Fatalists themselves. It is true that they do not think so, but they think that the ground of this charge is far from them; but upon a very slight analysis of their doctrine it will appear most clearly that the sin justly lies at their door. One sentence from their teaching will establish the truth of this assertion. Do they not persistently proclaim that men go to hell against the will of God? that God desires all men to be saved, and has done all he can to save them, and yet men go to hell? that Christ made a full and complete atonement for the sins of all the world, and yet men go to perdition? If all this be true what takes men to hell but fate? Is there not some power that God himself is subject to? I once heard Bishop Wilson, of Baltimore, say that when the will of man makes its choice, that God himself cannot change it. Bishop Wilson may very justly and correctly be called a Fatalist upon the authority of his own expression. Numerous quotations might be given from representative Arminians of all ages, as well as from the populace, to show the likeness of their doctrine to ancient Fatalism.

It is not so much the Arminian that I desire to deal with in this article, as those of our own brethren who, when they wish to dispute the doctrine of unlimited predestination, call it Fatalism. It has just been shown that Predestination and Fatalism are terms of directly opposite meaning, and it may now be positively asserted that Predestination is the only thing that can rule Fatalism out of the universe. Wherever Predestination stops fate steps in. There is no place between to be occupied by any other species of

events. History is full of instances where the fortune of dynasties, the downfall of nations, the course of empire, depended upon what seemed to be the most trivial matters, mere trifles, which came without the agency of the leading spirits, or even in defiance of their wills. Oliver Cromwell was about to emigrate to this country, when the departure of the ship in which he was expected to sail was hindered. He remained, and assumed the leading part in affairs at home. Had he not remained, Charles the First might have retained his head, and Blake certainly would not have laid the foundation of the maritime supremacy in England. The treaty of Utrecht, which materially affected the social and political life of great nations, was occasioned by a quarrel between the Dutchess of Marlborough and Queen Anne over a pair of gloves. The difference between one color and another in the livery of horses begat two most inveterate factions in the Roman Empire, the Prosini and the Veneti, which never suspended their hostilities until they ruined that unhappy government. The negotiations with the Pope for dissolving Henry the Eighth's marriage, which brought on the "Reformation" in England, are said to have been interrupted by the Earl of Wiltshire's little dog biting the Pope's toe as he held it out to be kissed by that ambassador. The Tory ministry, which gave a new shape to all Europe, was brought in by the Dutchess of Marlborough spilling a pail of water upon Mrs. Masham's gown. Mohamet when flying from his enemies took refuge in a cave, which his pursuers would have entered had they not seen a spider's web over the entrance; but on seeing this they concluded that there was no one within, and passed on. Thus a spider's web changed the history of the world. The turning point at Waterloo, one of the great decisive battles of the world, resulted from the singular circumstances that prevented the arrival of General Grouchy. The well planned attacks of the Barbarians upon Rome was averted by the cackling of a goose. A series of most trivial events ended in the overthrow of Antony. Louis the Sixth cut his hair and shaved his beard to obey the order of his Bishop. Eleanor his wife found him very ridiculous in this condition, and avenged herself as she thought proper, and Louis obtained a divorce. She then married Count Anjou, who afterward became Henry the Second of England, and thus gave rise to those wars that afterward ravaged France for three hundred years, and cost the French three hundred thousand men. Was the prevention of Cromwell's departure from England a mere fortuitous event, or was it the intervention of an active, working, ruling providence? Did blind destiny spread the spider's web upon Mohamet's cave, or was it provided by God, who works all things after the coun-

sel of his own will? Was the biting of the Popes's toe by the little dog a mere caprice of the Fates, or was it one of all the things that work together for good to them that love God? We must here strike the balance between Fatalism and Predestination. If nothing is predestinated, then all things are by fate. If all things are predestinated, then there is no such thing as fate. If some things are predestinated, and others not, then the government of this universe is divided between God and the Fates. The man who does not believe in predestination at all is in reality a Fatalist. Let him deny it as he may, and reason as he will, there is no other subterfuge for him. The dilemma has but two horns, and one of them he must take. Then just in the proportion that a man divides the affairs of this world between Predestination and that which is not Predestination, just in that proportion that man is a Fatalist. This article is not intended for a defense of the doctrine of unlimited Predestination, but is merely meant to submit to the reader a fair presentation of Fatalism, and to show the difference between it and Predestination, and to point out the inconsistency and confusion of those who confound the one with the other. Those of us who insist upon a limited Predestination, and who call our brethren who place no limit upon God's decrees, Fatalists, are really much nearer the borders of Fatalism than our brethren whom we thus inconsistently stigmatize.

Again, if the term fate by modern usage means unalterable destiny, all Predestinarians, whether contending for limited or unlimited decrees, are alike Fatalists; for they all believe in the fixed destiny of the human race. Then why should the pot call the kettle black?

An able minister passed through the churches of my care, railing against Fatalism, as he called it; but many of the brethren could not tell what he was driving at. They had heard Methodists talk that way, but thought rather strange of a Baptist to speak so. At one place his argument was that a certain man who was a member of a church believing the Predestination of all things, was caught in very disorderly conduct, wicked, outbreaking conduct; and when brought before the church in discipline, he put them all to silence by gently reminding them that it was all predestinated, and he could not help it; and they could not exclude him for something that, according to their own doctrine, he could not help. Now, this is very poor argument against Predestination; but I suppose that in the absence of better it is often used. In the first place, I do not believe such a circumstance ever occurred, but that this is a lie concocted by some Arminian three hundred years ago, to bring odium upon the doctrine of grace. In the second place, if such really did occur the man did not love

the doctrine he professed; it was not the doctrine of his heart; but was mere tradition; perhaps not so much as tradition with him. Instead of exposing the doctrine and the church, he exposed his own vile hypocrisy and insincerity in the truth he professed. This is about as pertinent argument against Predestination as the old saying, "If God has ordained me to salvation, I will take my fill of sin, and be saved anyhow," is pertinent as argument against unconditional election. The terms are off the same piece.

Where does Predestination cease to be a wholesome gospel doctrine and become a baneful Fatalism? Where is there any well defined line setting forth the limits of one and the beginnings of the other? What proportion of the affairs of this world can a man believe is predestinated, and not be a Fatalist? The charge of Fatalism against Predestinarians is no new thing. The Pelagians were loud against Augustine in this charge, the Arminians against Calvin, and all manner of work-mongers against men who held the truth in every age.

H. M. CURRY.

LEBANON, Ohio.

MATTHEW XVI. 18.

"AND I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

THE two Greek words, *petros* and *petra*, used in text above, have distinctly different significations; and when properly defined and clearly understood, the latter conveys an idea that is sublimely beautiful. Liddell and Scott's unabridged Greek Lexicon defines "*petros*, a piece of rock; a loose stone; hence very applicable to Simon, as a member of the church, as an apostle of Jesus, receiving from Jesus his life, his authority, his power, his righteousness, and his apostolic commission." The same lexicon defines "*petra*, a rock; a ledge or shelf of rock; never used by good authors in the sense of *petros*, for a single stone or loose stones, but masses of living rock; hence the bed rock upon which the earth's surface is built, and by which it is supported and bound together; a beautiful symbol of firmness. Hence *petra* is grandly symbolic of Jesus, the foundation, upon whom the church is built; symbolic of his firmness, of his power, of his durability, and of all his everlasting and eternal attributes."

We are not left to guess that *petra* refers to Jesus, and to him only, for Paul says, "Behold, I lay in Sion a stumbling-stone and rock [*petra*] of offense: and whosoever believeth on him shall not be ashamed."—Rom. ix. 33. Peter says, "Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock [*petra*] of

offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed."—1 Pet. ii. 7, 8. Paul says, "And did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock [*petra*] that followed them: and that Rock [*petra*] was Christ."—1 Cor. x. 3, 4.

Jesus also sets forth the same idea in Matt. vii. 24, 25, and in Luke vi. 47, 48, saying, "Whosoever cometh to me [see John vi. 44, 65], and heareth my sayings, and doeth them, I will show you to whom he is like: he is like a man that built a house, and digged deep, and laid the foundation on a rock [*petra*]: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock" (*petra*).

Matt. vi. 24-27, and Luke vi. 47-49, set forth the two systems that have ever been in the world; one based upon creature ability, obedience and righteousness; the other founded upon Jesus' wisdom, power, righteousness and other eternal attributes. And God, our God, has always had, has now, and will ever have, a people that trust in his power, look to his indulgently benignant hand for all needed blessings, and desire to humbly and obediently worship him, not from slavish fear, but from a filial love of his most adorable attributes. Hence Moses says, "Ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he."—Deut. xxxii. 3, 4. The psalmist says, "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust."—Psa. xviii. 2. "From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I."—Psa. lxi. 2. "But the Lord is my defense; and my God is the rock of my refuge."—Psa. xciv. 22. The prophet declares, "Behold, a King shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."—Isa. xxxii. 1, 2. Hence, with all this testimony before us, we conclude that Jesus is the *petra* of the text, the foundation upon which the church is built.

"And upon this rock I will build my church; and the gates of hell [the powers of darkness, the nether world, death] shall not prevail against it."

Let us now examine the two small words *will* and *shall* as they are used in the text. *Will*, used with the first person or speaker, and *shall* used with the second or third person, or the object spoken to or of, denote determination on the part of the speaker. Every linguist knows this to be a fact.

"I will build my church," denotes both predetermination and election. "Gates shall not prevail," denotes predetermination also. Jesus means by this, "I will build my church," that he has the wisdom and power to complete the building, and that he has decided in his own mind to put his wisdom and power into use in building it; and by his "the gates shall not prevail against it," that he has also decided to use his wisdom and power in preventing the powers of darkness from pulling down and destroying his church.

We, without the fear of successful controversy, lay down this proposition, that every intelligent being in the universe works strictly and absolutely upon these two great fundamental principles. Nor does it matter whether the worker is a being of finite wisdom and power, or a being of infinite wisdom and power.

Every event that has ever transpired, and every enterprise that has ever been undertaken or carried to successful completion, were wrought out on these immutable principles.

It does not matter how insignificant or small the event or enterprise may be, or how stupendous or magnificent the event or enterprise may be, the same grand laws or principles underlie them all; the doctrine of predestination and choice.

This is true of the works of devils (if we may ascribe intelligence to devils), of men, of angels, and of the infinitely wise God.

Some one may say, "That is the absolute predestination of all things." Be that as it may, the proposition is none the less true; and "Truth crushed to earth will rise again; the eternal years of God are hers."

Every farmer, whether successful or otherwise, acts upon these laws. He first determines in his own mind to make his crop; he chooses the land which he will devote to his crop; the manner, degree and quality of the preparation of the land; and then from the great variety of seed or crops he makes his choice. Sometimes he succeeds; sometimes he fails; but he is none the less a predestinarian. The reason he fails is because his wisdom is so finite or limited that he cannot look forward and see the difficulties and obstructions that are before him, and his power is too weak to overcome them, could he have foreseen them.

Every housebuilder is also an elective predestinarian. He decides to build, determines the dimensions of the house, the number of rooms, the amount of material (as nearly as he can), and the cost of material and labor to make it a complete building. He chooses the material and buys it, and then he goes to work; and, if no physical disability comes upon him, no financial disaster overtakes him, no fire consumes, no storm destroys his work, he successfully completes his house, and with gladness enjoys the labor of his hands.

Every man that ever invented a machine, whether a wheel-barrow or

a complicated steam engine, whether a sand-glass or a four-hundred-day clock, is in his way and in his work absolutely an elective predestinarian. Take the watchmaker, for instance; the watch, with all its parts, the exact position occupied, and the exact function performed by each wheel or part, and the exact relation sustained by each component part to all the other parts, exists complete and full in his mind, before he ever gives shape or size or position to the component parts: for, if he did not have all these things in his mind before he gives shape, size and number to the component parts, he could never put them together so as to make a perfect timepiece. But, having this knowledge, he has invented our chronometers, and they have been measuring our seconds, our minutes, our hours, and our days, from time immemorial. Then tell me not that men are not elective predestinarians.

The same is true of every voluntary act of angelic intelligences: and, if we ascribe the works of men and angels to these principles, why should we not, with equal propriety and fitness, place the magnificent works of the omniscient, omnipotent and omnipresent God upon the same immutable, eternal laws?

In the infinite and eternal mind of him who says, "I will build my church," this sublimely grand and supernally beautiful timepiece, which we call the universe, had its exact counterpart, before the first astral notes harmoniously rang out over the dawn of creation; and, with immutable exactness, has been measuring the minutes, the hours, the days, the years, the ages, the centuries, the cycles, from the mysterious beginning, without a stop, without a break, without the slightest friction; and each moon, each world, each star, each sun, each system of suns, has been controlled and upheld by that invisible yet wonderful power of its infinitely wise and supremely great Creator and Inventor. Hence, it is not surprising to my little mind that David, when he viewed the mechanism of this universal chronometer, innumerable in its parts and incomprehensible in their varied relations and functions, exclaimed, "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." "The law of the Lord is perfect, converting the soul." "The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether." Or that John, on the lone, barren isle, cried out, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints."

"I will build my church," says the same Architect who created this stupendous universe. Has he the wisdom and power to execute his will? Let holy writ testify. "And darkness was upon the face of the

deep [the immensity of space]. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." Job says, "But he is in one mind, and who can turn him? And what his soul desireth, even that he doeth." The prophet Isaiah declares, "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." "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." The apostle Paul affirms that he "worketh all things after the counsel of his own will." "In whom are hid all the treasures of wisdom and knowledge." "For in him dwelleth all the fullness of the Godhead bodily." And Jesus said, "All power is given unto me in heaven and in earth." From the above testimony, we see that this Architect is endowed with all knowledge and vested with all power; hence, we conclude that he is amply qualified to carry the work to a finish.

The next idea in the declaration, "I will build my church," is the election or choice of the material of which it is composed. Now, if the Bible teaches this doctrine, we should be honest enough with ourselves, and with our fellow-men, and before God, to accept and indorse it; if the Bible does not, we should leave it severely alone.

"To the law and to the testimony: if they speak not according to this word [this doctrine], it is because there is no light [no such doctrine] in them." "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. But some might say, "That applies only to the apostles." Suppose, for argument's sake, we admit that such is the case. Suppose we admit that God chose the apostles because he saw in them a fitness to complete the unfinished work of Christ; we must also admit that whatever work they did after that choice was manifested unto them, was the very work for which they were chosen. Evidently their preaching was, at least, a part of the work for which they were chosen. Now let Paul preach. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, [why, Paul?] because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."—2 Thess. ii. 13. "In the beginning was the Word, and the Word was with God, and the Word was God." "In the be-

ginning God created the heaven and the earth." Now tell me when "the beginning" was, and I will tell you when these (not apostles, but a whole church) were chosen to salvation. Now let Peter preach and testify, and see if he does not make a still broader application in his teaching: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect [eklektois, chosen, called out, selected] according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience," &c. Now tell me when the foreknowledge of God began, and I will tell you when these scattered strangers (not apostles) were chosen, called out of five different tribes or nations; when they became a chosen generation, a royal priesthood, a holy nation, a peculiar people; that they should show forth the praise of him who called them out of darkness into his marvelous light. Let James also preach and testify; and we will see that he, in his teaching, makes an application wide enough and long enough to include every vessel of mercy, every piece of material necessary to make the church a complete building. "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" This choice embraces not only the prophets and apostles, but also all the innumerable company to whom the King says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And we believe that, as the kingdom was prepared back there, and its subjects chosen too, so every provision and every blessing necessary for the eternal happiness, and for the ceaseless enjoyment of its subjects, were likewise carefully provided and securely reserved by the same wise providence in the great depository of spiritual supplies. Nor does Paul leave us to guess at this, but tells us that God hath blessed the saints in Christ Jesus (the elect poor of this world) with all spiritual blessings in heavenly places in Christ, according as he hath chosen the heirs of that kingdom in him before the foundation of the world, that they should be holy and without blame before him in love."—Eph. i. 3, 4. Hence, we are bound to admit that election is a Bible doctrine.

Having made choice of the material for the building, the next idea or item is buying and paying for it. The apostle declares, "Ye are bought with a price." What is the price? The Lord Jesus said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom [lutron, the price paid] for many." Paul said, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the

(Continued on page 61.)

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 21, 1894.

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

G. BEEBE'S SONS.

THE PRAYER OF FAITH.

BRETHREN EDITORS:—I would like to see the views of brother Wm. L. Beebe, or of brother Jenkins, on the subject recorded in James v. 13-15, and connection. Yours in the truth,

B. BUNDY.

REPLY.

"Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—James v. 13-15.

While uniting with brother Bundy in the request for the views of Elder Jenkins on this subject, with deference to their judgment, and to the views of all our brethren, we submit such thoughts as have been given us on the text proposed. A personal acquaintance with our inquiring brother gives the assurance that he is able and willing to make all due allowance for the weakness and ignorance of those who are embraced in the fellowship of the church; therefore we are encouraged to the extent of our limited ability to freely express our understanding of the true signification of this portion of the inspired rule.

In the first place it must be observed that this whole epistle is addressed very definitely "To the twelve tribes which are scattered abroad." From declarations contained in the epistle it is evident that these scattered tribes are the spiritual Israel in distinction from the natural descendants of Jacob. The natural tribes of Israel were not yet scattered abroad at the time when this letter was written; but in accordance with the words of our Lord, the disciples were scattered when they were persecuted for the testimony of Jesus, "Therefore they that were scattered abroad went everywhere preaching the word."—Acts viii. 4. To these scattered ones the message has peculiar and exclusive application. They only can answer the description given by the Holy Ghost of those who are to be judged according to the perfect law of liberty. It is manifest, therefore, that in every particular this whole letter must be designed for their instruction and comfort.

The severe reproof and condemnation administered to those who "have heaped treasure together for the last days," has been thought to apply to those who were not of the scattered twelve tribes. It might well be wished that no such wickedness

could be found among the children of the kingdom of God. But in all the record which is given of the saints they are uniformly presented as subject to all the evil passions under which the disciples of Jesus are now compelled to wrestle. Since sin entered into the world the history of the chosen people of God has been one unvaried lamentation under the oppression of its hated power. The most exemplary patriarch, prophet, or apostle, whose faith has set him as a pattern for the instruction of the saints, could claim for himself nothing more than that he was a sinner saved by the infinite grace of God. By the same grace which gave him life in Christ Jesus at first, he must be kept through all his earthly pilgrimage, and when he heard the voice of his Lord calling him from this earthly house of his tabernacle, he could only ascribe his preservation in time to the infinite love and faithfulness of God. When the grace of God which was in Paul had labored more abundantly than all the apostles, he could still claim himself to be the very chief of sinners. Our natural reason cannot grasp this essential truth. The fact that we find ourselves still subjected to the vanity of a sinful mind in the flesh affords the tempter an occasion to challenge the genuineness of our hope in the salvation of God. Being conscious that we are still sinners we are ready to sink in despair. Yet the grace of God in the salvation of sinners is the whole burden of the revelation which is given in the gospel of Jesus Christ. Without the remembrance of this there can be no correct application of the inspired testimony which God has given for our guidance into all truth. Having this vital principle in view, faith can receive the truth that while they remain in the flesh the saints are not released from the bondage of corruption.

The whole written law of the gospel kingdom would be entirely needless if the saints were already free from their natural emotions, and perfectly conformed to the spiritual perfection which is in Christ. It is for their instruction in righteousness that the Scriptures are given. In them the man of God alone is perfect, thoroughly furnished unto all good works. They do not appeal to the natural reason. Through that faith which is the fruit of the Spirit the saints are enabled to see in the sacred record the revelation of that same truth which they have received in their own experience. From all others, however highly educated in the wisdom of this world, the God of heaven and earth has hid these things; and for this Jesus poured out his soul in thankfulness to his Father.—Matt. xi. 25. Now, remembering that the "twelve tribes scattered abroad, to whom James wrote, were just such sinners in nature as ourselves, it will not be strange that they were in need of the severest admonitions in his epistle. On the

other hand, considering that the Spirit recognized them in all their vileness as subjects of saving grace, there is encouragement for the hope of every one who abhors his own sinful heart and life.

To just such conscious sinners James was moved by the Holy Ghost to write this letter, and to them the admonition and instruction in our text is addressed. "*Is any among you afflicted? let him pray.*" This is not a general prescription to be filled by the religious apothecaries of the world. They can supply their customers with prayers made to order for all occasions, or with very finely polished prayers put up in stylish binding for the use of the world. In this text, as in all the Scriptures, the character is specifically described, and none is authorized to pray even among the twelve tribes addressed, unless he is "afflicted." This is a condition to which none ever could even so much as wish to attain. When one is suffering voluntarily, as deluded fanatics have sometimes done, he is not "afflicted." Such sufferers take pride in their endurance, and despise others who suffer less than they do. There can be no affliction where pride is thus fostered. In the sense of our text none can be "afflicted" but those who are among the scattered tribes, of whom the Lord says, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord."—Zeph. iii. 12. When one of the saints is thus afflicted, he has in his heart the prayer of faith; and his prayer is not merely in compliance with this direction; it is indited by the Spirit which moved the apostle to write our text.

"*Is any merry? let him sing psalms.*" If this were designed to enjoin the literal singing of the written psalms which are printed in Bibles, there would be no occasion for restricting it to the saints. Many who do not claim to regard the truth at all, would be able to sing much more scientifically than any of the believing saints. Surely that cannot be the correct understanding of this direction. There is in the Scriptures a very clear illustration of this singing, on the banks of deliverance. Miriam and Moses, with all the children of Israel, were merry, and sung wonderful psalms of praise to the God of their salvation. So, Mary's psalm of rejoicing is recorded in Luke i. 46-55. When the Spirit gives this merriment the psalm of praise always is sung in the heart. This song can never be so much as imitated by carnal will-worshipers, who chant to their own invented instruments the song of praise to themselves. Indeed, the "twelve tribes" cannot sing this song in a strange land. In the land of Israel this triumphant and melodious song is sung. Its highest note proclaims the victory of divine grace in the washing away of all the sins of all his saints in the fountain of the precious blood of our crucified and risen

Redeemer. It is never sung but when the saints are divinely merry.

"*Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up.*" Fanatics who give no evidence of the knowledge of God, construing this language of the Spirit as referring to natural diseases, have attained a brief notoriety among men by pretending that they have sufficient faith to heal diseases of the flesh by the power of their prayers. Invariably God has rebuked such blasphemous pretenders by destroying them in their delusions. It is certainly true that when the Spirit of Christ gives the assurance of faith to his saints, they receive the answer of the prayer which is indited by that faith. This is not the submission of the will of God to the dictation of man; but it is the direction of the Spirit which searches all the deep things of God, by which the saint is moved to ask according to the will of God. Whether that prayer calls for the opening of the prison for the release of an apostle, or for the rebuking of a fever by which a mother is prostrated, or for the closing of the windows of heaven to withhold rain, the prayer of faith is omnipotent. Not that puny man may dictate to the Almighty; but that the prayer of faith is always according to the manner which Jesus taught his disciples, to pray, "Thy will be done!" Never has our Lord authorized his followers to depart from this manner in presenting their prayers before the throne of God. When they ask for anything in the name of Jesus, their petition is always indited by the same Spirit of the Lord God which was upon him, by which he always asked and was heard "according to the will of God." In consideration of this grace bestowed upon them, the saints have confidence in prayer. If the gracious purpose of God were subject to be laid aside to make room for the desires of the saints, who would ever dare to speak in prayer? It is the sweet assurance that the will of God is immutable, by which the saints are encouraged to cast all their cares on him, and to pour out their griefs and their desires before him. When they ask amiss, it is divine love by which their petitions are denied.

The sickness to which our text refers is that to which Paul calls attention, 1 Cor. xi. 30. The cause of such sickness is there explained by the failure of the saints to discern the Lord's body in judging themselves by the law of Christ. For the benefit of such as are thus sick among the scattered tribes it is not only in compliance with this direction, but also it is the desire of the sick one as led by the Spirit, to "call for the elders of the church." This embraces not simply the ordained ministers in the local organiza-

tion of believers nearest him, but also all in every age and in every place who "call upon the name of Jesus Christ our Lord, both theirs and ours." There is no hope of relief for those who are sick in this sense, by seeking the wise magicians and doctors of antichrist. Only in the spiritual among the saints can there be found relief for such sick ones among the assemblies of those who hope in the salvation which is revealed in Christ Jesus. Those whom God has chosen by inspiration are fully prepared and qualified as Elders to administer the oil of grace for the healing of such as are weak and sickly among the churches. They have left out none of these sick ones from their prayer, which is over all the flock of God, for whose benefit they shine as stars forever in the gospel firmament, and turn many to righteousness.—Dan. xii. 3.

It is not intended to deny that the prayer of faith still has the power to save those who are sick with the diseases to which the bodies of the saints are subject. But it must be distinctly understood that the only effectual prayer is that which is dictated by faith, which is the fruit of the Spirit alone. Such prayer cannot arise from the desire of the natural heart.

"And if he have committed sins, they shall be forgiven him." This expression confirms the application of this text to those who are sick in the sense to which we have referred. There could be no need of the conditional form here used if the reference had been to the character of the sick one as a natural man. But when taken in the sense of those who are sick from denial of the truth, there is manifestly special need of the direction for the forgiveness of the sins of such. Certainly the text does not teach that the salvation of the saints from the curse of the law is suspended upon the condition of prayers to be offered up by their fellow-sinners. The sins which are to be forgiven him are such transgressions of the law of love and fellowship as had constituted a barrier between him and the church. That is only a hypocritical mockery of gospel order which could nominally receive a transgressor into restored membership in the church while still holding any portion of his transgression as an impediment in the way of perfect fellowship and love of the one body of Christ. There is an erroneous idea implied in the expression frequently used as professing "full fellowship." This seems to signify that there is a limited degree of fellowship. That is not fellowship at all which is less than the unity of the Spirit in the bond of peace. That this perfect love may continue among the saints every one must from his heart forgive his brother every trespass. These are the sins which shall be forgiven the restored sick brother.

Hoping brother Bundy and all our readers will carefully compare the thoughts here submitted with the infallible standard of truth, and kindly show us wherein we have manifested sickness or committed sins, we leave the subject for the present.

(Continued from page 59.)

church of God, which he hath purchased with his own blood." Hence we see that the price paid in this most wonderful and (to us) most momentous transaction, was both the life of privation and the death of the cross, which Jesus Christ endured. He divested himself of the riches and glory that he had with the Father before the world began; he passed angelic nature by, and took upon him the seed of Abraham, to make reconciliation for the sins of the people; for he having suffered, being tempted, is able to succor them that are tempted. Having assumed this body, he is subjected to all the privations and temptations incident to a life in extreme poverty. "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head," said he of himself. Born in poverty, cradled in a manger, he journeys through life, always doing good, healing the sick, giving sight to the blind, hearing to the deaf, speech to the dumb, cleansing the leper, curing the lame and the halt, blessing little children, raising the dead, and preaching his own everlasting gospel to the poor. Thus he ministered to the poor in both temporal things and in spiritual things, feeding the hungry, raising up the lowly, and consoling the broken-hearted; and, notwithstanding all this, he was despised and rejected, mocked and buffeted, scourged and betrayed. But in all this he has left an example to those for whom he came into this world to set an example, and to endure all this cruelty, and more; for we see him in the garden of Gethsemane, and hear him say, "My soul is exceeding sorrowful, even unto death;" suffering agonies untold, and anguish unutterable, almost he shrinks back from the last dread ordeal; and three times he cries out, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." All this poverty, all this privation, all this cruelty, all this temptation, all this agony, all this anguish, all these dying groans, are what Jesus paid, that he might redeem his people from all iniquity, and fulfill the angel's prophecy. He under sentence of condemnation is taken to the cross and crucified, thus doing what Peter said he did, "Who his own self bare our sins in his own body on the tree." "Who was delivered for offences, and raised again for our justification." Having laid down his life for his sheep, and having taken it up again, he is mighty and able to seek, prepare and place the material as he will have it; which is the next item in the text.

What is the material, and what its natural condition? Sinners, without strength, without understanding, without righteousness, without the fear of God, sinners whose hearts are deceitful above all things and desperately wicked, sinners dead in trespasses and sins. Now, that this

material be fitted for and put in its place, all this great destitution must be overcome and removed, and the things absolutely needed must be supplied. How this great work is accomplished is the question at issue; and, upon the principle of cause and effect, it is evident that the work must be done by a power separate and apart from that possessed by the sinner. We who advocate the doctrine of God our Savior differ from all conditionalists, in that we ascribe all this work and the glory thereof to the power and wisdom, the goodness and mercy, the grace and love, of our God. To the law and to the testimony. "The Lord will give strength unto his people."—Psalm xxix. 11. "For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall."—Isa. xxv. 4. "He giveth power to the faint; and to them that have no might he increaseth strength."—Isa. xl. 29. "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding."—Job xxxii. 8. "Give me understanding, and I shall keep thy law."—Psalm cxix. 34. "Then opened he their understanding."—Luke xxiv. 45. "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."—Isaiah liv. 17. "This is his name whereby he [the righteous Branch] shall be called, The Lord our righteousness."—Jer. xxiii. 6. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—1 Cor. i. 30. "And they shall be my people, and I will be their God. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me."—Jer. xxxii. 38-40. "And I will give them a heart to know me, that I am the Lord."—Jer. xxiv. 7. "And I will take the stony heart [deceitful, wicked heart] out of their flesh, and will give them a heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God."—Ezekiel xi. 19, 20. "And this is the record, that God hath given to us eternal life, and this life is in his Son."—1 John v. 11. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Romans vi. 23. "The dead shall hear the voice of the Son of God: and they that hear shall live."—John v. 25. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life: and they shall never perish."—John x. 27, 28. From all these gracious evidences it is not strange that James would say, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." Hence

we see clearly that "The preparations of the heart in man, and the answer of the tongue, is from the Lord." The material thus prepared and fitly framed together groweth into a holy temple in the Lord; and these lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, who said, "The gates of hell shall not prevail against it." This preparation, this growth and this upbuilding have been progressing ever since the days of righteous Abel, all through the "ages" down to the present, and will continue until the last stone has been manifested and prepared and placed in its proper position in the building. All this is, and will ever be, the work of the mighty power of God, who is able to preserve his church from all the ravages of the power of darkness, and minister unto it an abundant entrance into his everlasting kingdom. A kingdom presupposes both citizens as subjects, and laws by which they are protected both in person and possessions. Our natural citizenship is here in the United States. Now, suppose any number of us, say ten thousand, should go to the different foreign countries of the earth. The laws of our home government would follow us in every step we take and in every turn we make, vigilantly watching over us; and should any of us or all of us be unjustly treated, these laws would reach over and demand satisfaction, as was the case at Valparaiso, Chili, a few years past. Not only so, but while we are scattered strangers in foreign lands the laws of our home government protect us in our rights to whatever estate or inheritance we may have at home, and none can appropriate what is ours to his own use; but the same laws at home will turn it over to us when we return home, to have and to enjoy in all its rich fullness. The apostle says, "For our conversation [politeuma, citizenship] is in heaven [that is, in the kingdom which God prepared from the foundation of the world for them that love him]; from whence also we look for the Savior, the Lord Jesus Christ." Now God's people are scattered strangers in this world, but their spiritual citizenship is in heaven; and the supreme laws of heaven, the laws which God writes in their hearts and puts in their minds, the law of the Spirit of life in Christ Jesus, which frees them from sin and death, the law by which they receive an abundance of grace and the gift of righteousness, and by which they shall reign in life, follows them in every step they take and at every turn they make, and protects them from all dangers, keeps them from all harm, watches over and after them in every condition, in sickness or in health, in poverty or in wealth, abroad or at home, in the hut or on the throne, telling them that all things work together for good to them that love God, shedding

his love abroad in their hearts, and teaching them that nothing can separate them from the love of God which is in Christ Jesus. Not only so, but that same law protects them individually in their right, claim and interest to and in that inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for them, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time; and not even an angel can step in between them and their inheritance during the time of their wanderings as strangers and appropriate what is theirs to their own use. Hence Paul can say to them, "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall we also appear with him in glory." Jesus can say, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." "And the gates of hell shall not prevail against it."

May God in his mercy sanctify these thoughts to the comfort of his humble poor, and to the glory of his name, is the desire of your little brother in hope of eternal life,

T. C. HERNDON.

FERGUSON, Ky., Dec. 30, 1893.

MATTHEW IX. 7.

"AND he arose, and departed to his house."

This was said of him who was sick of the palsy, and who had been healed by the Savior, and to whom the Savior said, "Arise, take up thy bed, and go unto thine house." Gracious words indeed to the poor paralytic; and we do not question that his obedience was the fruit both of love and joy. The healing of this man was one of the miracles which our Savior performed during the work of his ministry. It is a literal truth, presenting volumes of spiritual instruction and food for the poor and afflicted people of God. Not only is it a literal circumstance, occurring in time and witnessed of men, but it presents a type of the subject of God's mercy before and after the miracle of the power of the word which manifests forgiveness and redemption in the lost and ruined sinner. The "sick of the palsy" presents a character helpless in the extreme, having the breathing of a natural life, but destitute of the power of locomotion; in a word, a living, helpless creature. Were it a necessity that man should work his way into eternal life, this man would be cut off entirely. To one, however, who has the mind of Christ, this miracle sets forth the fullness of the power of Christ, not only to forgive sins, but also to heal all bodily infirmities; and so he declared to the Pharisees, who questioned his disciples concerning his eating with publicans and sinners, "They that be

whole need not a physician, but they that are sick." It is only he who has tried every vain creature attempt to save himself, and who has learned the bitter lesson that he is utterly helpless, that cries for help unto the Lord. Let us go back together to the time in our experience when we were passing through a condition of Egyptian bondage; when as time passed on our burdens became heavier and heavier; and at a time when they were unbearable a Moses was raised up unto us, and by the power of Israel's God he led us away from our heavy tasks to a place from which we verily thought there was no possible way of escape; to the ends of the earth, the end of all creature help or strength. As the children of Israel were hemmed in upon every side, the Red Sea in front of them, an impassable barrier, mountains upon either side, with the enemy pressing upon them in the rear; so the sorely-trying conscious sinner, when he comes to the end of all his works, can see no way by which he can effect his own salvation. Mountains of sin have risen so high upon his right hand and upon his left hand that they obscure from his vision every ray of the sunlight of hope. The river (or Red Sea) of death stares him in the face; while his enemies, the power of death, relentlessly pursue him from behind. He realizes how utterly helpless he is, as much so as the man sick of the palsy, who lay helpless, and must be carried upon his bed to Jesus to be healed. Now let us notice particularly the similarity of the address to the children of Israel by their leader, whom God had sent to deliver them, to the words of Jesus as addressed to the man sick of the palsy, whom God also had sent to deliver. "And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to-day." "And Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee." In each case was deliverance set forth as a foundation for hope, in each case were words of cheer, and in each case was the address to the helpless and destitute. Still farther will we carry this analogy of truth in experience. "And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." Jesus said to the evil-minded Pharisees, who "said within themselves, This man blasphemeth," "But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house." Each received the word of the power of deliverance, and each acted in obedience to the word. "And he arose." The power of the word of God is life-giving. The word is Jesus; and when the voice of Jesus is directed to an object, that object is moved or acted upon according to the command, and the

voice of Jesus never falls short of accomplishing that which he please. When that voice entered the tomb of the dead Lazarus he came forth out of the tomb in instant obedience to the command, though he had been dead four days. In like manner when Jesus said to the man sick of the palsy, "Arise," he arose. The power of life in Christ Jesus invariably accompanies the word of command. Precious and blessed promises are given in the Scriptures (which promises are the twelve pillars in the temple of faith) to the believer, and upon these promises rests the hope of him that believeth. But who is the believer? It is he to whom the word of the power of life in Christ Jesus has been spoken. "In him was life; and the life was the light of men." The light which illuminates the heart of man produces faith in that one, and by faith comes belief. Time belongs to the natural creation; and the opening of every flower, and the consummation of every circumstance in every man's life, occurs according to its appointed time and season. But when the subject in the belief of God is born into the kingdom and atmosphere of divine life, he then inhabits a country in which time is not reckoned; therefore we cannot say that when one is born again light follows life, and faith succeeds light, and belief faith, in order of time. But when one is born into the family of God he is born possessing every faculty which belongs to the divine life; just as one being born into the kingdom of nature possesses every faculty which belongs to his natural life. So then, when one is translated into the kingdom of God's dear Son he is that moment a living child, a seeing child, a child of faith, a child of hope, and a believer. Jesus at one time said unto Martha, the sister of Lazarus, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Now, just such a character was this one sick of the palsy. He was possessed of divine life; and that life was the light by which through faith he believed that Jesus had the power to heal him. He was a believer before he sought Jesus, for had he not been he never would have sought him. This wonderfully blessed and favored character, the child of grace, is blessed and favored because the love of God is shed abroad in his heart, and love begetteth obedience; and while the power to obey is conveyed in the word of command, he is made willing in the day of God's power; not coerced or forced into obedience against his will, but made willing and glad to obey with a happy, thankful heart. In this manner the man sick of the palsy arose, clothed with the power to rise, healed of every bodily infirmity; and, more precious than all, his sins were all forgiven him. He had heard of Jesus with the hearing of the ear, and he believed that Jesus

could heal him; but now his eye hath seen him, his belief is verified, and he is able to rise and give glory to the author of his salvation. Because of our totally depraved and sinful nature, we in our wanderings through this sin-cursed world are sometimes led to wonder (if indeed we have been called upon to "arise" by the voice of the Beloved) in what manner we have manifested it, and to whom. When the sick of the palsy arose his deliverance was witnessed by the disciples, the Pharisees, and all who were about him; all of whom, however, were merely external eye-witnesses; all of whom could testify, but only to the healing. As it appears to me, the true witness to the birth of every child of God is the church of God, his mother. Jacob was in the waste howling wilderness entirely alone, as to natural men or women, when he came into the light of the gospel day, and his eyes were opened to behold his mother which had borne him; and he said, "This is none other but the house of God, and this is the gate of heaven." The natural mother may give birth to her natural child, and none be present to witness to the birth; but the mother in her anguish of pain has every testimony within herself that deliverance has come, and her quick ear catches the first cry which manifests a living child. The church travailed in pain and sorrow all through the dark and shadowy dispensation under the law—she was in bondage; and when she was delivered from that Sinai yoke she arose triumphant and glorious, having whereof to testify. Her direct testimony now is to and for her children, that she and they are no longer debtors to the law; for she now stands espoused to the Lord of life and glory, by whose perfect obedience and love she was delivered. So the apostle tells us, "For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." It is in the light of this new life that he who is bidden by the voice of Jesus does arise out of bondage, a new creature in Christ, freed from the law of sin and death. When we would seek for evidence that God has reconciled us to himself through Christ let our feet follow the dictates of our heart, and if they take us to the world for evidence then may we conclude that we are both in the world and of the world; but should they take us to the church of Christ, and we find ourselves with fear and trembling seeking to abide in our Father's family, resting with contentment and peace within the sacred embrace of our mother, then may we take courage and press onward.

"And he arose, and departed." This is the next step after having arisen in the new life, to depart; as Abraham departed from his country and from his idols at the command of God, walking by faith. "He went

out, not knowing whither he went." "Wherein in time past we walked according to the course of this world." Now, being turned about, and having been commanded to arise, we depart from iniquity. Our departure is away from the old haunts of sin and uncleanness, wherein in the times past we delighted to dwell; and now we walk according to the power of an endless life. Our delight is in the law of the Lord, and in his law do we meditate day and night. This is in consequence of our transition from death unto life, from darkness unto light. We can say, with one of old, "Whereas I was blind, now I see." We depart because we hate that which we once loved. Sin has become a very stench in our nostrils, and we hate ourselves because our flesh is sin.

"And he arose, and departed to his house." There is no uncertainty about the walk of those who are healed by the word of Jesus, except as they view themselves in the light of carnal reason; no uncertainty about the direction of their walk; no uncertainty as to the place of their heart's desire. This man who had been sick of the palsy, and was healed, "departed to his house." His house is no more a charnel-house of corruption, a den of thieves; his sins are all forgiven him, and his house is the church of the living God. There is where his best friends and kindred dwell. Rather would he be a door-keeper now in the house of the Lord (though he might have been a potentate in the earth) than to dwell in the tents of wickedness. His house, which was once a place of cursing and bitterness, a place of gain and of traffic, is now a sanctuary of prayer, a city of great solemnity, a quiet habitation, a place of rest and peace. This habitation he desires above all things in the earth. The assembly of the saints is his delight. I have felt such a sense of security and restfulness in a little meeting of the saints that words cannot express it. The social intercourse of the saints in the house of the Lord (not meeting-house) is not such as is recorded in the histories of the world. Each one loves all the others with a pure heart fervently, although there may be some fleshly differences between them. The conversation runs in the vein of heavenly things, the substance of which is the works of Jesus (not of each other). I was sick, and Jesus healed me; I was blind, and Jesus gave me sight; I was sorely afflicted, and Jesus delivered me; I was bound, a captive, and Jesus set me free. The burden is Jesus, and to him all praise and glory is given.

B. F. COULTER.

PHILADELPHIA, Pa., Feb. 8, 1894.

HANNIBAL, Mo., Jan. 8, 1894.

DEAR BRETHREN BEEBE:—Having finished the business matters, I will add a few lines to the many very precious brethren, writers and readers of the dear old SIGNS OF

THE TIMES, with many of whom I have been associated in the fellowship of the gospel for more than half a century, having been a continuous subscriber to the dear old paper for about fifty-five years, and have rarely ever failed in receiving or in reading a single number in the whole time. I have been well advised, so far as I have been capable of understanding, what has been the doctrine and order advocated in its columns, and now in my eighty-second year I am free to say that in the main it has been in harmony with the doctrine of God our Savior as recorded in the Scriptures of truth. It could hardly be expected it would be entirely without fault, either in doctrine or order; for all connected with it, writers and readers, see only in part, and know only in part, while in this vile, carnal nature. I walk much in darkness, in this sore affliction and long confinement; and still the dear Lord has remembered me in great mercy, while I am so full of evil, and so unthankful. I know not what the Lord has in store for me, but I am firm in the faith, that he has a purpose for good to me; but it is hidden from my view, and he will do all his pleasure. O that I could be entirely reconciled to his blessed will in all things! "All things work together for good to them that love God, to them who are the called according to his purpose." O that I could praise his blessed name the remainder of my days! I cordially, dear brethren, accept your generous offer to continue the dear old SIGNS complimentary to me, for I shall want to read its precious truth as long as I live, which will likely not be long. I am sorry I have not been able in the long years to better subserve its interests. It has come to me very regularly and promptly every Friday during this sore affliction which befell me in July, 1892, filled with precious truth, which was a solace and comfort to me when blessed with "the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him." "But," said Jesus, "ye know him; for he dwelleth with you, and shall be in you."

Dear brethren, I am scarcely able, either physically or mentally, to write, and will submit these few very imperfect and very badly composed thoughts to your disposal. I am not able yet to walk without helps, and can hardly hope I will again; but I know the Lord is able, if in accord with his purpose, to heal me as he did the lame man at the beautiful gate of the temple; and in conclusion, with love and fellowship to you and all the dear readers of the precious old SIGNS for volume sixty-two, I will close. May the Lord bless you in the work of publishing and other labors of the coming year, and may it be a happy new year.

W. F. KERCHEVAL.

CHANGE OF RESIDENCE.

BATH, Maine, Feb. 4, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—We expect, if the Lord will, to move to Brunswick, Maine, the last of this month; so after March first you will please change the present post-office address of Isaac Curtis, Bath, Maine, to Brunswick, Maine, and oblige your sister,

ATTIE A. CURTIS.

EDITORIAL NOTICES.

UNTIL MARCH

first, 1894, we authorize every subscriber on our list to act as agent for us in procuring new subscribers, and for every new subscriber they send us they may retain one dollar, and send us one dollar. These terms apply only to new subscribers.

For every two new subscribers and three dollars sent us we will enter the two new names on our list for 1894, and credit an old subscriber one year; making three subscriptions for a year for three dollars, and additional new ones may be sent at one dollar each.

PLEASE DO NOT ASK US TO SEND A NEW ONE AND CREDIT AN OLD SUBSCRIBER ONE YEAR FOR TWO DOLLARS, AS WE CANNOT AFFORD TO DO IT.

N. B.—No new subscriber can send to this office and get the paper for himself for less than the regular rate.

BACK NUMBERS.

We have printed several hundred extra copies of each number of this volume, and shall continue to run a surplus of each issue until further notice, so that all new names sent in, can be supplied with back numbers to the first of the volume.

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

Ralph Christie, Ill., 1, Mrs. S. E. Brooks, N. Y., 1.—Total, \$2.00.

MARRIAGES.

ON Feb. 14th, 1894, at the residence of the bride's parents, by Eld. G. N. Tusing, Mr. Ira Z. Hartsook, of Gallia Co., Ohio, and Miss Millie A. Solt, of Pickaway Co., Ohio.

OBITUARY NOTICES.

Mrs. Lydia Alexander, wife of Deacon Robert Alexander, died at her home in Rochester, N. Y., Feb. 2d, 1894, in the 69th year of her age.

Our dear sister, though a great sufferer at times for more than two years, was able to be about until a few weeks before her death. She was a firm believer in the doctrine of salvation by grace alone, and died resting in the finished work and righteousness of her glorious Lord and Master, Jesus Christ. She was a devoted member for more than twenty-one years of what was known as the Ebenezer Baptist Church of Utica.

Besides one brother and her companion, she leaves three sons by a former husband, as well as a large circle of friends, to mourn their loss. We shall miss her, but feel that our loss is her eternal gain.

C. A. SPENCER.

UTICA, N. Y., Feb. 10, 1894.

My dear little brother, Walter C. Fetter, youngest child of C. S. and Mary C. Fetter, departed this life at Southampton, Pa., Nov. 23d, 1893, aged 3 years and 2 months.

He was a very bright and affectionate child, and dearly loved by all who knew him. He was the last to come of a family of nine children, and the first to go. It was hard for us all to give him up, but there is One who is able to heal the broken hearts. May he be with them to comfort them. His disease was typhoid fever, which went to his brain. He suffered terribly for about six days, when the Lord, as we hope, took him home to rest.

Elder Durand preached on the occasion a very comforting sermon from the words, "Suffer little children to come unto me, and forbid them not," &c.; after which the remains were buried in the graveyard by the Southampton meeting-house.

His sorrowing brother,

CASPER G. FETTER.

SOUTHAMPTON, Pa., Feb. 10, 1894.

DIED—Jan. 4th, 1894, at the residence of his son, brother D. T. Keator, in Batavia Kill, N. Y., after a general decline in health, brother Joel Keator, aged 80 years.

Brother Keator made a public profession many years ago, uniting with the First Old School Baptist Church of Roxbury, of which he was a member at the time of his death. He openly manifested his interest in opposition to all the so-called religious benefits and improvements as innovations against the truth, and to the last manifested a full hope and reliance in the doctrine of God our Savior.

He leaves two sons, with their families, and other friends, as well as the church, to mourn. His funeral was largely attended at the house of the church.

ALSO,

DIED—Jan. 10th, 1894, after a short sickness at the house of her son, in Roxbury, N. Y., sister Betsy Cator, at the advanced age of 85 years.

She had been gradually failing for a number of years, yet was strong in the Lord and the power of his might, and, we believe, died in the triumph of faith, leaving two sons, with other relatives, as well as the church, to mourn.

Sister Cator united with the Second Old School Baptist Church of Roxbury in early life; and though having been deprived of meeting with the church for a number of years, she still retained the precious belief in God's abounding mercy to the chief of sinners. Her funeral was largely attended at our meeting-house.

ALSO,

DIED—Jan. 26th, 1894, at his residence in Clovesville, Delaware Co., N. Y., Mr. John Craft, aged 74 years.

Mr. Craft was not a professor of religion, yet for many years was a believer in the doctrine of God our Savior, as preached by the Old School Baptists. His health had been gradually failing for some years until the end, although able to be up but a day or two before his death.

He leaves our widowed sister, very lonely in old age, besides several children and others, to mourn. His funeral was largely attended at the Baptist meeting-house. May the Lord comfort the mourning ones.

J. D. HUBBELL.

KELLY'S CORNERS, N. Y.

BROTHER Arden Sanders was born in Stokes Co., N. C., Jan. 16th, 1810, came to Alabama in the year 1832 or 1833, was married to Miss Sarah Caldwell in 1834, professed a hope in Christ in the summer of 1835, and in November following joined the Old School Baptist Church at Pleasant Hill. He and his wife were baptized in the little town now known as Springville, St. Clair Co. He was soon afterward ordained Deacon in the church. He has been a faithful reader of the SIGNS for many years, and enjoyed the principles it has held forth. The good Lord, who

brought him into existence, permitted him to stay here to an old age, and sent the summons to call him home on the 16th of April, 1893.

By his request the writer was called upon to preach what is generally called a funeral sermon, to a large and mixed multitude of people, from the following Scripture, "There remaineth therefore a rest to the people of God." His remains were then laid away to await the resurrection, when all the elect of God will be called to sing that eternal song of redeeming love and saving grace.

E. F. GILLILAND.

CLEAR SPRING, Ala.

With deep sorrow I ask you to publish the death of my dear mother, **Mrs. Huldah A. Corbette**, who departed this life at her residence near Manassas, Prince William Co., Va., May 9th, 1893, in the 79th year of her age.

She had been gradually failing in health for some time, growing more feeble, until she passed the dark portal like a helpless infant falling into a gentle sleep. She was a great sufferer in her last illness, being confined to her bed but a short time. Mother possessed naturally a great deal of patience and forbearance, which is truly a virtue. We believe that she had a good hope through grace, but a sense of her unworthiness prevented her from confessing it before the church. She attended the Old School Baptist meetings very regularly, and was very fond of reading the Bible and the SIGNS OF THE TIMES until her eyesight failed her. Mother was kindly cared for by my sister, who lived with her. She was highly esteemed by all who knew her.

She leaves two daughters, ten grandchildren and one sister, with many other relatives and friends, to mourn their loss. Brother J. Broders spoke comfortingly at the funeral, and read one of her favorite hymns, "Asleep in Jesus! blessed sleep!" We do not mourn without hope, nor can we wish her back to this sorrowful world.

E. A. LAMB.

Mrs. Emma E. Pruitt departed this life Jan. 13th, 1894, after suffering intensely for about two years. She was the wife of George Pruitt, residing near Girdle-tree Hill, Worcester Co., Md. Her age was 55 years, 2 months and 5 days.

Her disease was said to be inflammatory rheumatism and kidney trouble. Sister Pruitt was baptized in the fellowship of the Old School Baptist Church in Salisbury, by Elder George Slater, on Dec. 10th, 1861. Soon after the organization of the Old School Baptist Church in Snow Hill she took a letter and united with that church, and lived an orderly christian life until her death. She manifested a decided reconciliation to the will of her Lord all through her sickness, saying that she was willing to die or live, as the will of the Lord might be. She said to her companion a short time before her death, "The warfare will soon be ended." We miss her very much in our church meetings, for she was nearly always present. We believe that God has taken her unto himself, where the wicked cease from troubling.

She leaves to mourn her departure her devoted companion, with three sons and five daughters. May they all take pattern by her life, for I believe she was a model woman. Her funeral took place at the meeting-house in Snow Hill on Jan. 15th, when the writer tried to speak words of comfort, reading as a text, "For we which are in this tabernacle do groan." Her remains were laid away in the church-yard at Snow Hill, to await the trump of God, when she shall come forth. May the Lord heal the breach by his grace. We would express our sympathy for the bereaved family.

T. M. POULSON.

NEW CHURCH, Va.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,

MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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Signs of the Times.

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NO. 9.

CORRESPONDENCE.

THE WILL OF MAN.

ITS SUPPOSED FREEDOM IN OBTAINING SALVATION.

BROTHER Shipman, of Arkansas, has asked me to give my views on the above-mentioned theme. In compliance with his request I submit to him and all the readers of the SIGNS OF THE TIMES a brief and hurried discussion of the subject. Volumes have been written upon the nature, tendencies and capacities of the human will by all the different schools of philosophy and theology, beginning in the early history of christianity. That the will is free, and is the decisive power in morality, salvation and damnation, seems to be the favorite system of all nominal christian moralists, philosophers, and all work-mongrel, Arminian, will-worshipping churches. Free will forms to-day the chief god of nineteenth century thought and theology, and still sits as of old, in the temple, exalted above all that is called God, and showing itself that it is God.

The discussion of the will belongs properly to the domain of psychology, but I shall know nothing in this article but the Bible and christian experience. My motto is that where fact contradicts philosophy, to take fact and let philosophy go. Where Christ contradicts theology, take Christ and let theology go. If the will were such an important factor, the essential factor in man's salvation, Christ certainly would have emphasized that fact, the apostles would have dwelt more pointedly upon it, and the whole volume of inspired truth would have been given upon entirely different principles, for entirely different purposes, and would necessarily be made up of entirely different contents.

The first condition found in the human will that disqualifies it for the important functions claimed for it, that I shall notice, is its weakness, its uncertainty, its utter fallibility. The Savior said there was a man who had two sons; and he said to them, Go work in my vineyard. One said he would go, but did not; the other said he would not go, but afterward repented and went. Why do you suppose this incident is recorded in the Scriptures? To fill up space, to finish out a page? It is written for our instruction, and serves not only to teach us which of the two boys did the will of the father, but gives us a practical example of the uncertainty of the will. One said he

would not, but he did; the other said he would, but did not. How constantly do we find this uncertainty of will exemplified in ourselves and those around us. We say to-day, I will do a certain thing to-morrow; but when to-morrow comes we are out of the notion entirely, and perhaps doing the very opposite. We say we will not do a thing; but perhaps before an hour has elapsed we are fully in the will to do the very thing which we had but a short time ago averred that we would not do. Is it not true then that the will cannot be depended upon for the most trivial things of everyday life? Then how much less can it be depended upon for the incomparably weightier issues of eternity! The world is full of failures in everyday life, resulting from this feebleness of will. How many men and women fail of success in providing comfortable homes in this world from this uncertainty of the will. Then how infinitely farther short must they fall of laying up treasure in heaven through will power. How unreasonable to suppose that God has left the issues of eternity upon the feeble, fickle, uncertain, incompetent will of man. This uncertainty and incompetency of the will is not only a matter of worldly experience, but it is most constantly, powerfully and painfully present in the everyday life of the saints themselves. Has not Paul recorded concerning himself that the good which he would he did not, and the evil which he would not that he did? Is this the language of a man endowed with free will, and preaching the doctrine of free will? This is the common experience of all saints. If the christian cannot depend upon the strength, certainty and freedom of his will for his daily conduct, is it reasonable that the sinner who is dead can bring himself from that state into life and light by his will power?

"The carnal mind is enmity against God."—Rom. viii. 7. The will is an attribute of the mind. They stand in the logical relation to each other of container and thing contained. Then, if the mind is enmity against God, the will is necessarily enmity against God. Is it reasonable to suppose that God has placed himself, his Christ, his grace and salvation, at the disposal of that which is enmity to him? If this were so, would not all they who know the sinfulness of sin and the weakness of the flesh cry out in hopeless despair, Who then can be saved? Christ

called attention to the practical working out of this enmity when he said to the Jews, "Ye will not come unto me." Arminians, in their ignorance of the Scripture and the power of God, frequently quote these very words to prove that coming to Christ is left with the will of the creature, when in fact the words prove the very opposite. It is the will that keeps them away, because it is enmity against him. This enmity shows a practical demonstration of itself in the choice of the people when Pilate offered to release a prisoner, in compliance with the Jewish custom at the feast of the passover. He put before them two celebrated personages, Christ and Barabbas: the one the meek and lowly Lamb of God, the Savior of sinners; the other a notorious thief, robber and murderer. When Pilate said, "Which of these men shall I release unto you?" with one accord they chose Barabbas and rejected Jesus; chose a thief and a robber, and condemned the holy and just One. They were well acquainted with the character of both these persons as men. They knew the innocence of the one and the guilt of the other; but enmity against God made the choice. Such is always the choice of the carnal mind. It seems to me that this incident, properly presented, would be enough to stop the mouth of any one proclaiming that salvation depends upon the freedom of the will, in choosing Christ. Here was a fair test, a demonstrative trial, and a convincing result. When the Arminian's favorite theory is brought to the test it will invariably result in this way—a thief chosen, Christ rejected.

Again, ignorance of God, and of right and wrong, of good and evil, is most conclusive evidence against the doctrine of free will and salvation through its choice. A man cannot choose that of which he has no knowledge. Before a man can choose God he must know God; before he can choose Christ he must know him as Christ; because intelligence is essential to the validity of a choice. But men in nature do not know God; they are totally ignorant of Christ. A fundamental principle of Bible doctrine is that the world by wisdom knows not God. Not only is this fact asserted by the Scriptures, but it is strikingly exemplified in the history of our race. Did men know Christ when he was in the world? When he asked his disciples, "Whom do men say that I the Son of man

am?" what was the answer? "Some say John the Baptist; some Elias; some Jeremias, or some of the old prophets risen from the dead." All of them wrong. Their highest conception of him was no more than that of a risen prophet, a man who had come up out of the grave, instead of one who had come down from heaven. Every incident in his life, from the cradle to the skies, is concurring testimony that men did not know him. Even his own disciples, they of his own choice, knew him only as he would reveal himself unto them, both before and after his resurrection. He declared himself that "no man knoweth the Son, but the Father; and no man knoweth the Father, but the Son, and he to whomsoever the Son will reveal him." God and Christ are known only by and to each other. They dwell mutually in the secrecy of their own glorious, eternal and invisible personality; and no man (there is no exception to this no man) knows either except through their mutual revelation.

Then it is of the utmost folly to talk of men having power to choose, and their destiny depending upon the exercise of that power. But the boast of this ignorant, idolatrous, blasphemous age is that men are wiser now than ever before; and although they might have been somewhat ignorant two thousand years ago, that matters are quite different now. The man who would take this subterfuge from plain declarations of Bible truth, and the universal exemplification of the same in the conduct of men, is to be pitied for his ignorance, and his cause is to suffer in the estimation of all sensible men for lack of argument. Did not the Jews have an acknowledged advantage over all other men in respect to these things? To them the law was given, to them were committed the oracles of God, and through them as concerning the flesh Christ came. They searched the Scriptures continually, and studied them most diligently. They received the most rigid and thorough religious instruction and training; and when Christ came they in ignorance rejected, persecuted and killed him. If the Jews, who were his own kindred, and among whom he did his wonderful works, in whose streets he taught, and who had been instructed out of the law and the prophets concerning him, did not know him, how much less shall all other nations be expected to know him. If men knew

him not when he was here in the flesh, and all nature witnessing and acknowledging his power, how much less shall they know him now when he has ascended into the heavens. Man's ignorance of God, and his conduct toward the man Christ Jesus, prove that salvation is not through the choice of the human will.

The doctrine of free moral agency, as it is called, is universally based upon the idea of man's knowledge of right and wrong, of his qualification to choose between good and evil. This doctrine necessarily gave origin to the old cunningly devised fable of the line of accountability, which is founded in ignorance and superstition, and requires very little investigation of the proper kind to explode it. If our future destiny depends upon the choice of the will, it necessarily depends upon our knowledge of right and wrong; and if our destiny depends upon our knowledge of right and wrong, this knowledge must be so infallible that there can be no possibility of making a mistake. But does man possess this absolute knowledge of good and evil? If it can be shown that he does, then the doctrine of free will may stand, so far as this argument is concerned; but if it can be shown that he does not, then the doctrine of free will must fall with it. The first field for investigation in this matter is ourselves. Have I that knowledge? Have you that knowledge? As for myself I must frankly confess that I have never yet arrived at that place where I always know right from wrong. Perhaps in many things, in the traditional sense, I know right from wrong; but where is my absolute knowledge of good from evil? Where is yours? How often do we perplex ourselves every day over matters continually coming before us in which we are at a loss to know the right thing to do? Frequently, not being able to decide by our own deliberations, we seek the counsel of friends or advisors, and after all find that we have done the wrong thing at last. This is an indisputable fact in the everyday experience of every man. Every christian has found in his own experience that the commandment which he thought was unto life was unto death. Is not the whole religious world, who are engaged in teaching the way to heaven, divided among themselves as to what is the way? Did not the builders in ancient times disallow the stone that became the head of the corner? I will give one example before leaving this part of the discussion. The apostle Paul, or more properly Saul of Tarsus, who had all possible advantages in ethical culture and religious training, after his call declared that when he was persecuting the saints, compelling them to blaspheme, delivering them to death, wasting the church of God, he went not against his own conscience, and that he truthfully thought that he was doing God's service. Many others have lived and labored and died

under the same delusive ignorance. What need we further witness that men in nature do not know good from evil? The saints themselves only know as led by the Spirit of God. With the false idea of men's knowledge of right and wrong must fall the favorite air-castle of free moral agency.

The whole process of salvation is directly opposed to the doctrine of free will. The doctrine of election, which lies at the foundation of all salvation, is in direct antagonism to free will; so much so that in order to establish the latter the former must be emphatically denied. That the purpose of God according to election might stand, it was said of Jacob and Esau, "The elder shall serve the younger." Is not this opposed to the will of the creature? Would free will lead the elder to serve the younger? But this is so in order that the purpose of God according to election may stand. Then it is true that free will and God's purpose according to election cannot stand together. Which must fall? Furthermore, if salvation were through the will of the creature, where is the necessity of the election of grace? All believers in the doctrine of free moral agency are led necessarily into a flat denial of election, and, in fact, every other principle of the doctrine of God our Savior.

What had the will of man to do in bringing Christ into the world? Did men make a contract with God that if he would send Christ to die they would accept the sacrifice? Did Christ come into the world to do men's wills? If Christ saves men if they will, what is plainer than that he came to do men's wills? But he says that he came not even to do his own will, but the will of him that sent him; "and this is the will of him that sent me," continued Christ, "that of all which he hath given me I should lose nothing, but raise it up again at the last day." Christ himself was not a free moral agent; he did not come upon that principle. He came not to do his own will; he came as one sent of the Father, bound by the everlasting covenant to execute the will of the eternal Jehovah.

The Savior said, "Except a man be born again he cannot see the kingdom of God." Is there any harmony between this expression and the doctrine of free will? Does not the one essentially down the other? Does not the fact that this birth is a necessity prove most conclusively that all the powers and capacity of the natural man are wholly inadequate to bring him to God? Does it not absolutely cut off every shadow of a possibility of salvation through the combined powers of men, angels and devils? A christian is a child of promise; just as much a child of promise as Isaac was. "We, brethren, as Isaac was, are the children of promise."—Gal. iv. 28. A child of promise is a child that was to be; a child especially promised, which

could not possibly come into existence upon natural principles. Isaac was by promise. He was not born after the flesh; his birth was absolutely impossible from that source. So then the christian comes by promise, by the promise of the Father, and is born of the Spirit, because the flesh cannot produce him. If a man should preach that Isaac was born after his own will, or even through the procreative powers of his parents, men would at once reject it as false. A man would be at once apprehended as insane if he were to preach that any man is born after his own will. It is just as unreasonable to preach that men are born again after their own will, or even through means of any kind. That man who has not been born again has no more existence as a christian than the generations who are yet unborn have as citizens of this world. It is just as impossible and unreasonable for a man to come into the kingdom of God through the power of his will, as for a man who shall be born a hundred or a thousand years hence to determine where, when and under what circumstances he will be born, or whether he will be born at all or not.

The doctrine of free will is contradicted by every principle of salvation as taught in the Bible and exemplified in the experience of them that are saved. It is contradicted by many direct quotations of Scripture. "It is not of him that willeth."—Rom. ix. 16. "Not of blood, nor of the will of the flesh, nor of the will of man."—John i. 13. Salvation is always ascribed to the will of God. There is a willingness that accompanies the experience of the saints, but it is given them of God, the fruit of his Spirit, God himself working in them both to will and to do of his own good pleasure.

H. M. CURRY.

LEBANON, Ohio.

Ghent, Ky., Jan. 9, 1894.

DEAR BRETHREN BEEBE:—I am in receipt of a letter from brother Eldan Bartlett, of Garrard County Ky., in which he requests me to give my views through the SIGNS OF THE TIMES on what is taught in the fourteenth verse of the sixteenth chapter of First Samuel, which is in these words, "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him."

The apostle says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16, 17. The above quotation from First Samuel is evidently part of that Scripture mentioned by the apostle. Therefore it behooves us to look to its wise, deep and wonderful teachings. The history of Saul as recorded by the prophet would be of little value to us if it were not given

by inspiration of God. If it were not so given we might as well look for instruction in righteousness to the histories of Napoleon or Wellington. But the sacred and holy purposes of the Almighty were that his people while they sojourned on earth should have a rule of faith and practice, that they might be thoroughly furnished unto all good works. He in his love for them inspired his servants and enabled them to record the great, wonderful and ever glorious truths contained in his sacred word. But how strange it appears to me that any of God's dear people should ever think of calling upon one as feeble and ignorant of the sacred teachings of that great volume, as I know myself to be, to expound its ever precious truths to them. This I know, "without him I can do nothing;" therefore I know that what I may write upon that wonderfully mysterious subject will be less valuable to the dear saints than blank paper, unless my pen is guided by wisdom from on high.

But the Old Testament abounds in types and shadows, and they point away to the great and wonderful things seen, known and felt by the people of God in the gospel dispensation. Evidently Saul was a type, and his character pointed to that with which God's dear people are most familiar. The first Adam, from whom we all have descended, was of the earth earthy, and that earth brought forth thorns and thistles. They were its natural productions. They did not afford food or raiment for man, but pierced him sorely. That which is born of the flesh is flesh, and in that flesh dwelleth no good thing; and the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, strife, seditions, heresies, envyings, murders, &c. All these traits of character are clearly manifest in the history of king Saul. Then he evidently is a type of the fleshly nature of all Adam's race. But more especially is he a type of the fleshly nature of the children of the kingdom while they are clothed with mortality. The apostle says, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would."—Gal. v. 17. Our Lord said, "It is the Spirit that quickeneth; the flesh profiteth nothing."—John vi. 63. Then the children of the kingdom while here below are clothed with flesh and blood, which is not made spiritual in the great work of regeneration. Saul could not retain his dominion over Israel as king, but must yield to David, who was a type of Christ. So you, dear saint, must yield up all your fleshly powers, and be brought under the glorious reign of him who is King of kings and Lord of lords. But that will not be till you are removed by death from the power and

dominion of the flesh. When Saul died he ceased to persecute David; and when you lay aside the habiliments of the flesh you will cease to persecute him who was the great antitype of David. But in the text we are told that "the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." Saul in early life was a man of low degree. He said, "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?"—1 Sam. ix. 21. But when he was anointed king of Israel, pride, arrogance and self-esteem became prominent in his character. When the women said, "Saul hath slain his thousands, and David his ten thousands," Saul was very wroth, and the saying displeased him, and he said, "They have ascribed unto David ten thousands, and to me but thousands; and what can he have more but the kingdom?" David had slain Goliath of Gath, and had conquered the Philistines, and thus saved Israel from their enemies. It was then the evil spirit which the Lord had sent upon Saul was made manifest, and that evil spirit was the workings of the flesh, and the jealousy and envy shown toward David was the effect of the work of the flesh. Then the Spirit of the Lord departed from him. That Spirit was the protection given to him, which was manifest in his battles with the Philistines and his victories over them. It had no resemblance to the graces of the Spirit given to the saints in the great work of regeneration, which are love, joy, peace, long-suffering, &c. But when Israel rebelled and desired a king, desired to be like the nations of idolaters round about them, the Lord gave them Saul, who possessed the same fleshly nature that was so clearly made manifest among God's chosen people by their desire to throw off the form of government given them by the Almighty. Israel was a rebellious people, although they were the chosen of the Lord. In the manifestations of their fleshly nature they rebelled against him who had delivered them from Egyptian bondage and given them a heritage in a goodly land. And so it is with you and I, brother Bartlett, if we are the children of God; day by day as we journey onward towards the tomb, a spirit of rebellion and irreconciliation manifests itself in us. Then, like Saul, we become proud and self-reliant. He was proud of his victory over the Amalekites, and relied on his own judgment when he disobeyed the commandment of the Lord, when he said, "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."—1 Sam. xv. 3. In disobedience of that command he spared Agag, and the best of the sheep, and of the

oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them. But when Samuel came to Saul, Saul said unto him, "Blessed be thou of the Lord: I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed. Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners, the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord?"—Verses 13-19. But Saul continued to plead his obedience and his good works, and to lay the blame on the people, by saying, "The people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."—Verses 21-23. I have said that Saul was a type of the fleshly nature of the children of the kingdom. If we are the children of God, brother Bartlett, we, when viewing our proneness to sin in our every day life, can see the character of Saul in ourselves. It was thus with Isaiah when he said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." It was thus with David when he said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." It was so with Paul when he said, "I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, it is no more I that do it, but sin that dwelleth in me." They were all the children of God, but gave evidence of the reigning power of sin in their mortal bodies. "He that offendeth in one point is guilty of the whole law," is the language of inspiration. "All have sinned and come short of the glory of God." Then evidently king Saul was a prototype of the fleshly nature of all

God's dear people. In that nature they are all guilty of the whole law. In that nature they have sinned and come short of the glory of God. Saul offended in disobeying the commandment of God, and he was rejected from being king. How often, dear saints, when walking in disobedience, you find yourselves rejected, and the beauties and glories of the kingdom of God's dear Son are removed from you, and you weep as Saul did when Samuel told him that he was rejected from being king. But there is this contrast between you and that proud king: his disobedience was not made manifest to him until he was rebuked by Samuel, who said, "The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, that is better than thou."—Verse 28. Then Saul mourned; but, like Esau, he could find no place of repentance. His sorrow was of the flesh. He sought the worldly honor of the kingdom. He said, "I have sinned: yet honor me now, I pray thee, before the elders of my people and before Israel." That appeal to Samuel was but the result of his fleshly desires. He desired to be honored before the elders and before Israel. His was not the language of the psalmist, who said, "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence, and take not thy holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit."—Psalm li. 10-12. Saul desired worldly honors, while the psalmist prayed for that righteousness which is alone the gift of God. His prayer was, "Create in me a clean heart, O God." "Restore unto me the joy of thy salvation." How often, dear saints, when a desire for worldly honors like that which was manifest in Saul prevails with you, the absence of the salvation of the Lord is mourned by you, and in darkness, gloom and sorrow your cry is, "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit." Then worldly honor, glory and fame recede from your view, and you cease for the moment to be like king Saul. When the Lord hearkens and hears your prayers he does not give you worldly honor and glory; he does not restore unto you an earthly kingdom; but he creates in you a clean heart, out of which go songs of praise, adoration and thanksgiving to his great and wonderful name. Then you cry out, "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." This presents the contrast between that which was prefigured by Saul and that which was shown by David. David was a figure of Christ, and it is Christ in you the hope of glory that enables you to give unto the Lord the glory due unto his name, and to rejoice in

Christ Jesus, and have no confidence in the flesh. No confidence could be reposed in Saul. He sought the life of David. He through covetousness disobeyed the command of the Lord. He tried to deceive Samuel, and to lay the blame of his disobedience on the people. These are all striking characteristics of the flesh, or the natural man, the old man, which the apostle declares is corrupt according to the deceitful lusts. But you, dear saints, are admonished to put on the new man, which after God is created in righteousness and true holiness. All should do this in their daily walk and conversation. All should desire to live to the honor and glory of that great name, laying aside all malice, and all guile, and hypocrisies and envies, and all evil speakings, which are all of the flesh, and found in the character of Saul. Then be not followers of Saul, but followers in all things of the glorious Son of God, who rideth upon the heavens in thy help, and in his excellency on the sky; to whom be all the glory.

These poor, rambling thoughts are at the disposal of the brethren editors; and if published, brother Bartlett and all the dear saints who read them will please receive them as a token of the love of one who often fears that he is a follower of Saul rather than of the glorious Son of God.

H. COX.

BATH, Maine, Dec. 24, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—I have had some comforting thoughts concerning Jesus as the true Vine, the Father as the Husbandman, the disciples as the branches, and the fruit they bear. I feel a desire to express some of them to you with the ability which God gives me, and I shall gladly leave it to your judgment whether it is worthy a place in the SIGNS or not.

The vine and the branches looked very beautiful to me; for Jesus said, "I am the vine, ye are the branches." The Father is the husbandman, and he will care for the vine. The branches which bear fruit he will purge, that they may bring forth more fruit. The children of God are known by their fruits; and these all seemed like beautiful clusters of ripe spiritual fruit. The knowledge of being a sinner, the mourning on account of sin, the hungering and thirsting after righteousness, the desire to be more like Jesus, so that our walk and conversation would be as becometh a child of God, the evidence of having passed from death unto life, the fullness of joy in the presence of Jesus, being able to say that Jesus is the Lord by the Holy Ghost.

FEB. 4, 1894.—Dear brethren, I have been waiting to see if my mind would be led to write any more on the theme in the first of this letter.

(Continued on page 69)

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 28, 1894.

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

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

G. BEEBE'S SONS.

RESCINDING ORDINATION.

DEAR BRETHREN EDITORS:—I have been a subscriber for the SIGNS OF THE TIMES for thirty years. If my memory serves me right, I have not asked you or your father to give your views on any subject until this time. There is a matter which has been upon my mind for more than four years, upon which I wish your views. It is this: Has the church of Christ any scriptural authority for rescinding the act of ordination of Elder or Deacon, which has been done by a counsel and the laying on of hands by a Presbytery? If this request meets your approbation, please reply through the SIGNS, and oblige one whose desire is to walk uprightly before the world, and orderly in the house of the Lord.

H.

Although this inquiry has been on hand a long time, the subject is not less important than when it was first proposed. Nor has it been for want of disposition to comply with the wish of our brother that its consideration has been delayed. Rather has it resulted from conscious inability to present the truth in its clearness and power. Even now, it is with much hesitancy that we attempt to write on the matters involved. This is not because of any lack of perfection in the revealed law of Christ, but from a realizing sense of the extreme liability of our ignorance perverting the truth of God through the blindness of prejudice and tradition.

The whole system of the organization of the church is involved in the subject submitted by our brother. It is not a sufficient answer to his question to refer to the established usage of the church as far as her history can be traced. False doctrine and disorderly action have gained no authority by having been covered beneath the dust of a thousand years. Nothing can command the obedience of the church of Christ without the seal of his approval in the inspired record of truth. Therefore, in seeking the solution of any question of doctrine or order, it is necessary to consult the Scriptures as the only infallible standard. In all ages the Baptists have regarded this as the conclusive test of gospel truth. Many inventions of men have at various times crept into the practice of the church, by which the simplicity of the gospel has been buried for the time beneath ceremonies and traditions which have seemed plausible and harmless; but the terrible fire of the word of the Lord never fails to consume all such innovations upon the purity of his own doctrine and law. Only the word of the Lord endureth forever.

In examining this subject, the first

thing to be considered is the law of Christ in the establishing of his church. Certainly all the power which the church can possess must be derived from the commandment of her King. That commandment is definitely set forth in the decisions and decrees left upon record by the apostles of Jesus, whom he commanded to teach the observance of all things whatsoever he had commanded them as his immediate disciples. Then it is safe to conclude that nothing is to be regarded as sound doctrine without the express declaration of those inspired judges in the spiritual Israel. And nothing can be in gospel order unless it is authorized by the direct judgment of the same appointed rulers.

While the nations of this world find it necessary to enact innumerable specific laws to meet the various circumstances and cases which may arise in their ever-changing times, in the kingdom of our God and Savior there has never been any occasion for modifying or altering that perfect law of liberty which is ordained in the very foundation of this divine government. When in their blindness the saints have departed from this law of their Lord, they have never been able to find the answer of a good conscience toward God in any device of their own wisdom. Only in confessing their sin and folly and in returning to humble obedience have they been blessed with the approving acceptance of their Lord. By heartfelt experience they know that in his presence there is fullness of joy, and at his right hand there are pleasures for evermore. For these evidences they do hunger and thirst, and without them they can never be satisfied. Hence it is clear that the church of Christ cannot exercise any power without the direction of the Spirit of Christ. Whatever is done under the guidance of that Spirit is not less firmly established than the throne of him by whose commandment it is done. When the saints are led by their own carnal mind in doing anything, it is no more the act of the church of Christ than if it had been done by those who never heard the name of the Lord. Whatever they may do in this way is but their own act as natural men. Certainly such action cannot be binding upon the church as of divine authority. This must be true of every action, whether in the reception of members, or in the execution of discipline, or in the ordination of official servants in the organized church.

Baptists have been accustomed to regard the claim of infallibility by the Pope as arrant blasphemy; is it not equally presumptuous for us to claim that it is impossible for the church to err in her administration of the ordinances? This seems the unavoidable inference from the proposition that there is no power in the church to correct an error by which a brother has been set apart to a place for which the

church has found that he is not properly qualified. There can be no question of the power in the church to cut off an offending member from her fellowship. Is it consistent to deny her authority to require subjection to her judgment on the part of those whom she retains in membership? But the law of the Lord has expressly enjoined mutual subjection on every professed follower of Jesus. So far from leaving room for those whose claim to official position is disputed, to assert independence of the judgment of the church, even those whom all confess as elders are admonished against claiming to be lords over God's heritage, and unto them it is said, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble."—1 Pet. v. 4, 5. In the spirit of this injunction the peace of the church is not maintained by arbitrary force, but by the love of God ruling in every member. While this humility and esteem for the brethren control them the elders and deacons will not resist the judgment of the church, even though it require them to give up the positions to which they have been regularly chosen. If they have not the Spirit of Christ no conformity to the letter of the Scriptures can be acceptable service to him. On the other hand, there is a possibility that the members of the church may be governed by a carnal motive in refusing to recognize a gift which has been bestowed upon one of their number. Then the claim is likely to be urged that the church is sovereign, and her decision must be final. The stronger the power of this fleshly feeling the more impatient will it render those under its control; so that confidence in their own importance may even blind them to the most manifest evidences of the qualifications of a brother for the work unto which he has been called of God. When a whole church is controlled by such prejudice it is indeed in a very deplorable condition. Nothing less than the direct interposition of omnipotent grace can restore such a church to the spiritual standing from whence it has fallen. When led by the prejudices of the flesh nothing can be done in obedience to the commandment of Christ. The fact that the form of church order is observed only adds hypocrisy to the wickedness of violating the perfect law of love, which is ordained of God for the government of the church in all her actions. Even in the apostolic age there were cases in which this carnality prevailed in the churches. It is not strange if there are such instances in the present day. When walking after the flesh, the whole church and counsel may be no less liable to err than any individual member. It would be pre-

posterous to conclude that such error must never be corrected.

In consideration of the complications which may result from improper action in conferring the sanction of the church upon such as have not the gifts to which they aspire, the church cannot be too earnestly desirous to be guided by the Spirit of Christ in deciding every case coming before her. It is much more difficult to know how to correct an error, than to know what the law of Christ requires in a case where there has been no action taken. Since elders and deacons are the servants of the church, it must be true that they are subject to the church whom they serve. They could have no official standing without the organized church to which they belong. They do not sustain the church, but receive all their powers from the sanction and endorsement of the church subject to the law of Christ. Thus whatever they do officially is the action of the church by whose authority they have been set apart to their positions. In those organizations of antichristian orders claiming to be churches, their clergy assume to rule over the lay members. But no such aristocracy is authorized in the kingdom of our Redeemer. Here we have neither clergy nor laity. Jesus says, "Be not ye called Rabbi; for one is your Master, even Christ; and ALL YE ARE BRETHREN."—Matt. xxiii. 8. No such kingdom was ever known among men as this which is established by our Lord. The whole law of the kingdom is love; and he that is least in the company of the disciples is the most highly honored. The humility which seeks the most obscure place is already exalted nearest the shining pattern of our glorious Lord. This peculiarity of the organization of the gospel church must be observed in arriving at a correct answer to the inquiry of our brother.

No power has been conferred upon the church by which she can make any law or rule for her own government. Whenever an organized company of believers adopt any practice or doctrine without the commandment of our Lord as defined by his apostles, they depart from their allegiance to Jesus. To the extent of that departure they cease to be entitled to be called a church of Christ. Yet there is provision in the order which our King has established by which those who have erred may be restored to the path of obedience. Whether a single believer or a church has departed from the right way of the Lord, it is the glory of the gospel that Jesus is exalted with the right hand of God to give repentance and the forgiveness of sins to such disobedient ones.—Acts v. 31. Certainly there is a place for such repentance in the law of Christ.

Since the church has the exclusive authority for selecting those of her members in whom she recognizes the qualification for serving as elders or deacons, it necessarily follows

that she must be authorized to sit in judgment upon the conduct and practice of the servants thus chosen. Specific direction is given in the case of an accused elder. "Against an elder receive not an accusation but before two or three witnesses."—1 Tim. v. 19. While this admonition implies that especial care should be taken to avoid injury to the usefulness of an elder by entertaining captious charges against him, yet it clearly shows that their having passed under the hands of a presbytery has not placed them beyond the reach of the jurisdiction of the church. And since the power of the church to withdraw fellowship from any disorderly or unruly member cannot be doubted, the power to rescind her own action granting approval of the gift of one of them seems necessarily included in the greater authority of excluding him from her membership. It is difficult to comprehend why any elder or deacon could wish to retain his official standing in a church when that church had manifested a question of the correctness of her action in setting him apart to that place. Love to the church would lead to submission to her maturer judgment.

It is true that when a Presbytery has passed upon the case of one and set him apart to a particular work, as is customary among Old School Baptists, the church has voluntarily submitted her judgment to that of the Presbytery. Under such circumstances, there might be only a becoming deference in conferring with the same Presbytery before withdrawing her endorsement from their action. Such a course would be in accordance with the direction, "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."—1 Peter iii. 8. Judging from our own feelings, if the church of our membership should signify their mind that it would be for their benefit that our exercise of ministerial gifts should cease, with our present sense of unprofitableness we could not ask that the case should be submitted to a Presbytery. If any of our correspondents feel inclined to write on this subject, we unite in the request that they may let their views be known to the readers of the SIGNS OF THE TIMES.

ABOUT GONE.

OUR supply of back numbers, to the first of present volume, is about gone, therefore we have discontinued sending them to new subscribers unless especially requested.

PLEASE BE SURE

To give us the same name in which your paper is coming when you send a renewal of subscription. The best plan is to inclose in your letter one of the little pink slips containing your name, taken either from the margin of your paper or from the wrapper in which it comes.

(Continued from page 67.)

I find that the righteousness of Christ is what my mind dwells upon now. It far exceeds that of the scribes and Pharisees; and if we have had the evidence that the precious blood of Jesus has cleansed us from all sin, and we have been clothed with this beautiful robe of righteousness, we have already entered the kingdom of heaven. The kingdom of God is within us; and it "is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." The words of Isaiah express the experience of my heart much better than I can, "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Since I was brought into a knowledge of the truth by the power of God, and beheld the righteousness of Christ, there has been a peace given me which passeth all understanding. I do not mean to speak in a boasting manner, but I do feel that the quietness and assurance which I have felt have been "the effect of righteousness." It has been given me in times of deep distress, when my strength was all gone, and I had fallen, and thought there was no one to help me. The Lord heard my cry, delivered me out of my distresses, and caused me to rejoice that the peace, quietness and assurance forever were found in him. It was the effect of his righteousness, and not my own. I felt to sing,

"O let the dead now hear thy voice;
Bid, Lord, thy banished ones rejoice;
Their beauty this, their glorious dress,
Jesus, the Lord, our righteousness."

It is far beyond my power to express the sweetness of that faith which is the gift of God, when it comes into my heart with power, and enables me to lay aside every weight, and the sin which doth so easily beset me, causing me to look unto Jesus, the author and finisher of this very same faith. It is "the substance of things hoped for, the evidence of things not seen." I do hope for salvation through the work of Jesus Christ; and faith assures me that he did die, did arise again, and is alive for evermore; and every child of God is saved in the Lord with an everlasting salvation. We have not seen God with our natural eyes at any time, but this faith is an evidence that we have been taught of him and made to believe in him—an evidence of things not seen. One of the disciples says, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." The redemption of God's people is all finished.

"If he shed his precious blood
To bring me to his fold,
Can I think that meaner good
He ever will withhold?"

"Satan, vain is thy device!
Here my hope rests well assured;
In that great redemption price
I see the whole secured."

If you think this is not worthy a place in the SIGNS I shall feel confident that your judgment is best. I am glad that we have a paper which declares the truth so clearly. Jesus set forth as the all-sufficient Savior will be the most nourishing food for the weakest babe in Christ, and meat for those who are strong in the Lord, not in themselves. May you be spared many years to declare the truth as it is in Jesus, is my desire.

Your unworthy sister in hope,

ATTIE A. CURTIS.

HERNDON, Va., Jan. 27, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed find two dollars to pay for the SIGNS. It does seem to me that if any lover of the truth would take it one year they would want to take it as long as they live. I feel that way about it. I do not take it because it is cheap, but hope I take it for the truth's sake, and for the building up of Zion in waste places and in desert lands. I feel to be all of these things myself, a waste place and a desert land. In the last two years of my life I have been led into very deep waters, and many times been made to cry out in the language of one of old, "Lord, save, I perish." I feel that I have been made to do business in great waters. It is a great wonder to me that I am yet alive and am not consumed. David said, "They that go down to the sea in ships, that do business in great waters, these see the works of the Lord and his wonders in the deep." It seems like the older I get the darker my way is. I cannot see one moment ahead. "The way of man is not in himself; it is not in man that walketh to direct his steps." It is written that the Lord found Jacob in a desert land, in a waste howling wilderness. He led him about and instructed him, and kept him as the apple of his eye. O that the Lord would lead me and keep me by his power, through faith unto salvation, ready to be revealed in the last time. O that I could walk more humbly before him, and say at all times, "Thy will be done in earth as it is in heaven." I know that my trials on earth have been great; yet in the midst of them all I have had some moments of sweet reflection; and sometimes, ere I have been aware, I have been using the language of David, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures, he leadeth me beside the still waters." And again I am made to say, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." But these bright moments are of short duration. The tempter is always about, to fright my soul away. For when I would think a good thought, evil is present with me. The good that I would I do not; but the evil which I would not, that I do. "O wretched man that I am! who shall deliver me from the

body of this death?" I often feel that if it were not for the record of Paul's experience, and that of many of the dear saints, and many of the little trembling ones who write for the SIGNS, I would be of all men most miserable. They all testify to the same things, knowing and feeling themselves to be the chief of sinners; yet they feel to say of themselves as did Paul, "By the grace of God I am what I am." O that our hearts might be more closely knit together, and that this love of God in our hearts would flow like a river. There is nothing more beautiful than to see the love of brethren one toward another. But O! this wretched, deceitful heart of mine. It is deceitful above all things, and desperately wicked. O that I could live each day of my life as though it were my last day; but I cannot.

Dear brethren Beebe, I hope you will excuse me for bothering you with this scribble, for I had no thought of writing so much when I took up my pen. If you think there is anything in this worth the attention of any of the little ones you may put it in one corner of the SIGNS; and if not, throw it in the waste-basket, and all will be well with me. Wishing you and the dear old SIGNS much success, I now say, Farewell.

Your brother, I hope.

J. F. OLIVER.

LONDON, Ontario, June 18, 1893.

DEAR FRIENDS:—Doubtless you will remember that when Elder Lester preached at Southampton he quoted the words, "And he sweat as it were great drops of blood falling down to the ground." I spoke of this as being so deeply impressed upon my mind, and it has been at times ever since. One night last week, when not feeling very well, and feeling very lonesome and sad, I went to my bed at an early hour, and soon began to think of the scene in Gethsemane's garden. Yes,

"His way was much rougher and darker
than mine;

Did Jesus thus suffer, and shall I repine?"
Soon after this the following lines came to me. If you think they are worth saving, do so; and if not, cast them away.

Come, sinner, come, and view the place
That's named Gethsemane,
Where Jesus shed those sacred drops,
Pressed out in agony.

Pause, sinners, pause, for who can know
The heavy weight that fell,
When God on him his vengeance pour'd,
To save our souls from heli.

When press'd in agony he groan'd,
God sent his angel down,
To strengthen him while drops of blood
Were falling to the ground.

Think, O my soul! it was for thee
Those heavy strokes he bore,
To open wide a door of hope,
And Jesus is the door.

That gloomy night has pass'd away
Which on our souls once hung;
And now shines forth the glorious day,
And Jesus is the Sun.

REBECCA WELLS.

WE LOOK FOR THE SAVIOR.

THE substance of a sermon at the funeral of Mrs. Mary Ball, of Minneapolis, Minn., at the house of her sister, Mrs. Lina W. Beck, of Crawfordsville, Ind., by Elder D. Bartley, Dec. 26th, 1893, and written for the SIGNS by request of the family.

Text: "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. iii. 20, 21.

The text is to christians, or those who are in the Lord Jesus Christ by a spiritual life-union with him. The word "conversation" applies to our christian life and interest and walk. The new version reads, "Our citizenship is in heaven." That is, our inheritance, treasure, heart and life are there. Heaven is our home. This was true of our sister Ball, whose body now rests so sweetly in the casket before us. Jesus was her Redeemer and Savior, her life and hope and glory. In him she believed, trusted and rejoiced; and in him she peacefully fell asleep.

This world is not our home, for we are born unto sorrow, pain and death. The children of God (those who are born again) are pilgrims on earth; for God is their Father, his Son Jesus is their Brother, and holy heaven is their eternal home. Therefore being risen with Christ, we should seek those things which are above, where he is, and set our affection on things heavenly and divine. We should wear the world as a loose garment, and not be worldly in our lives and minds; for the world and the fashion of it passeth away. "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God," says Paul. Worldly-mindedness and worldly-seeking are a snare to the church, and its chief sin. "Beware of covetousness, which is idolatry."

"From whence also we look for the Savior, the Lord Jesus Christ." This shows that he has come to us once, and that we have seen and known him as our personal Savior; therefore we look for his second coming, and wait in hope. The coming of the Lord Jesus was two-fold: for he came personally in the body of his flesh as our Brother, High Priest and Redeemer, to suffer and die for our sins, and so make the atonement to the holy law of God, "that he might redeem us from all iniquity;" then he also came to us personally, to every one of us who believe in him, and as our risen Savior spoke to us the life-giving word of forgiveness and salvation, causing us to see and believe in him, "the resurrection and the life," and believing, to rejoice in him as our own glorious Savior. When the lowly Jesus thus came in his flesh, and came to us in

our flesh, he sorrowed and suffered for our sins, and died unto sin, and so did we; for we are made partakers of his sufferings and death, as also of his life and holiness. This is the twofold experience of every child of God and heir of salvation; and this experience covers the whole christian sojourn. The incarnate Son of God was a man of sorrows and acquainted with grief through all the days of his life in the flesh; but when he died for our sins on the cross he had then drank the cup of woe and accomplished the baptism of death, and they forever passed away from him. So, too, shall it be fulfilled in us for whom he suffered and died and rose again; for as the man Christ Jesus, our Mediator, was one with us in our death, and swallowed up death in victory on our behalf, so also are we made one with him in his blessed and holy life.

Now all to whom Jesus has thus come in this blessed experience of salvation, manifesting his precious life in our mortal flesh, do behold him as gone into heaven for us, our intercessor and advocate with the Father, from whence we look for him to come again. In this glorious hope of eternal life through the Lord Jesus Christ the dear sister calmly fell asleep. To all who thus die in the Lord, death and the grave have lost their sting and victory. Jesus himself interprets the death of a believer as a sleep. The mother sings the loved child to sleep, because it awakes renewed. Godless infidelity, soulless, faithless, hopeless and dark, can offer no promise of coming glory and immortality to solace our sorrow in this hour of bereavement. So in the height of his eloquent bravado over his dead brother Mr. Ingersoll fell upon the casket and sobbed in hopeless sorrow; but the believer in our ascended Christ looks up to heaven through his sanctified sorrow and smiling tears, from whence he looks for the Savior.

When man had sinned in Eden, and brought death upon his unborn race, God in his mercy promised us a Savior, the Son of the woman. Abel and the patriarchs, the prophets and the people of God, believed the promise and died in faith. Forty centuries came and went; but at the appointed end the angel of God proclaimed to the shepherds of Israel, "Unto you is born this day in the city of David a Savior, which is Christ the Lord."

When the risen Christ ascended on high two men in white robes said to the overjoyed disciples of the glorified Son of God, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Yea, before he went away through the door of death Jesus himself said to them, "I will come again, and receive you unto myself; that where I am, there ye may be also." In the text his servant Paul says that we look for him from heaven. Again, it is written, "And unto them

that look for him shall he appear the second time without sin unto salvation." His first coming was as the Son of man, as our sin-bearer, to obey and suffer, die and redeem, and so put away our sins forever by the sacrifice of himself; and then to raise up unto God without sin all the redeemed by the power of his resurrection, and save us by his blessed and holy life. The time of his first coming was "in the end of the world;" that is, the end of the law or the legal dispensation, called by Paul "the fullness of the time." He came thus but once—"Once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Moreover, brethren, let us keep in remembrance that his first coming was personal; for he came as the man Christ Jesus, the one anointed Mediator between God and men. His going away, too, was personal and as a man, as Luke testifies in the gospel and the Acts; and so the dying Stephen said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

So, friends and brethren, the second coming of the Son of God, of which the text speaks, shall also be personal and but once; for said the two angelic men in white robes to the disciples, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This word, "shall so come," shows that he shall return to the earth, where his disciples are, even as he went away.

Dear friends, our minds should be fully established in the divine assurance of the second personal coming of the Lord Jesus Christ; not again in the humiliation of the flesh, to suffer for sins unto death, nor to be persecuted and rejected of men, but without sin, in great power and glory, to raise the dead and judge the world in righteousness. In the gospel of our salvation there is no truth and promise more positively revealed and established than this. Indeed, the holy Scriptures present this as the crowning work and glory of Christ in salvation. The divine testimony shows also that his second personal coming shall be in the end of the gospel day, as his first personal advent to the earth was in the end of the legal night; and as the angels of God announced the first advent of the holy Son of man, and then proclaimed at his ascension that he should come again, so shall they herald his glorious appearing. He himself said, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Again, he says, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Paul says, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels:"

"when he shall come to be glorified in his saints." In Athens he testified of God, and said, "He hath appointed a day, in the which he will judge the world in righteousness by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Four times in one chapter (John vi.) does Jesus speak of that day, calling it "the last day," when he will raise up again all that the Father gave him. Twice in the last chapter of the New Testament does he say, "Behold, I come quickly." Then, as his last leave-taking and word of promise, he said, "Surely I come quickly." Now therefore we look and hope and wait for him to come again from heaven, and with the beloved John we respond to his last word and say, "Even so, come, Lord Jesus."

This promise of our Lord's coming in glory and immortality was the hope and trust of sister Ball. So, too, did Mary and Martha earnestly hope for the Master's return; nor were they disappointed, for, lo, he came to them in the power and blessing of the resurrection and the life, and sorrow and weeping and death itself fled away when Jesus came.

"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." Thus does the close of the text comfortingly show us, dear brethren, the blessed and glorious work and purpose for which our Savior shall come again. Our bodies are now corruptible, mortal and vile because of sin. By man came sin and death; but, blessed be God, "By man came also the resurrection of the dead." The first is not more sure than shall be the last, for the resurrection of the buried body of Christ is abundantly authenticated; so likewise shall all who are Christ's be raised up. "Christ the first fruits: afterward they that are Christ's at his coming," says Paul, the man of faith. "At his coming." O he is coming! "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." The faithful and inspired Paul also says, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. * * * 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? * * * Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

When this final, spiritual and im-

mortal change shall come to us our risen and heavenly body shall then be fashioned like unto his glorious body, says the text. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." The power of our risen, ascended and immortal Christ is able even to subdue sin, Satan, death and all things unto himself; and according to the working of this power in us he will thus raise up, change and glorify us in our body, that we may forever behold the glory of the Son of God, see him as he is, and rapturously glorify our Father in blissful, holy heaven.

In this divine assurance of the gospel of Christ the bereaved family find sweet solace, and their sorrow is sanctified; for they realize by faith that God giveth his beloved sleep, and that the dear departed is not dead, but sleepeth in Jesus.

INFORMATION WANTED.

WESTCLIFFE, Colo., Feb. 15, 1894.

DEAR BRETHREN BEEBE:—I want to ask, through the SIGNS OF THE TIMES, Elder Ira Turner to send me his post-office address; also brother Theodore Jones, of Texas. Also, if there are any brethren of our faith and order living in southern Texas, near the coast, will they write to me? If the Lord wills, I shall move to Texas this fall.

J. H. YEOMAN.

CHANGE OF ADDRESS.

ELD. H. B. Jones having changed his address from Horace, Upshur Co., Texas, to Longview, Gregg Co., Texas, desires his correspondents to address him at the latter place.

ALSO,

ELD. Ira Turner from Ashland, Mo., to Sapp, Boone Co., Mo.

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APPOINTMENTS.

PROVIDENCE permitting, Elder F. A. Chick, of Reisterstown, Md., will preach at New Vernon, N. Y., on Sunday, March 18th, at 10:30 a. m., and at Middletown at 3:00 p. m. of the same day. He will also spend Monday, Tuesday and Wednesday following with the church at Warwick.

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

Charles A. Clough, Maine, 2, Dr. D. M. Leonard, N. Y., 3.50, Joseph White, Md., 2, Dr. B. P. Earl, Ky., 2, Mrs. Thomas A. Ardies, Ontario, 1, James Elder, Ill., 1.—Total, \$11.50.

OBITUARY NOTICES.

BRETHREN BEEBE:—I am requested to send you for publication a notice of the death of sister Mary M. Little, which occurred Jan. 20th, 1894, at her home in London Tract, Pa., aged 73 years and 1 month.

Her disease was cancer of the stomach, which developed very rapidly, there being no intimation of anything of the kind until but a few weeks previous to her death. She was baptized by Elder Thos. Barton on the second Sunday in August, 1866, and continued a faithful and devoted member of the London Tract Church until called from the scenes of earth into the full joys and blessedness of the eternal state. Her seat was seldom vacant, and we shall miss her pleasant companionship in our little meetings.

She leaves one child, a daughter, Miss Mattie, who has proved a faithful and dutiful daughter, and who is now left to mourn in her loneliness the loss of mother and friend; but we trust that she may be given to realize the blessed consolations of the word, and that her mourning is not without hope.

The assembling of a large congregation of friends and neighbors at her funeral on the 24th attested the esteem in which she was held by all who knew her. Elder Wm. Grafton preached on the occasion, greatly to the comfort of the bereaved.

A. B. FRANCIS.

WILLARD, Va., Feb., 1894.

IN Warwick, Orange Co., N. Y., on the evening of Thursday, Feb. 8th, 1894, Miss Hannah Augusta Welling, after a long and lingering affliction with bronchial consumption, was gently delivered from her sufferings, drawing her last breath so quietly that anxious watchers did not know the moment when her spirit was released.

She was the daughter of the late Wm. and Elizabeth Welling, both of whom were highly esteemed members of the Warwick Old School Baptist Church. Sister H. Augusta was born in 1835, and was baptized in the fellowship of the Warwick Church on Dec. 1st, 1861. Although almost from her childhood much afflicted, grace was given our sister enabling her to display great fortitude, and even cheerfulness, until she became so weak as to be unable to continue to see her many devoted friends. Nothing was neglected for her comfort which love could suggest to her surviving sisters, Sarah and Joanna, with whom she resided, and who, with her married sister, Mrs. A. B. Kolyer, of Brooklyn, are left to mourn their loss.

A large assemblage of those who had known her for a lifetime attested the high estimation in which she was held by attending her funeral. Her pastor spoke briefly from the words of comfort recorded 1 Thess. iv. 13-18; after which her emaciated body was laid in the cemetery with the loved ones who had preceded her.—ED.

Mary L. Smith, eldest daughter of Jos. E. and Martha E. Smith, was born in Rush, Jo Daviess Co., Ill., May 19th, 1872, and departed this life Feb. 16th, 1894, her age being 21 years, 8 months and 27 days.

The cause of her death was consumption. She was not constantly confined to her bed until about the last week of her illness. She expressed great patience throughout her sickness, and requested her relatives to sing and pray. She was

a good, faithful, christian girl, also an affectionate daughter and kind sister, much beloved, and a highly esteemed friend. She was well-liked by all who knew her. Some time ago the Lord for Christ's sake revealed himself to her as the chief among ten thousand and the one altogether lovely; but she did not confess her hope in Christ until Saturday before the third Sunday in August, 1893, and on the following Sunday was led down into the liquid grave, and there buried in baptism by Elder Benjamin Sallee, and raised to walk in newness of life. She united with the New Hope Church of Regular Predestinarian Baptists, of which she was an emolumental member and much beloved sister. It can truthfully be stated that she walked worthy of the vocation wherewith she was called.

The funeral services were conducted by Elder Wm. A. Thompson, of Springfield, Ill., his text being found in John xiv. 6. His remarks were attentively listened to by a large audience. The remains of the deceased were laid to rest in the Minor cemetery, near those of her aunt, Mrs. Mary T. Richardson, who departed this life Jan. 15th, 1893.

We do truly mourn our loss of our dearly beloved sister, and greatly sympathize with our brother and sister and the entire family in their bereavement.

Done by order of the New Hope Church, on Saturday before the third Sunday in February, 1894.

BENJAMIN SALLEE, Mod.

MATILDA ARNOLD, Clerk.

DIED—At his home in this place, Milaca, Minn., Jan. 25th, 1894, of typhoid fever, Charles H. Bevere, aged 36 years.

Mr. Bevere was born in Ulster Co., N. Y., in 1858, where he passed his boyhood and early manhood. On Feb. 22d, 1887, he married Miss Amelia Boyington, who after seven years of a happy life survives him, her deep sorrow being shared by three sweet little children, two daughters and one son.

Mr. Bevere was an honest man and a true christian. More can be said of no man. He was possessed of a kind heart, and no man was his enemy. Few men leave behind them a clearer record than does Charles Bevere. A richer inheritance than the example of an upright life no man can bequeath. After long weary days of sickness rest came to him. He has found peace, eternal peace. Heaven was opened to him, and he has found a welcome from One whom on earth he loved to honor.

After prayer at the family home, the funeral and interment took place at Clear Lake, Minn., Elder Taylor officiating. The text was a part of Revelation xiv. 13: "Blessed are the dead which die in the Lord."

"Sleep on, beloved, sleep, and take thy rest;
Lay down thy head upon thy Savior's breast.
We loved thee well, but Jesus loves thee best.
Good night! good night! good night!
Only good night, beloved, and not farewell.
A little while and all his saints shall dwell
In hallowed union indivisible.
Until we meet again before his throne,
Clothed in the spotless robe he gives his own,
Until we know even as we are known,
Good night! good night! good night!"

MRS. G. MCCLURE.

DIED—At her home near Reynolds, Taylor Co., Ga., Jan. 12th, 1894, of "La Grippe," Mrs. Emeline Brand, wife of M. L. Brand, aged 69 years, 7 months and 24 days.

She was born May 18th, 1825, and was a daughter of Sheradan and Matilda Davis. She joined the Primitive Baptist Church at Mt. Carmel in her fourteenth year, and was baptized by Elder James Reckmore in 1834. She was married to M. L. Brand

Oct. 15th, 1843. Twelve children blessed their union. Six daughters and one son preceded her to the tomb. Four daughters, one son, her dear companion and many relatives and friends mourn our loss; but our loss is her eternal gain. I was not with my sainted mother when she died, and will copy a portion of what my father wrote me after her death:

"I am improving in health, but am overwhelmed in grief and loneliness at the loss of my dear wife. She departed this life last night. She calmly and gently sank to rest, professing a strong hope and faith in her dear Savior. The closing scene of her life was beautifully calm and serene. She passed away without the least struggle, and was conscious to the last. O, dear daughter, you cannot imagine how lonely and desolate I feel."

I will just say that mother's godly walk and conversation were such as become a meek and lowly follower of our dear Redeemer. She was of a quiet, retiring nature; but when the doctrine of God our Savior was assailed she stood firm and unmoved, ever trusting in that finished salvation, having no confidence in the flesh. She was ever ready to minister to those in distress. As a wife, mother and neighbor she could not be excelled.

"Wife and mother, thou hast left us,
And our loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

M. J. McQUEEN.

BRINKLEY, Ark., Feb. 14, 1894.

"THE hoary head is a crown of glory if it be found in the way of righteousness."

Died—Jan. 13th, 1894, Mrs. Elizabeth Tompkins. This dear sister was eighty-seven years old the day before she died. She was married to Charles Tompkins, in Delaware Co., N. Y., and came to Michigan in 1834. She was the daughter of Joseph Every, being one of a family of ten children. She was called to mourn the loss of her dear companion in 1862, leaving her a widow; and truly she was a widow indeed. She was the mother of four children; one died in infancy, and a son and two daughters survive her. Her son's wife died some thirteen years ago, and she remained in her old home and did all she could, being a very frail body. This dear one came to the Old School Baptist Church of Columbia when she was nearly seventy years old, with the same glorious truth that caused her to hope in the God and Rock of her salvation. She had had a hope for many years, but was always fearing and trembling, feeling her unworthiness to follow her dear Master in baptism; yet the Lord gave her abundant grace. She seemed greatly to rejoice in God her Savior, and was always so glad to meet with her brethren and sisters, whom she always admonished to hold fast and never leave the old paths. When she could meet with us no more, at times we went to see her, when she would grasp our hands and tell us how she loved us and the truth. But no more will we see her here, nor hear her words of encouragement. We laid her beside the dear companion of her youth to await the last trump. Elder Swartout baptized her, and also spoke on the funeral occasion. She leaves two aged sisters (one in her ninety-second year, I believe) and the church to mourn our great loss, which truly is her great gain.

"E'en down to old age all my people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne."

M. P. LEWIS.

WOODSTOCK, Mich.

DIED—Dec. 27th, 1893, Mrs. Ann N. Brown, aged 80 years, 4 months and 2 days.

She was born in Louisa Co., Va., and was a daughter of Wm. and Ann D. Lipscomb. When fourteen years old she moved with her parents to Franklin Co., Tenn., united with the Primitive Baptist Church at Beans Creek, in same county, in her eighteenth year, and was baptized by Elder Wm. Woods. She was married to John Brown on Jan. 7th, 1835.

Thus, though this dear old saint battled with the storms of life for eighty years, in a few words we record that she has come and is gone; but by request the writer accepts the pleasant duty of recording some events of her useful life.

Sister Brown was a remarkable woman in many respects. Possessed of a good intellect and a most wonderful memory, it was both interesting and instructive to hear her narrate the many incidents that she had observed during her long and eventful life. In 1839 she with her husband joined by letter with Shiloh Church, Yalobusha Co., Miss., where they walked together in sweet fellowship until the death of brother Brown in 1864, where she has ever since remained a faithful member, useful too, as by her long experience and sound judgment she was a safe counselor in matters affecting the interests of the church. Her opportunities being favorable, she spent much of her time in visiting sister churches, as well as being faithful to attend all the services of her own church. Perhaps no member of this (Hopewell) association has traveled more to meet with the brethren and sisters than she, for the most part on horseback, as she preferred that to any other conveyance. The highest type of a christian woman, blended with a kind and genial nature, it is not strange that in this long and varied intercourse she attracted to herself a large circle of warm personal friends, many of whom will read this and feel sad to know that never again will they hear the pleasant greetings of sister Brown. She was a woman of great energy, and has lived a life of activity and industry. She retained to a great degree the faculties of both mind and body, having ridden horseback four miles a few months prior to her death to visit a sick friend. It was ever her delight to visit her neighbors and friends in sickness and distress; and being of a cheerful, hopeful nature herself, she always had a word of comfort to offer others. For some weeks before her death she had been unusually well, but was seized with a severe attack of "La Grippe," and lived only one week. She was unconscious for several hours before she died, and so left no dying testimony, but a living one. Yes, her life work is ended; but she has bequeathed a legacy to mankind, to her church, to her neighbors, her children and their children, in the memory of her unblemished character and spotless life, the influence of which will outlive monumental stones. While we all sadly miss her pleasant words of cheer, we can but pity the desolate daughter, sister Mary Meaders, who so long has tenderly cared for her mother, and is the only surviving member of the family. May the voice of God's love whisper in her heart, "Not lost, but only gone before." Only sleeping where kind hands tenderly laid her body to rest beside the dust of her companion in the cemetery at Shiloh, to await the resurrection morn. Yes, "Asleep in Jesus! blessed sleep!"

May the same faith that sustained this precious mother be granted the bereaved daughter and daughter-in-law, to support and comfort them in their lonely widowhood; and if it is God's will, may the four grandsons, now young men in the prime of life, be directed by his love and wisdom to follow in her footsteps, and lead just and upright lives. May we with all the sorrowing relatives be reconciled to his will with us here.

ANGIE L. EMBRY.

COFFEEVILLE, Miss., Feb. 8, 1894.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

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AT TWO DOLLARS A YEAR,
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B. L. BEEBE.

WM. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

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CORRESPONDENCE.

HINDMOST.

"REMEMBER what Amalek did unto thee by the way, when ye were come forth out of Egypt; how he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it."—Deut. xxv. 17-19.

The pathway of the pilgrims to the heavenly country can only be known, appreciated and described by those whom the Holy Ghost has called to walk therein; and "as many as are led by the Spirit of God, they are the sons of God." To them he gives "one heart and one way." This gracious declaration of Jehovah in the new covenant is unspeakably comforting, for it secures our continuance and steadfastness till all our journeyings are over, and we shall enter "heaven itself," whither Christ Jesus, our High Priest, has entered, and now appears in the presence of God for us. Our beloved Savior takes knowledge of all his blood-bought ones. He knows all their wanderings in the wilderness, and the angel of his presence will ever be their salvation. Let us together, believers in Jesus, consider some of the features belonging to the way, and the fare of the redeemed, wayfaring men. But let us first take a glimpse of them at the commencement of the way. Our text says, "Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt." They were bondmen in the land of Egypt, under cruel servitude to Pharaoh. At length so bitter was their lot that they were constrained to cry in their affliction unto the Lord. They were a type of regenerated sinners, who are taught to know the exceeding sinfulness of sin which enslaves them. God in his great mercy to poor sinners to whom he designs to reveal the riches of his grace in saving them from their sins, causes them to know what a wretched, sinful, lost and undone condition they are in. While the tribes of Israel were around their flesh-pots, eating their garlies and onions, they appeared to be well content to abide in the land of Goshen with their flocks and their herds. Forty years before the time that Jehovah had decreed to visit them and bring them

forth into the land that he had promised to give them, Moses visited his brethren; and he supposed that they would have understood how that God by his hand would deliver them; but they understood not. They thrust him away, and refused him. O! had they been left to the will of their flesh they had all perished in Egypt. Long years before the exodus of Israel from Egypt their father Abraham confessed the doctrine of sovereign grace, saying, "God caused me to wander from my father's house." So it was the God of Abraham that caused the people to come forth out of the land of Egypt, and to wander in the wilderness. Do we not love that doctrine confessed by our father Abraham? "God caused me to wander."—Gen. xx. 13. We in our day sing,

"His love from eternity fixed upon you,
Broke forth and discovered its flame,
When each with the cords of his kindness
he drew,
And brought you to love his great
name."

O! had he not pitied the state you were in,
Your bosoms his love had ne'er felt,
You all would have lived, would have
died too in sin,
And sunk with the load of your guilt."

Thus with melody in our hearts we sing, who have hope that Christ hath redeemed us from the curse of the law, being made a curse for us. "Christ our passover is sacrificed for us." Israel marched out of Egypt. Then there was not one feeble person among their tribes.—Psalm cv. 37. It was the time of their youth, and in the kindness and love of their espousals, they went after the Lord in the wilderness, in a land that was not sown.—Jer. ii. 2. So poor sinners to-day who are called by the sovereign grace of God, and have tasted the sweets of redeeming love, are no longer bowed down under servitude to sin; for God's salvation has broken the bands of their yoke and made them to go upright. The day spring from on high hath visited us, and from the womb of this morning by precious faith in our risen Redeemer we have the foretaste and earnest of immortal youth. The law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death. O the blessedness of the pardoned and justified sinner who now walks in newness of life. His iniquities are forgiven and his sins are covered by the blood and righteousness of the Lamb of God. Against any of the children of Israel at such a time as this shall not a dog wag

his tongue. Well may the believer in Jesus walking by faith in the strength of the Lord, go forth of the house of bondage, making mention of our dear Savior's righteousness, even of his only. There was not one feeble person among their tribes. While we were under the law, our hearts were fearful, our hands were weak, and our knees feeble. But when faith in Christ Jesus came to us by the matchless gift of the grace of God, we were no longer experimentally under the bondage of sin and the curse of the law. Out of weakness we were made strong, and though feeble in ourselves we were as strong as David, who in the name of the Lord slew a lion and a bear, and brought low in the dust Goliath the giant who defied the Lord of Host, the God of the armies of Israel. God brought forth his people with joy, and his chosen with gladness. The joy of the Lord which he put in their hearts was their strength. Thus onward they marched to the promised land. In less than a month's time they were called to pass through various vicissitudes; and when they were come to Rephidim "Then came Amalek and fought against Israel." This was the first fighting that the tribes of Israel were engaged in while journeying in the wilderness. Ah! when Amalek came! some were feeble, faint and weary, and with tardy steps they followed in the rear, and Amalek smote the hindmost ones. What a change has taken place since that night of their departure from Egypt. Then there was not one feeble person among their tribes. Our journeying in spiritual things, during the time of our pilgrimage while in this world, is that our God will prove us, and we are to be constantly taught that we are helpless, sinful mortals; and in all our trials we shall prove the sufficiency of his grace, and his own name shall be glorified in it all. The predestinated path in which believers are ordained to walk will be found to be through much tribulation; and in times when we feel our strength is decayed, our souls will be "much discouraged because of the way." David exclaimed, "He weakeneth my strength in the way." It is needful that we learn our weakness, for then we shall know how God's grace is sufficient for us, and that his strength is made perfect in our weakness.

"Hindmost." In manifold aspects the children of God are brought to feel themselves the hindmost.

Paradoxical as it may appear, those in the very foremost rank, contend that they are the "Hindmost." Thus the Apostle Paul could say, "I suppose I was not a whit behind the very chiefest apostles," "though I be nothing." Such heartfelt declarations are not exceptional, or peculiar to the apostle Paul, who felt himself to be "less than the least of all saints." But such acknowledgments of our own nothingness spring from the humbling grace of God, which effectually teaches all the saints to esteem others better than themselves. As we are actuated by the Spirit of Christ we shall not be assuming to a pre-eminence; we shall not be lording it over God's heritage; we shall not be found seeking the uppermost rooms, nor chief seats in the synagogues; but in our hearts we shall be found in honor preferring one another.

Let us, dear children of God, attend a little closer to the events that transpired among the tribes of Israel as narrated in our text. It must have been an astonishing and inspiring spectacle, even to the natural eye, to have witnessed such a host, a nation numbering millions, marching through the wilderness. But O how faith's view of these scenes transcends! How much more glorious, inspiring and comforting when it pleases the Holy Spirit to give us glimpses of what these events were spiritually significant of! Then we truly know that all these things happened unto them for ensamples unto us. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."—Rom. xv. 4. In the foremost ranks may be seen such valiant ones as Caleb and Joshua. With eager steps they press forward to the land that floweth with milk and honey, which God hath promised them. Onward come the tribes, all following in the direction whither the pillar of cloud by day and the pillar of fire by night leads the way. As they pass in review before the eye of faith the varied experience of God's elect is portrayed. But see, dear kindred in Jesus, those in the rear! My heart is much set upon them. I scarcely know how it is; but my eyes are drawn, and my soul's sympathies flow out unto them. Many of them walk wearily; some are staggering and ready to faint by the way; but all have their faces toward those who have gone on ahead; and though

hindermost, their feet with slow and feeble steps still tread in the footprints of the foremost ones. "In the footsteps of the flock." Shall we mingle among them? I confess, from their appearances they would be companions for a poor sinner like me. Yes, their walk is like mine, a sort of a tardy, staggering, limping gait; and as I listen to their speech, and catch the language of their moans and sighs, I hear the echo of my own heart's lamentations. How is it, ye hindmost ones of the tribes of Israel, that you are in the rear ranks, and some of you so far behind that you are creeping along alone in a solitary way? Your former companions have outstripped you in the race. Ah, replies one, when we marched forth out of Egypt, and crossed the Red Sea, and saw that Jehovah had triumphed gloriously, and we were free, then was my heart of good courage to go after the Lord into the wilderness. But this wilderness is a barren land, a land not sown. We soon baked up all our dough into unleavened cakes; for we were thrust out of Egypt, and could not tarry, neither had we prepared ourselves any victual. Soon our unleavened cakes were all used up, and a famine stared us in the face. What could we do? There were no harvests of standing corn to gather, but a waste howling wilderness encompassed us. Then my poor heart sank within me. I remembered the flesh pots of Egypt, when I did eat to the full; and now it appeared I must die of hunger; my heart murmured over my hard lot; and I thought, How could God furnish a table for us in such a wilderness? My pace slackened, my strength left me, and I was faint and ready to die. But the God of Israel was merciful and gracious; for "at eventide quails came up and covered the camp, and in the morning the dew lay round about the host; and when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoarfrost on the ground. And when the children of Israel saw it, they said one to another, It is manna; for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat."—Exod. xvi. 13-15. It was sweet to my soul as wafers made with honey; and I thought, I will save some of it for the next day; but on the morrow it bred worms and stank. And now all the manna gathered in the morning is gone by nighttime. There is no lack, but nothing over. And now I am so nervous, feeble minded, I fear some morning when I awake there may be no manna to gather, and that God will leave such an unworthy one like me to perish in this terrible wilderness. Is this anything like you, poor hindermost child of God? Say you perhaps, It is. I hope I have an interest in Christ, the Pass-over Lamb; but I am such a sinner;

I am so full of murmurings. If I am given a little of the hidden manna to eat, I fear I shall perhaps go short to-morrow. I find myself taking thought for the morrow, what I shall eat, and wherewith all I shall be clothed. O my distrustful heart! I am worried about these things, so that I am sickly and faint. All my little strength is gone, and I feel I must sink down, for I have no might to hold on my way. I am so unbelieving that I fear I have wearied the Lord with my iniquities; for in my distrustful heart I have, I know, "limited the holy one of Israel." So here I am, lagging behind, while the dear children of God are all ahead of me. They feed upon Jesus, the Bread of Life, to-day, and they believe that their God will to-morrow and all their life's journey give them each day their daily bread. Ah, I see them all before me, and I'm so far behind. Yet my heart cries out still, "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."

What is the matter with thee, O hindermost one? How is it that you travel so slowly? Does not your heart yearn to be marching in the front ranks with Caleb and Joshua, who wholly follow the Lord, and are of good courage? O yes, I would well like to be in such company. I catch a glimpse of them now and again. I see their cheerful countenances, and mark the ardor with which they press forward, and I hear them speak of their high hopes of inheritance and rest in the promised land. Then I think how much they differ from a poor worm like me. They are worthy, God loves them, and they live beneath his smile; but I am full of trouble, and my anxieties weary me, and so I drop behind. This clothing that I wear, and these shoes, are all I possess. Thus I was arrayed when I came forth out of Egypt. Now, suppose I should wear them out, I should have nothing to wear. Ah, now, I am feeble and weary, and I fear that in some dark night I shall have my garments taken away from me, and then I shall have to go naked in this wilderness; for I know that my poor, unskillful, feeble hands could only weave as it were a spider's web; and such miserable webs would never do for this journey. I could never cover myself with my own works. If it were not for these shoes I could not walk at all, or follow in the tracks of God's redeemed, so rough and rugged is this wilderness.

Ho, ye hindermost one, what aileth thee? You look sickly. Why droops your head, while sighs and moans attend your tottering footsteps? How is it that your strength has given out, and you are so far in the rear? Ah, I am indeed the hindermost one, if one at all. Mine is a

story to my soul's shame. I blush to tell why I am so behind.

"When my heart first believed,
O what joy I received!
What a heaven in Jesus' name!
On the wings of his love
I was carried above
All sin and temptation and pain,
And I could not believe
That I ever should grieve,
That I ever should suffer again."

But O! I am so vile, I am such a sinner, my place is behind all the rest; and though afar off, O may I be suffered still to follow in the footsteps of the flock. Yes, I am a sickly one; I cannot keep up abreast with others. "I shall go softly all my years in the bitterness of my soul." Ah, the lusts of my flesh have overcome me; I kept not under my body. I was carried away captive with my vile nature, and lusted exceedingly, and now I am the very hindermost one. Ah, I am such a sinful wretch, it is only with a painful limping step that I can hobble along. O that my crookedness and limping steps were healed!

"But now with tardy steps I creep,
And often sigh and often weep;
But strip me of this house of clay,
And I will sing as loud as they
Who march in foremost ranks."

Ah, poor hindermost one, why look you so sadly to-day? and why do you travel so behind? Do you inquire of me? Why, how can I go ahead? This world is a wilderness of woe. Each day I prove that my way lies through a terrible wilderness, and my soul is much discouraged because of the way. Fiery serpents and scorpions abound in this terrible wilderness. Yes, I am one of the bitten ones; and I should have perished in my sins, but for God's mercy and grace. He had compassion upon a poor vile rebel like me, and I looked unto Jesus, the antitypical brazen serpent, and I hope I yet live. Have you seen those in the forefront how they march onward? They are the valiant ones. God is their hope, and he giveth them power to tread on serpents and scorpions, and over all the power of the enemy, and nothing by any means hurt them. But ah, I am so afraid, and my soul is humbled in me. I fear the serpent's sting, and the torments of the scorpion's bite. My sins often sting me, and the poison thereof drinketh up my spirit. Satan, that crooked serpent, often alarms my soul with his hissings in my ears, and sometimes his fiery stings I feel.

"O! such a worthless worm am I,
Who sometimes am afraid to die."

I fear that serpent death, whose sting is sin. So I have troubles without and fears within, and follow on behind.

Ho, such a one, you hindermost one, how comes it to pass that you are in such a sad plight? Ah, I am feeble and sore broken, I am ready to halt, and my sorrow is continually before me. Foes without and enemies within vex my soul. My conflicts are oft so severe I cannot tell where they will end. Then again I may well

be behind. How little I know! Others have knowledge; they can talk upon the doctrine of Christ, and can tell such wonderful things in their experience. O how small my experience seems, compared with theirs. They truly are the children of God; but I am so insignificant, I have so little understanding of divine things; and when I do attempt to speak of any of these things I talk in such a blundering, stammering manner that I feel ashamed, and think I ought never to open my lips on such subjects. They are too high for me. I feel my place is in the rear; and if I could only keep out of sight I would, for I fear that it is presumption in me, that I presume to be in the way at all. I do not want it to be noticed that I am following after the redeemed of the Lord. Yet though I am poor and needy, and know that I am feeble, I long to follow in their steps. O that I knew that their God was my God. My soul followeth hard after God.

What have you to tell, poor hindermost one? Ah, I am in sad straits. I have been finding fault with the doctrine of predestination. Once I was happy, and I said, God is love. In those happy times I was enjoying sweet prosperity, and I thought I loved my God, who had appointed me such a blessed lot; and I could sing, "The lines are fallen unto me in pleasant places; yea I have a goodly heritage." But I had not journeyed many days before I found I had to encounter adversity; and then I was asked to believe that God had set adversity for my portion, as well as prosperity. I readily received good at the hand of my God, but O! how could I welcome evil? I could not see that evil also came from his hand to me. I thought I loved my God, who predestinated all my mercies and my delights; but I have been filled with hard thoughts, and have murmured when I thought of God predestinating my woes and afflictions. Ah, I have fallen to the rear. "He hath led me, and brought me into darkness, and not into light."—Lam. iii. 2. Woe is me, for I have kicked against his providences, and I am so slow to learn that tribulation is the decreed portion of the people of God; that the waster to destroy, the sword, the rod, the axe, which make such painful havoc with my soul, are all in the power of the God of love, who performeth the thing that is appointed for me. It is written, "He worketh all things after the counsel of his own will;" "that we should be to the praise of his glory," who trust in Christ. Ah, I could submit and believe that he worketh all those things that bring me comfort and delight; but when I am under the lash of men's tongues, when Satan casteth me into prison, when beasts of prey internal, external and infernal make a prey of my life, is all this wrapped up in the decrees of God, and thus unfolded as my portion? O! I have found it hard to believe it. I have been foolish

and have fretted against the Lord. Yes, I have tried to frame in my mind some other God. But by terrible things in righteousness he hath answered me. In my rebellion with some others like me, we appointed one over us, and called him Captain, instead of Jehovah, who only is the Captain of the hosts of Israel. What wretched work we made of it! all came to naught. Truly it must be of the Lord's mercies that I am not consumed. Here I am, away behind, with my miserable staggering gait. At times I catch some notes of the song that they sing in the front ranks.

"Since all that I meet shall work for my good,
The bitter is sweet, the medicine is food.
Though painful at present, 'twill cease before long,
And then, O how pleasant the conqueror's song."

O! how I wish I could learn that song and sing it with all my heart.

How is it with you, poor sighing one? You seem to be making no headway at all, but are rather getting farther and farther behind. Ah, I see it is so, and it has happened unto me so different from what I anticipated. I feel as though I had been bewitched. It was not long ago that I thought I had hit upon a method by which I should ever be one of the foremost ones in this pilgrimage. When first my soul tasted the freedom wherewith I hoped Christ had made me free, it was a blessed time. I began my journey filled with the Spirit. I was then looking for supplies of grace to be ministered unto me by the Comforter; and then (Ah, those happy times!) I was looking unto Jesus, lest I should be weary and faint in my mind while striving against sin. I did run well in those days, and what could hinder me? I thought I enjoyed the sweets of God's pardoning love, and rejoiced that the Lord had, as I believed, justified a poor sinner like me freely by his grace through the redemption that is in Christ Jesus; and in my heart I said, My Father is God. O what a blessed time it was! You ask what did hinder me, that I did not continue to run well. Well, I don't know what it was, unless it was a son of Hagar, the bondwoman, who told me that though I was running well, I ought to do better in the flesh, and that I must attain to perfection in this race by the flesh; that I must keep the law of Moses, and then I should be justified and saved everlastingly. So with my flesh I went to work, hoping thereby to soon outrun my fellows in the race. But O what a wretched plight I am in! Being zealous to arrive at perfection by my good works, I frustrated the grace of God. I feel I am fallen from grace. The smiles of the Lord are gone. Instead of grace coming unto me by Jesus Christ, reproofs and frowns are my portion from the Lord. Ah, instead of looking unto Jesus' blood and righteousness alone, I have been diverted and turned aside unto another gospel;

but O it cannot be another gospel, for no glad tidings come to me therein. Look at my feet. How can I help being the hindmost one? for instead of running well by faith in Christ crucified, my feet have become entangled in this wilderness; my sins and imperfections clog my steps. Surely I must have been bewitched. That son of Hagar has mocked me. My blessedness in Jehovah, my righteousness, is fled from me, and seems now like the remembrance of a pleasant dream. "O wretched man that I am! who shall deliver me from the body of this death?" The iniquity of my heels compasseth me about; my feet are entangled; and so I am the hindmost.

Another hindmost one. How do you fare in the way? Ah, my story is somewhat like other hindmost wayfarers. I have encountered unlooked for things since I left Egypt. I thought when I went forth after Miriam, with timbrels and dances (on this side of the Red Sea), and sang the triumphs of the God of Israel, that with unceasing thanksgivings and melody to the Lord I should pursue my way to the land of rest. But my timbrel is gone, my song is hushed, my feet are lame, and my heart is now distressed with fears that I shall come short of the rest that remaineth to the people of God. O! shall I ever be adorned again with my tabrets, and go forth in the dances of them that make merry? Only three days after we emerged from the Red Sea we found ourselves in the wilderness, with no water to drink. I thought this was hard lines that had fallen to my lot so early in our pilgrimage; and then, when water was found, I sought to slake my raging thirst; but as soon as I tasted it I could not drink it, for it was so bitter. Then my rebel heart complained, and I cried out, What shall I drink? But God graciously sweetened the waters so that I could drink, and I was refreshed, and again pursued my way. Then we came to that delightful spot in this wilderness called Elim, with its palm trees and wells of water. Here we were indulged to encamp awhile, and with my spirits revived, and my heart (as I thought) trusting in the Lord, I was ready to go after him in the wilderness. But I am a fickle, feeble, sinful worm, so easily discouraged, so full of unbelief, I fear I am not a believer at all; for when our water-bottles were spent again, and no water was to be found, then various insinuations seemed to enter my mind, and I began questioning, "Is the Lord among us or not?" If he were, would we be in such straits? Would my lot be such as it is if I were a child of God? Will the Lord cast off forever? Will he be favorable no more. Is his mercy clean gone forever? Doth his promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies? Ah! in my infirmity I feared the Lord had forsaken me, and left me to die in

the wilderness of my sins. O my wretched, distrustful, murmuring heart! God brought forth water out of the rock; and see, there it flows in this wilderness like a river. When I am just about ready to die I sip a few drops and am strengthened and lift up my head again; but I am such a sinful, wicked wretch, I am filled with misgivings that this river of love will cease to flow and to follow a poor miserable worm like me in all my wanderings in this dry, parched land. While I am thus swallowed up with my woeful surmises, onward marches the host of Israel, all ahead of me, and I am left behind. The foremost ones say this river will flow on all our journey, and that my trouble is that I am unmindful of the Rock, Christ Jesus, from whence these precious waters flow. They say, We are journeying through a waste howling wilderness; but hath our God been a wilderness unto Israel? Ah, there those believers in Jesus go on, singing as they go,

"See! the streams of living waters,
Springing from eternal love,
Well supply thy sons and daughters,
And all fear of want remove.

"Who can faint, while such a river
Ever flows their thirst to assuage?
Grace which, like the Lord the giver,
Never fails from age to age."

Ah, here comes yet another one; but you are somewhat more cheerful than the rest; and though you are last, I have a persuasion that you will be numbered among the first to eat the fruits of the land of Canaan. What is the secret of your cheerfulness? O, it may be all summed up in this: you see I am poor and needy; but my heart believes that the Lord thinketh upon me. O! is this not wonderfully gracious? so I find my heart singing,

"O happy souls, how fast you go,
And leave me far behind;
Don't stop for me, for now I see
The Lord is just and kind.

"Go on, go on, my soul says so,
And I'll come after you;
Though I'm behind, yet I can find,
And sing hosanna too.

"May you have strength, that you may run,
And keep your footsteps right;
Though fast you go, and I so slow,
You are not out of sight.

"When you arrive in worlds above,
And all their glories see;
When you get home your journey's done:
Then look ye out for me.

"For I will run fast as I can,
Along the way I'll steer,
Through Christ my strength I shall at length
Be one among you there.

"There altogether we shall meet,
Together we shall sing;
A countless throng to swell the song
Of Moses and the Lamb."

Here comes another faint and weary one. Tell us your story of the journey, poor sinner. You are behind, like many others. Ah, I am weary, and my soul is often much discouraged because of the way. At times I am strengthened, and with joyful, bounding strides, like the hart, I make my way to the front

ranks, and spend some exceedingly happy moments in communion with Caleb and Joshua. But O! how short a time I can stay there! I stumble in some of the rough places, and get lame, and again I fall to the rear. Those foremost ones must be shod with shoes of iron and brass to be able to maintain such unwavering steps in those rough places. Egypt was a cruel place; there in my hard bondage wherein I was made to serve under Pharaoh, I cried by reason of mine affliction unto the Lord; and in his wondrous mercy, and with his outstretched arm, he ransomed us from the power of the enemy. But our exodus from Egypt was not as I pictured to myself it would be. I thought a speedy entrance would be granted me into that land, that which is the glory of all lands. But my exodus from the house of bondage has been to be ushered into wilderness after wilderness. Here and there are some green spots where my weary soul finds rest and refreshment, and then into this terrible wilderness I descend again. Sometimes I fear there will never be any exodus from the wilderness for me. When we began our journey I thought we shall soon be out of the reach of the Egyptians, and enter that delightful land which by the promise and oath of Jehovah is the inheritance of his purchased people; but God led us not by the near way, but soon into a wilderness place we came and were shut in. Then came those hosts of the Egyptians pursuing after us, with their horses and chariots. Did they overtake us, and drag us back into that cruel bondage again? O no! But my timid heart quaked with fear, and I murmured at my perilous condition. O! it is wonderful and blessed to hear how they talk in the foremost ranks! But ah, my unbelieving heart! Can you believe it? O! I want to. Those near companions of Joshua affirm with joyful confidence that the Egyptians could never have overtaken us and enslaved us again. They declare that Israel was loved, chosen and owned by God; that in the covenant ordered in all things and sure we were his people, and he was our God before we were brought into bondage; therefore it was that the God of the Hebrews came into Egypt and said, "Let my people go." With his outstretched arm he brought forth his chosen ones; and though the Egyptians held them fast, and refused to let them go, Israel's God, the Lord of hosts, was strong, and redeemed them unto himself. He himself paid the ransom. The blood of the Passover Lamb forever sets us free. That it is impossible for the tribes of Israel to come into such condemnation again, for they are passed from death unto life. Ah, I am a poor sinner, but I love this doctrine, and cling to it yet as my soul's hope and everlasting consolation; and at times I so cherish it in my heart that I am

(Continued on page 77.)

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 7, 1894.

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

G. BEEBE'S SONS.

AN EVIL SPIRIT FROM GOD.

"BUT the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him; and Saul's servants said unto him, Behold, now, an evil spirit from God troubleth thee."—1 Sam. xvi. 14, 15.

In compliance with the desire of an esteemed brother the following remarks are submitted for the consideration of our readers generally, as well as for his own careful examination by the only perfect standard, the record which God has given in the inspired Scriptures. With whatever deference the views of eminent saints may be regarded, nothing is to be accepted as of divine authority without the unquestionable mark of the seal of the Holy Spirit, with which God was pleased to endue those holy men who of old spake as they were moved by the Holy Ghost. Those who desire to walk in humble obedience to the commandment of our Lord Jesus cannot receive any other teaching as infallible except that which is thus certainly the word of the Lord. On the other hand, they must submit implicitly to the established decision of the Scriptures of God, even though it require the surrender of traditions which have been held in high esteem for centuries.

Probably the difficulty encountered by our inquiring brother in understanding this text arises from the statement that the evil spirit by which Saul was troubled was "from the Lord." Carnal reason claims that only such things as in our estimation are good can come from the Lord, while the manifest existence of evil things is regarded as in some way in opposition to the will of God. So far as we have learned, none have ever been able to find higher authority than the wisdom of men for the denial of the government of God over the far greater portion of the events of time. Neither have the saints ever been able to trace in this limitation of the dominion of God any assurance in support of their hope of ultimate victory over sin and its consequent misery and death. Yet the pride of the sinful heart assumes to determine that unless the Almighty is governed by the standard of mortal judgment he is unjust. With those who prefer the guidance of reason rather than the word of God we have no inclination to discuss the subject of our text; but to those who tremble at the voice of our God, it will be sufficient to consider the subject in the light of the testimony which is borne by the word of those princes whom our

Lord has set to rule in judgment in the kingdom of his glorious grace. Recognizing our inquiring brother as of the number whose God is the Lord, and trusting that every reader may by grace be delivered from confidence in any earthly teacher, we desire to examine the point involved in comparison with that which God has revealed of his own eternal truth and holiness.

The revelation of the existence of God is not more assured than the fact that he is infinite in all his perfections. There is none in heaven above nor in the earth beneath in whom this perfection can be found. It is evident therefore that none can judge the works of God. Of him exclusively can it be said that everything he does is true and righteous altogether. The righteousness of created beings depends upon their conformity to such laws as demand their obedience. By that test they are just or unjust. But no such criterion can be applied to the Sovereign of all the creation which he has brought into existence by his omnipotent word. It cannot be charged against him that he is unjust, or even unkind, in anything which he has done or said. In the manifestation of his eternal purpose of grace he brought all created things and beings into existence. Can any saint question this portion of the record as given by inspiration? Surely not. Is it not equally testified that he governs the universe which he has created, and which is sustained alone by his power? This is not left to inferences drawn by finite minds. It is so expressly written. "The Lord hath made all things for himself; yea, even the wicked for the day of evil." "But our God is in the heavens; he hath done whatsoever he hath pleased." "Whatever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places." "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure; calling a ravenous bird from the east, the man that executeth my counsel from a far country. Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Many other portions of the testimony of truth as plainly set forth the unlimited sovereignty of our God over all the works of his power. To those who know the omnipotence of the Creator these declarations of his supreme government over all things whether animate or inanimate, in heaven and earth, and under the earth, will suffice to give the firm assurance that nothing ever has or ever can transpire by which the design of God shall be defeated. While no created mind can comprehend the unsearchable mystery of his will, yet it is expressly written that neither

wicked men nor devils can do anything by which to withstand the execution of his eternal purpose. At his command unclean ravens must bring bread and flesh to Elijah at the very instant when it most clearly displays the present help of his God in his extremity. He used the heathen as his rod in chastening his national people; and after his work was accomplished he destroyed that very instrument which he had made subservient to his will. He called Cyrus as a ravenous bird from the east, and opened before him the two leaved gates of Babylon for the deliverance of his chosen people from that bondage which was the consequence of their rebellion against the commandment given for their government. Cyrus rendered the very service for which he was raised up, and yet he knew not the God in the performance of whose will he wrought. Until the iniquity of the Amorites was full the children of Abraham could not possess the land which God had given to them. The very enmity of those who would defeat the appointment of divine wisdom is made to subserve the development of the decree which it sought to resist. Thus, even the wickedness which man regards as contrary to the will of God, is included among the things which work together for good to them who love God, who are the called according to his purpose. So it is written, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain."—Psalm lxxvi. 10. Shall man excuse himself in sin because God has appointed that it shall show his own praise? As well might the enemy claim credit for the restraint of that remainder of wrath which God has placed under the heavy barrier of that decree which gave the seas their bounds.

In the text to which our brother has called attention it is important to notice that the Spirit of the Lord which departed from king Saul was that wisdom by which he had been qualified of God to rule over the nation of Israel. Saul was by divine appointment made king over Israel, and of him the Lord says to his national people, "I gave thee a king in mine anger, and took him away in my wrath." At the command of the Lord Samuel had anointed Saul as the first king over all Israel. That anointing was expressive of the sanction of the Lord in support of his kingly power. In his disobedience to the word of the Lord he rejected the God by whom he was exalted to the throne, and the Lord rejected him from being king. It was in this sense that "The Spirit of the Lord departed from Saul." There is no evidence that Saul ever knew the Lord as his Savior from the condemnation of sin and death. In that sense, there could be no possibility that the Spirit of the Lord should ever depart from one to whom God had given it. It is very evident that in setting up Saul as the first king

of Israel the Lord did not design to perpetuate his government, since he had chosen David and established his throne forever. Yet there was a typical significance in the giving of the throne to Saul before the kingdom of David was made manifest. All that is written of the dealing of God with the nation of Israel finds its antitypical substance in the way in which the gospel kingdom is established in righteousness in our Lord Jesus Christ. Without noticing more fully this real meaning of all the history of the chosen tribes, it may be observed that the kingdom of Saul very fitly sets forth the dominion of the law which was added because of transgressions, till the seed should come to whom the promise was made. That law was indeed holy in all its righteous demands; but it had no power to give life to sinners already dead in sins. It could only show the exceeding sinfulness of sin, and thus confirm the hopeless condemnation which rested upon all those in whom its perfection was revealed. Herein consisted the glory which pertained to the law. But in the manifestation of the liberty of the sons of God in the gospel kingdom of Jesus Christ, our spiritual David, all the glory of that legal dispensation is lost in the superior glory of God shining in the face of our triumphant Redeemer. Until the time was fulfilled for which the legal covenant was given the Spirit of the Lord gave divine authority to its every precept. But when the prophetic night of legal observances passed away in the coming of our Lord, the power and glory of the law was lost in the perfect righteousness of Christ as the end and satisfaction of its utmost demand. As the royal glory of Saul was lost in the establishment of the throne of David, so the law has no longer dominion over those who are made free in the victory of Jesus. In this sense, the Spirit of the Lord, that is, the sanction of divine authority, has departed from the law of sin and death, the legal sun is turned into darkness, and the moon of ceremonial sacrifices is henceforth a mere unmeaning dispensation of blood. In this is illustrated the way in which the Spirit of the Lord departed from Saul. While he stood as the anointed king of Israel his word was law and his dominion embraced all the power of that kingdom. This was the effect of that anointing which he had received by the commandment of the Lord. David recognized this sacred protection over Saul, and would not lift his hand against him because of the anointing oil, even when he knew that Saul sought his life. Herein is shown how our antitypical David came not to destroy the law, but to fulfill its every demand. When this was done he had finished the work which his Father had given him to do, the law was magnified and honored, and his people were delivered from its dominion by his spotless righteousness. The

glorious perfection of holiness which was the manifestation of the Spirit of the Lord in the law, was now in more refulgence displayed in the face of Jesus Christ. As the Lord had rejected Saul from being king of Israel, so through the redemption that is in Christ Jesus the saints are forever free from the dominion of the law. The Spirit of the Lord has thus departed from that ministration of death, and in unmeasured fullness that Spirit now abides upon Jesus as the real David of whom the son of Jesse was but a faint figure. In this application of the text the evil spirit from the Lord which troubled Saul would represent the death of the law under which the saints were held in bondage. The efforts of Saul to destroy David signify the powers of death which were arrayed against our Savior, through which he must pass to the throne of his glory. But in their terrible assault upon Jesus these powers of death derived their dreadful strength from the law. Death itself has no sting but sin; and sin has no strength but in the law by which is the knowledge of sin. To deny this would involve the loss of all hope of salvation for any sinner. None who hope for freedom from condemnation through the grace of God in Jesus Christ can afford to recognize the law as still having power to command their service. "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."—Gal. iii. 10.

For the comfort of the tried and afflicted saints it is clearly revealed in the Scriptures that our Lord has perfect and unrestricted dominion over evil spirits as well as over the angels of heaven. Neither the proud ruler over the kingdoms of earth, nor the combined legions of devils, whose enmity against God cannot be questioned, can have any power at all except it is given them from above. Since sin entered into the world every effort of the adversary has been directed to the denial of this truth of the unlimited sovereignty of God. Yet it is still true that our God is supreme in power, "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 dost thou?"—Dan. iv. 35. Not only are all the powers of darkness subject to his immediate authority, but when our Lord sent forth his disciples to preach his word, they found that even devils were subject to them through his name. This is the God of salvation, who reigns in his own glorious power over all the worlds which he has made. This doctrine of the universal government of God is not flattering to the carnal pride of natural men; but it is the very foundation of the hope of every conscious sinner. Neither devils nor

wicked men can have any strength to resist the will of that God who upholds all things by the word of his power. Therefore they who have fled for refuge to his protection can never be moved from that sure defense. If it is his will to make use of a wicked Pharaoh for his own glory, he raises him up for that purpose, and destroys him when he has subserved that purpose. All the legions of devils cannot so much as drown a herd of swine without the command of Jesus; and they confessed his authority by beseeching him that he would not send them away out of the country.—Mark v. 1-17. Whether at the will of God these evil spirits trouble a wicked king, or move the rulers of the people to crucify the Lord of life and glory, they can do nothing but as they have received power from above. Hence they can only do whatsoever the hand and counsel of God before determined to be done. Those who know God as the only and blessed Potentate have no need to fear the rage of the wicked.

"A faithful God restrains their hands,
And chains them down with iron bands."

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(Continued from page 75.)

strengthened, my feeble, tottering knees are confirmed, and I can walk then so much better in this wilderness. But I will return to my story. Ah! I lifted up mine eyes, and there were those hateful Egyptians. Must I again come under their cruel yoke, and smart under their lash? It seemed to me I could hear the harsh voices of my past sins, coming from afar, saying, "I will pursue, I will overtake, I will divide the spoil, my lust shall be satisfied upon him; I will draw my sword, my high hand shall destroy him."—Exod. xv. 9. I would have hastened my escape, but whither could I flee? The wilderness had shut me in. There before me were the waters of the Red Sea of Jehovah's judgments, which are a great deep. I cried unto the Lord, and he heard my cry, and showed me his salvation. Through those mighty waters he made a way, and I passed over, which the Egyptians (my sins) assaying to do were drowned. Then my soul broke forth anew in triumphal song, and chanted the praises of the God of salvation. Now, I thought, all is well; I am accepted, and accounted one of the ransomed church of God. Have I not the evidence by my soul's experience that I have descended in sufferings unto death, and have been raised up in the joy of the risen Savior? And as a believer in Jesus I have put on Christ, and am now a member of his visible church. I said to myself, My troubles are at an end. Sweet prospects (by precious faith) of the delightful land filled my mind. Already it seemed I were there. But no! into the wilderness of temptations I must go. That sweet land of gospel rest is, I fear, so very far off, and at times almost fades from my sight. I fall into such temptations and conflicts that under the pressure of my woes I question whether there exists a land of rest for me. Then I am sorely afflicted with hard-heartedness. I become so wicked, so perverse, I cannot pray; for the words upon such lips as mine are a mockery; and even when I cry and shout I fear God shutteth out my prayer.

"My prayers are now a chattering noise,
For Jesus hides his face!
I read, the promise meets my eyes,
But will not reach my case."

I am not worthy to rank with the flock, for I abhor myself in the dust, my soul is pent up in this wilderness. Weary of earth, myself and sin, I trudge along my lonely way, and know not where at night I shall pitch my tent. "O land of rest! for thee I sigh."

(Concluded next week.)

REISTERSTOWN, Md., Feb. 20, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—A few days since I received a letter from brother E. D. Varnes, of Cramer, Ill., of which the following is an extract:

"If it is not asking too much of you, will you give me your views through the SIGNS in regard to king Saul? I will refer to one or two expressions. 'And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.' And farther on it reads, 'God gave him another heart.' Do you think that Saul was a child of God? I will tell you why I ask you this. I am a very doubting child of God, if indeed I am one at all, and many things come to my mind to condemn me. I suppose it is our old enemy that does it. The suggestion is like this: You are numbered among the children of God, and have their fellowship; but there is something hidden from them which they do not see, as in the case of Judas. They all said, 'Is it I?' It appears that the others did not know the heart of Judas. I feel to love the Lord's people, but the most of my time I greatly fear that I have no part nor lot in the matter; and I feel helpless in the matter. I have more doubts about myself than about all others of Adam's sinful race. Pardon me and pray for me, that God may have mercy."

Now, brethren, with your permission I feel like trying to make a brief reply to the above through the SIGNS, as brother Varnes has requested; and I do so more for the sake of having this portion of his letter published than because of anything that I feel able to write upon the subject which he has named. As I read the above extracts, when his letter came, I felt like saying, as I have heard the little ones say many times, If a man like brother Varnes has such doubts and fears and troubles, surely I need not wonder that such a one as myself should also meet with them; and if it will prove of any consolation to brother Varnes, I want to say that his letter was a great source of consolation to me, because it assured me that I was not journeying in a solitary road. I think that I can and do rejoice when my brethren are made glad in the Lord. Even though I am sad and full of doubting, and cannot see the face of the Master, I yet am glad that others are walking in the light; and I believe that to witness the joy of one who is made glad has power to touch even my hard heart, and bring tears to my eyes, more than their troubles have power to do. But though all this is true, yet when the children of God talk about the valleys and the mists and shadows and darkness, and of how the fiery darts of the enemy cast them down and almost make them lose hope, they get nearer to where my journey leads me, and I feel encouraged by it to still hope on. Brother Varnes's letter has thus been a source of

strength to me. Is not this fulfilling the apostle's word, "As poor, yet making many rich?" His poverty has made me rich. Thus in some faint measure do we follow the footsteps of the Master, of whom it is testified that "though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich." There is no crown without the cross, there is no saving our life without losing it, there are no riches without poverty, in the experience of the things which are spiritual. Ever, as it was with Peter, must it be with us all. Ere we can strengthen another, must we become aware of our own weakness. To be converted from self-pride, self-glorification, self-confidence, is essential, if we are to ever be of any use in the house of God, if we ever are able to strengthen the weak; and thus is fulfilled the language of Paul in each of the children of God, "When I am weak, then am I strong." Brother Varnes feels weak, but I have found him strong. He feels poor, but he has made me rich. He could not have made me rich in any other way.

But I will try to say a few words about king Saul in the light of the Scriptures referred to by brother Varnes; and then I want to say a few words about the temptation that has assailed him from the narrative given of Saul the king, and of Judas, the Lord's betrayer. The Scriptures to which our brother has referred are found in 1 Samuel x. It would be good if all who read this would stop right here and read the ninth and tenth chapters of 1 Samuel carefully before going farther. These chapters contain the narrative of the manner in which Saul was chosen to become king of Israel, and are full of interest and of lessons of instruction if regarded as mere matters of history; and still more so when we recall that Israel was God's chosen people, and that here is recorded the manner of his dealing with them when they became dissatisfied with his manner of governing them, and desired a king like other nations. "God gave them a king in his anger, and took him away in his wrath." God gave them the desire of their heart; but the desire of their heart was rebellion against him, and granting their desire was the sorest chastisement that could have been visited upon them. When our souls become dissatisfied with God and with God's plan, and we desire something of our own in his place, no severer chastisement can be ours than to grant us our desire. To be separated from God, to have anything come in between us and God, is the greatest evil that can possibly happen to us. Israel desired a king, and a king came in between them and their God, and so, as they preferred, was it done to them; and this itself was the punishment of their rebellious hearts.

But the particular question which brother Varnes has asked is this, "Was Saul the king a child of God?" Many things are said in these ninth

and tenth chapters of 1 Samuel concerning Saul which seem to be characteristic of a child of God; but nearly all that is said about him afterward seems entirely inconsistent with his holding such a relation to God. My own impression is that he was not. Certainly there is no evidence that he, like David, was a broken-hearted penitent before God, or felt his need of mercy and redemption through Christ. It should be remembered that God has power to speak through unregenerate men, as he did through Baalam, and that the hearts of all men are so in his hand that even the unregenerate among men are moved by him to do or not to do according to his will. It should also be remembered that God spoke by the prophets in all the history of Israel, even to their most wicked kings, as when he spoke to Ahab by the prophet Elijah. God dealt with them as a nation, and sent his word to them and to their kings, although the most of them were entirely carnal. Even in the last days of the Jewish kingdom, when Jesus was about to crown his ministry on earth by his crucifixion and resurrection, we read concerning Caiaphas the high priest that he, although a wicked man and a hater of Jesus, prophesied (and prophesied just because he was high priest) that Jesus must be put to death.—See John xi. 51, 52. God spoke through him, though he himself did not know God. So I understand Saul the king prophesied, but without being possessed of that personal experience which characterizes all true believers; and so, when it is said in 1 Samuel x. 9 that "God gave him a new heart," I understand that he gave him new thoughts and purposes, such as he did not need as a private citizen of Israel, but did need in the position to which he was called.

Now I have given my opinion in response to brother Varnes's inquiry, and have stated my reasons briefly for my opinion. But my opinion is very far from being infallible, even in my own estimation; and so I shall not feel surprised nor hurt if brother Varnes fails to see this as I do, or any others among those who may read this, for that matter.

But there is one thing more of which I wish to speak, which is not an opinion, but to my mind a certainty; and that is that the very extracts from brother Varnes's letter given at the head of this letter prove that he himself is a child of God and an heir of eternal glory. By what he has written my mind has been led to the familiar and comforting words of Jesus, "Blessed are they that do hunger and thirst after righteousness; for they shall be filled;" and to the words of the apostle, "We know that we have passed from death unto life, because we love the brethren." It seems to me sure, beyond all controversy, that no one ever desired that about which he knew nothing. If we desire or hunger and thirst after righteousness, it must be

because we have felt its need and its power, and so have found out how desirable it is, and that nothing can ever satisfy us but righteousness. It also appears to me so true that it needs no proof that we can never desire to love that which we do not already see the loveliness of; and that to see that which appears to us lovable is the beginning of love itself in our hearts. What we desire we love; and the more desirable it appears the more we shall love it, whatever it be. If we saw no beauty in Christ we should not desire him. If we saw no excellency in righteousness we should not desire it. It is still further true that the thing which we do not desire we have no anxiety about. If Jesus is not lovely in our sight we shall feel no anxiety for him. Whether he be ours or not will not concern us while we see no beauty in him, and do not desire him. It seems to me still further true also that we can never doubt our love to God, nor lament our lack of love to him, unless we already love him. Suppose some father or mother should some day overhear their child grieving and talking after this fashion: "I fear that I do not love my parents as much as I ought. It seems to me that I cannot appreciate all their kindness to me as I should, and my warmest love to them is far too cold. O! how can I love them more?" Those parents, hearing these things from their child, would feel that surely the deepest love possible for them dwelt in the bosom of their child. But suppose, on the other hand, those parents should overhear their child exulting, and saying, "I am sure that I love my parents as much as it is my duty to do, and that I appreciate all their kindness to the full extent." Would not those parents, seeing and hearing this self-satisfied child, feel altogether dissatisfied? I leave brother Varnes to answer this for himself.

Now, the application in my mind is this. If any man is satisfied with himself, his love, his faith, his christian graces generally, it is sure, to say the least about it, that he has a very slight appreciation of the holy character and the infinite beneficence of God, and a very dim notion of the worth of a Savior, and certainly a very partial knowledge of himself. But where can be found, what words can express, a higher degree of love than when a soul grieves that his love is cold and faint, and thinks that the warmest love he can possibly feel is all too cold for the worth of the object loved? It is true always, as Paul has said in 2 Corinthians x. 18, "For not he that commendeth himself is approved, but whom the Lord commendeth." The man who must plead mercy alone is always justified before God, rather than the man who is satisfied with himself. It is very evident that brother Varnes is not satisfied with himself, nor with his attainments in the divine life. He surely does not commend himself. He doubts his

love to God and the people of God; therefore it is sure that the Lord commends him, and that his love to God and his people is very great.

I have just sketched a few scattering thoughts out of the many that have occurred to me, and in conclusion I will just say that it is not recorded of Saul the king that he ever had these soul exercises of which brother Varnes speaks. These exercises are the evidences of life: not natural life, but spiritual; not earthly life, but heavenly. Whether Saul was a child of God or not, it seems to me sure that all who feel as brother Varnes has written are born of God.

I remain your brother in the hope of Christ,

F. A. CHICK.

STATE ROAD, Del., Feb., 1894.

BRETHREN BEEBE:—In conversation with a ministering brother one day I expressed some sentiments that appeared to interest him, and he requested me quite earnestly to write the subject out for the SIGNS. Perhaps if I write at all I might as well write that, as I have nothing else bearing upon my mind just now. The subject was the scene at the resurrection of Christ, and the seeking for the body by those who contemplated embalming it.

"Behold, two men stood by them in shining garments: and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen."—Luke xxiv. 4-6. If we will learn anything from these events so carefully placed on record, I think we must view all the parties as representative characters; and while we hope to understand who are represented, we may hope to understand also who are not.

The persons here addressed were certainly seeking a living Savior, but as yet they knew not where they might find him. They were seeking him where he was not, and of course where he would not be found; but they were not aware as yet that it was a living Savior that they sought, and that they so much loved. They would not know this until he manifested himself unto them. It was not by searching for him that any of them at any time found him. He was found of them every time when they had sought him not; and when found he was present with them. While these humble believers were seeking him sorrowing, "two men stood by them in shining garments." They were afterward called angels. Matthew speaks of but one, but says his countenance was like lightning, and his raiment white as snow. Mark says a young man, while John speaks of two angels; but in each case those who saw them were overawed and prostrated at the sight. If I speak of them in a representative character and of a continuous mission, I will not mean to call in question the literal record, nor the correctness of the version as it is

given. The evangelists no doubt recorded the event just as it was reported to them; and as the message was the same and the mission the same as recorded by each, there is no discrepancy that will at all mar its grand design. I understand these men or angels to represent the gospel ministry, which was ready to be revealed as soon as Jesus was risen from the dead. These are the two anointed ones that stand by the God of the whole earth. These are his two witnesses, to whom he gave power that they should prophesy. They said to those to whom they were sent, who were taken with great fear, "Fear not." "I know that ye seek Jesus, which was crucified." "Behold, two men stood by them." These men (or angels) always stand by the God of salvation, and always occupy the same position; so those who are really seeking a Savior to know, when they are found in distress at the sepulchre, will find these two witnesses standing by them. It belongs to their mission to know those who are seeking a Savior to know, and to declare unto them that he goeth before them, and that they have nothing to fear. In regard to their mission, their garments were significant. They were characteristic of their calling. The garments of the Jewish priests represented rather what they ought to be than what they were; and the same may be said of the Jewish people. The garments with which they were required to be clothed were certainly very suggestive and instructive. They represented purity and brilliancy, but they were certainly not the garments of salvation. King Solomon, at the dedication of the temple, bespoke for the Lord, when he should build up his spiritual temple, that he should clothe his priests with salvation; and the psalmist, in contemplating the glory of the Lord that should shine upon spiritual Zion, says that he shall clothe her priests with salvation, and her saints should shout aloud for joy. They are the Lord's priests, in that he provides them and clothes them; but they are her priests because they are provided for her and bestowed upon her. All earthly emblems and illustrations fail to fully show forth God's salvation; but that with which her priests are clothed is no more perfect and glorious than that which awaits all his believing people. He has clothed her with the garments of salvation, and covered her with the robe of righteousness. The salvation of which the gospel ministry testifies is just that, and only that, which has come to them; and they only speak what they do know, and testify that they have seen. The ministry knew a living Jesus, but they to whom they testified did not. The ministry knew that it was the living Savior they were seeking; and when the living Savior was declared to them they knew that it was indeed him they were seeking. "And they worshiped him, and returned to Jerusa-

lem with great joy." There is little else given us descriptive of those shining ones except that they were men, and that they were clothed with shining garments, and that they had a message for those who were seeking a Savior. We may learn from this that the salvation of which the Lord's people are subjects will appear in and upon them, adorning them, and showing the graces of the Spirit in all their deportment and conversation. They were not only white and clean, but the light that was in them shone forth so as to be seen, and the illumination felt and enjoyed by others. One thing that they said, and that they continue to say, was a question to which we do well to find the answer. "Why seek ye the living among the dead?" This certainly implies that it was a living Savior that they felt their need of, and hence a living Savior was declared to them; but they would not find him where they were looking for him, nor as they were looking for him.

We have account in the Scriptures of a young man who was destitute of wisdom, who, instead of heeding wisdom's voice, was obeying the voice of the antichristian harlot, who said she had made her peace, and now had peace offerings with her to offer for others; and that he went after her straightway, but that he did not know that the dead were there. It is hardly to be supposed that any one who knew a living Savior, or even knew their need of such a Savior, would ever seek him among the dead. Those above referred to at the tomb never went back there to look, as they now knew there was no reason why they should; and those who may be understood as represented by them throughout the gospel dispensation, when once they have met a living Savior, will nevermore expect to find him among the dead. A preached gospel will find the reason why, and will show to all the children of wisdom the reason why they do not find, and need never expect to find, a living Savior among the dead. The religious dispute has always been, as it was in Paul's day, concerning one Jesus whom they said was dead, but whom Paul affirmed to be alive. Not only did he assert that Christ was a living Savior, but "Christ liveth in me." That is, the life that Christ was unto his people was manifested in him. But if people do still seek among the dead, and it is not a living Savior they are seeking, what is it? I suppose if they could find the old Roman cross upon which the Redeemer suffered they would idolize it; but as they cannot obtain it, and have never seen it, they will imagine its form and make images of it. The supposed likeness of the cross is thus placed on the top of their church steeples, and over their church doors, and worn as an ornament upon their bosoms. They have never seen the virgin Mary, but they will make an image, and call it by her name, and pray to it and worship it; while the

holy and unchangeable law of God forbids the making of any image or likeness of anything either in heaven or on earth. Not only these, but a stone from the pathway, a chip from the tomb, a piece of wood from the garden, anything connected with the earthly life and travel of the Redeemer, to be revered with idolatrous reverence. If a piece of wood from the manger, or a slab from the stable at Bethlehem, could be obtained, what an important acquisition it would make to the vast accumulation of dead things. Even the matter of making pilgrimages to Jerusalem and various localities in Palestine, what is it but seeking among the dead for what is not there? Are not all these dead things? They have no life in them, much less any power to give life to others. They observe days and times, as Christmas and Easter, and also certain days of the week; which days are as destitute of life-giving power as was the image that was said to have fallen down from Jupiter.

Why, if people know anything of a risen and exalted Savior, why should they spend time and money in wondering over these dead things? If Christ is indeed risen, there is such a thing as knowing the power of his resurrection. He is Mediator between God and men, and ever liveth to make intercession for them. Do people know him who are continually employing men as intercessors? Would they discard him, and turn to presumptuous man to intercede for them, if they had ever seen or known him? Are not these presumptuous intercessors, who assume the prerogatives of the great Mediator to themselves, as destitute of power or of right in this matter as was the image that Aaron made for Israel to worship? Those very people who will reverence an image of the cross are continually shunning the cross itself. The life that he lived, the faith that he taught, the worship that would be accepted, the ordinances by which his people would be separated unto his gospel, these are all living things, and Christ lives in them. He may be found where two or three are gathered together in his name. He is and will be with his people always, even unto the end of the world. His life is the life of his people. His Spirit is the spirit of their worship, and of all the devotion and obedience to his word and will that marks them out as his believing children. If he is known at all, he is known to be seen and loved in all things upon which his name and seal are set. Is there any reason why those who have risen with him, and have known the power of his resurrection, should seek for anything among the dead? The word came unto John the evangelist with divine power, "I am he that liveth, and, behold, I am alive forevermore." This word was and is a living word in the hearts and lives of his witnesses; and so not only in that day, but unto this day, with

great power they give testimony of the resurrection of the Lord Jesus, and great grace was upon them all. The men in shining garments were not sent to Jewish scribes or priests; and if they seek at all they will probably find all they seek for among the things which the Lord will consume with the spirit of his mouth, and destroy with the brightness of his coming.

I submit the above reflections to the consideration of the brethren.

E. RITTENHOUSE.

CRAMER, ILL., Feb. 24, 1894.

G. BEEBE'S SONS:—Inclosed find a little mite, which you can apply to your "Indigent Fund." I hope the dear brethren may come to your help, so that you do not have to bear so much of the burden of furnishing to those who are not able to pay for the SIGNS, yet love to read it. I believe the readers of the SIGNS will send you in due time, so that you can say, "We will continue them." If each one that is able would send you but a little, it would soon make sufficient. Any one who loves to read the SIGNS I would not like to be deprived the privilege, for I firmly believe that it sets forth the truth as it is taught in the Scriptures, though in opposition to the religion of the world. But the world knows us not, as it knew not the Master, and therefore they put him to death; and if they persecuted him, they will persecute his believing children.

E. D. VARNES.

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THE "SIGNS" TO INDIGENT
SUBSCRIBERS.

Jacob Kritzer, Ill., 4, E. D. Varnes, Ill., 1, W. S. Anderson, Texas, 2, M. L. Pettibone, Ill., 2, Miss S. I. Bennett, Ky., 2, Mrs. Fannie Muir, N. Y., 2.—Total, \$13.00.

OBITUARY NOTICES.

Mary Jane Newman was born in Pickaway Co., Ohio, Dec. 11th, 1854, and died Feb. 16th, 1894, aged 39 years, 2 months and 5 days.

Her entire life was a life of very great affliction, being blind and deaf from her entrance into the world. She was the only child of Eliza Newman, her father having preceded her to the grave many years. She had learned to read at the Institution for the blind at Columbus. Janny, as she was called, was the pride of her mother, and the object of the highest esteem of her many relatives and friends. She was a kind and dutiful daughter, and possessed a meek and gentle spirit. Her life from the cradle to the grave was a model worthy of any youth's imitation. She was never known to be angry, nor to give a harsh word to any one. She never made a profession of religion, but was a regular attendant with her mother at the Baptist Church at Turkey Run.

Her funeral was largely attended on Monday, the 18th, and the writer tried to speak words of comfort to the sorrowing friends and relatives; after which her remains were laid to rest in the Reber burying-ground, to await the resurrection of the just, of which we feel that Janny is an inheritor, through the righteousness of him who has conquered death, and brought life and immortality to light through the gospel.

G. N. TUSING.

ORDINATIONS.

THE Regular Predestinarian Baptist Church of Jesus Christ called Salem, in Lancaster Co., Neb., met according to order on Saturday before the third Sunday, being the 17th day of February, 1894.

After praise and prayer, proceeded to business as follows:

Called for the peace of the church.

Invited brethren and sisters of our faith and order to seats in council.

Called for references.

There being a reference from our January meeting, it was read.

Moved and seconded that we call a council of ordained authorities from our sister churches to meet with us at our next regular meeting, Feb. 17th, 1894, to examine the call and gift of our beloved brother, JOHN CHAPMAN, to the work of the gospel ministry, and, if thought proper, set him apart to the full functions of the gospel ministry.

A presbytery of ordained authorities organized by choosing Elder C. M. Cooper, of Mt. Pleasant Church, York Co., Neb., Moderator, and to deliver the ordination prayer.

Elder James H. Ring, of Salem Church, to deliver the charge.

Deacon J. N. Berry, of Salem Church, to extend the right hand of fellowship.

The church presented brother Chapman to the council for examination.

After due examination as to his christian experience, call to the ministry and scriptural qualifications, and being fully satisfied of his call to the work of the gospel ministry, proceeded by laying on of hands and prayer to set him apart.

C. M. COOPER, Mod.

J. N. BERRY, Clerk.

A VERY solemn charge was delivered by our beloved pastor, Elder J. H. Ring, even the solemn charge that Paul gave to Timothy, to be faithful to preach the Word, even Jesus, as a full and all-sufficient Savior, trusting in him for strength, wisdom and ability to sweetly unfold the hidden mysteries of his kingdom, which none of the nations of the earth can know or teach, but which Zion's children know, and that only as Jesus reveals them.

The church then sang the good old song,

"Bless'd be the tie that binds
Our hearts in christian love," &c.

The right hand of fellowship was extended to Elder Chapman with much rejoicing.

JOSEPH BRUCE, Church Clerk.

APPOINTMENTS.

PROVIDENCE permitting, Elder F. A. Chick, of Reisterstown, Md., will preach at New Vernon, N. Y., on Sunday, March 18th, at 10:30 a. m., and at Middletown at 3:00 p. m. of the same day. He will also preach at Warwick on Tuesday, March 20th, at 2:00 p. m.

G. BEEBE'S SONS—DEAR BRETHREN:—Please notice the following appointments for preaching by Elder Vail:

Monday evening after the fourth Sunday in April (23d) at the Clovesville meeting-house at 7:30 o'clock; Tuesday evening (24th) at Roxbury village at 7:30; Wednesday (25th) at the yellow meeting-house, Roxbury, at 2:00 p. m.; Saturday (28th) at Batavia Kill at 2:00 p. m.; Sunday (29th) at the same place at 11:00 a. m.; Sunday evening at our school-house at 7:00.

J. D. HUBBELL.

KELLY'S CORNERS, N. Y.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,
MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, MARCH 14, 1894.

NO. 11.

CORRESPONDENCE.

HINDMOST.

"REMEMBER what Amalek did unto thee by the way, when ye were come forth out of Egypt; how he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it."—Deut. xxv. 17-19.

(Concluded.)

"Then came Amalek, and fought with Israel in Rephidim."—Ex. xvii. 8. How did he come to meet them? Did he say, I will first fight against those foremost ones that are valiant for the truth, and then, having vanquished them, the rest will be an easy prey? O no; he feared not God. He was crafty, and sought the vulnerable point in the mighty host, "and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary." O Ahiezer, the son of Ammishaddai, of the tribe of Dan, captain of the rearward host, why did you suffer the enemy thus to break in upon you, and so cruelly smite the feeble, faint and weary ones? O why was the standard not unfurled? Thy sixty two thousand and seven hundred valiant men of the rearguard, where were they?—Num. ii. 26-31; x. 25. You deserve to be court-martialed. What have you to say for yourself, and for the host under your command? Ah, I never can forget that time when Amalek came; and I feel that I can never forgive myself for my offense that day, though I have hope to believe that the Captain of our salvation has in his great mercy pardoned my guilt. You may read for yourself in the official records of the deplorable and disorganized state the rearguard was in when Amalek came.—Ex. xvii. 1-8. Murmurings, rebellion, strife and infidelity ran riot among the people, and they were saying, "Is the Lord among us or not?" Ah, the remembrance is bitter; but it must be confessed that the rearward was in a state of insubordination to Moses, and to the God of Israel. Is it then any marvel that when Amalek came none of those men of might could find their hands?—Psa. lxxvi. 5. There was scarcely a spear to be seen among all my sixty-two thousand and seven hundred men (Judges

v. 8) to guard the hindmost, that were so feeble and faint and weary. Our standard-bearer's strength was small, and he was among the hindmost ones; and when Amalek came and smote him he fainted beneath the stroke.—Prov. xxiv. 10; Isa. x. 18. O! had not Jehovah-nissi (Ex. xvii. 15) himself lifted up a standard for us (Isa. lix. 19), then the Amalekites had swallowed us up quick. The God of love was the banner over us.—Song ii. 4. Joshua discomfited Amalek and his people with the edge of the sword. "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation."—Isa. xii. 2.

Amalek, who (Gen. xxxvi. 12) and what art thou? Thou art the enemy of the chosen tribes of Jacob, and the foe of Israel's God. "Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation."—Ex. xvii. 16. There is to be no truce, no cessation of arms, till thou, O Amalek, shalt perish forever.—Num. xxiv. 20.

Amalek, who smote the hindmost of Israel, appears in various shapes. Antichrist in all its forms fights against the children of God, smiting the feeble ones when they are faint and weary. All false doctrines, instead of ministering to the relief of the hindmost, are a horde of wrathful Amalekites smiting and making sad the lambs of the flock. These doctrines of men and of devils put an unbearable burden upon the necks of the disciples. O! thou art a cruel enemy. O Amalek, thou fearest not God. Ishmael persecuted Isaac; even so it is now. Amalek, thou art the world, the flesh and the devil, ever to be found lying in ambush, in readiness to pounce upon and to smite the feeble ones of the flock. The life and pathway of faith in Christ Jesus is contrary to the course of this world. They then who walk by faith must meet with its enmity. "Marvel not, my brethren, if the world hate you." "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Not always from without, but those things of the world, the lust of the flesh, the lust of the eyes, and the pride of life. These Amalekites make sad havoc, and cruel strokes they inflict upon those who fear the Lord. Then the devil, the prince of these Amalekites, with his fiery insinuation, distresses the feeble-minded, hindmost ones of Israel, so that they are weary and faint in their minds. All these com-

bined wage an unceasing war against the followers of the Lamb. Then may not Amalek also represent the chastening and afflicting rods with which God corrects his people? Thus David cries out, "The enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead. Therefore is my spirit overwhelmed within me; my heart within me is desolate." Our God hath said, "I will visit their transgressions with the rod, and their iniquities with stripes." So the Lord, for his people's profit, gives them up at times to smart under the rod of the oppressor. "They chose new gods; then was war in the gates." O Assyrian, the rod of mine anger; and the staff in their hand is mine indignation.

When Amalek came, what could these hindmost ones do? They had no wisdom nor might to ward off his attack, so all that were feeble were smitten; not one escaped the strokes of Amalek. "What son is he whom the father chasteneth not?" Was the coming of Amalek a chance incident that happened unto the tribes of Israel in their pilgrimage? No, poor hindmost soul; there is not a stroke, not a temptation, not a pang, from whatsoever source it may come, but the God of thy mercy hath decreed for thee. Not one blow more, not one sorrow less, all thy cries and sighs and tears, thy joys and triumphs and hallelujahs, are all decreed for thee by God, who is love. He performeth the thing that is appointed for thee, and many such things are with him. All thy times are in his hand. In his hand is thy breath, and all thy ways; and those times that pass over thee, and over all the nations of the earth, are according to the purpose of him who worketh all things after the counsel of his own will. You say, Ah, if it were so, if I were the object of Immanuel's love, would such foes as the motions of my corrupt flesh, my carnal imaginations, be suffered to make such terrible inroads into my hidden life, so that I am crushed down to the earth? Do not all these smittings of Amalek prove that it cannot be that the Lord delighteth in me? I fear that my name is not Hephzibah. I am as a mere straggler. I fear that I have no right to attempt to limp along in the tracks of the ransomed host. Look at my fleece, if there is any left on me. Those Amalekites have made such a prey of me, I have

been so rent and torn, that I ask you, Is there anything about me that looks like a sheep? Even if I am one, I am not fit to associate with the flock. I am so diseased and sick with sin, and have been so broken in my wanderings upon the dark mountains; there I have so often stumbled. Those Amalekitish shepherds have smitten my soul with their doctrines, and with their do and live system, it appears to me; with force and with cruelty they have ruled me. The good Shepherd says concerning his flock, "I am come that they might have life, and that they might have it more abundantly." But I have been well-nigh killed every day, and have been delivered up to be slaughtered by these hateful Amalekites, the world, the flesh and the devil. These lions that I am among have devoured and have broken my bones. "I am feeble and sore broken." O that the Lord would seek me, and deliver me from Amalek.

"Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt." Do we think those hindmost ones will forget what Amalek did unto them? Not easily. Jeremiah could say, "Remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me. This I recall to my mind, therefore have I hope. It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." We are prone to forget, especially the gracious works of the Lord in our behalf. When the Holy Spirit causes us to remember the various troubles that have been our heritage, then we are also made to ponder somewhat upon the Lord's mercies to us in the midst of all our trials, without which we had been consumed. Great is the faithfulness of our God, ye hindmost ones. As Israel of old was called upon to remember what Amalek did unto them by the way, in so doing there would loom before them the merciful and glorious deliverance vouchsafed to them by Jehovah-nissi. Let us then, ye hindmost of Christ's flock, contemplate for a little while how salvation came unto them. Look upon this field of Israel's first conflict. There fall the hindmost ones beneath the cruel strokes of Amalek, till there is not one left standing. They all were smitten. "They fell down, and there was none to help." "And Moses said unto Joshua, Choose us

out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword." The gracious Lord in his great mercy brought salvation unto them. In all this typical picture Jesus, the Captain of our salvation, is seen. When we were without strength he brought us deliverance from sin, death and hell. He vanquished all our foes by the sacrifice of himself. Blessed be his glorious name! O ye fearful hindmost ones, we shall be more than conquerors through him that loved us. Joshua fought and discomfited Amalek, but all the while Moses' hand must be upheld. Moses represents the law, and he had in his hand the rod of God. The authority, the majesty and power of the Almighty, and his holy law, must not fail, but must be upheld in the salvation of his people; but Moses' hands were heavy, and he could not alone hold up the rod of God. Thus we read that "a man is not justified by the works of the law." "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." "Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword." The priesthood held up the hands of the law. O yes; it was our dear Redeemer who established the law. He magnified it and made it honorable. His sacrifice and priesthood upheld and glorified all the attributes of the eternal God, and his own arm brought salvation unto his people. God of old led his people by the hand of Moses and Aaron—by the law and by the priesthood. So it is in the experience of the flock to-day. If we are looking to the law and to our own deeds, and are turned away, and make light of the priesthood, then Amalek prevails, sin prevails, temptations gain the mastery, we are smitten under the manifold strokes of Amalek, we are overcome and brought into bondage; yes, we are discomfited by Amalek, and Joshua can scarcely be seen. But when to Christ crucified our eyes are turned

again, then we lift up our heads, for our salvation draweth nigh. We see in Jesus the law, the majesty, yea, all the perfections of Jehovah, glorified, sin condemned, and the hindmost, uttermost sinners saved. Out of our weakness, by precious faith in Christ crucified, we are made strong, and wax valiant in fight, and turn to flight the armies of the aliens. Amalek is discomfited by Joshua.

"Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it." What! is there hope that such poor, feeble, hindmost ones shall be brought on safely, and attain unto the possession of that good land? Yes, for the mouth of the Lord hath spoken it. He will bring thee, poor, sin-smitten, mourning soul, into the land of thine inheritance. How sweetly, captivately, our Jesus speaks, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Though Amalek hath smitten thee in the wilderness with the sword, the Lord still looks upon thee with grace, and he will cause thee to rest in the land that floweth with milk and honey. Having begun a good work in thee, poor sinner, he will perform it until the day of Jesus Christ.

"The work which his goodness began
The arm of his strength will complete;
His promise is yea and amen,
And never was forfeited yet.

"Things future, nor things that are now,
Not all things below nor above,
Can make him his purpose forego,
Or sever thy soul from his love."

"Then earth and heaven will wonder
That I the conquest gain,
After so often groaning,
Half-dead among the slain.

"'Twill be an endless wonder
That I should safe arrive
Through seas of tribulation
To Canaan's land alive."

But, says one of the poor, feeble ones of the flock, I cannot see how I shall be able to endure unto the end. I fear that one day I shall perish by the hand of Amalek. I am so faint-hearted, I am so buffeted by the Amalekites, that instead of making progress, and that desired rest becoming nearer to my view, and within reach of a poor, tottering sinner like me, these messengers of Satan impede my path. I have cried unto the Lord twice, but no relief has come. I am weakened, faint and wearied striving against sin. Ah, I know I have not yet come unto the rest which the Lord God giveth to his people. "O Lord, I am oppressed; undertake for me." Poor hindmost soul, thou shalt hold on thy way, for Jesus shall bring thee in, and cause thee to rest in his love.

The grace of the Lord shall be thy sufficiency, and the power of Christ Jesus shall rest upon thee. As thy day, so shall thy strength be. The Lord thy God hath a favor unto thee, and his right hand and the light of his countenance shall give thee salvation. He will command deliverances for thee, and through his rich mercy thou shalt come up out of the wilderness leaning upon thy Beloved. So you may well sing,

"My conquest is sure through his blood,
Though now there's a warfare within,
And Satan comes in like a flood,
To draw my poor heart after sin.

"Fresh succor from Christ I receive,
Who did all my conflicts foresee;
And through his rich grace, I believe,
He saved a sinner like me."

But another poor hindmost one is saying, O! it seems too good to be true that such a miserable sinner like me shall ever find rest from all mine enemies that are round about me. Could you see my daily walk; not that only which can be seen by men, but that walk which only mine eye seeth, and the eye of the holy One of Israel. I am so ready to slip with my feet. When I press forward, then some lurking Amalekite creeps forth and trips me up, and I slip again. I fear I am too unworthy; I am such a polluted sinner; I am so fretful, so full of complaints; I am so ungrateful, often murmuring over my lot and the Lord's dispensations; I am even at times envious of the prosperity of the wicked. My feet were almost gone; my steps had well-nigh slipped. It is of the Lord's mercies that I am not consumed. Can it be that I shall ever see the end of thee, O Amalek? Yes, thou hindmost one of Israel, thou shalt pursue thy way, and triumph over all thy foes; for thy God giveth thee the victory through our Lord Jesus Christ. God will have war with Amalek from generation to generation, and thou at length shalt see the extermination of Amalek. In the history of typical Israel this was fulfilled, and how much more gloriously is it fulfilled among the tribes of spiritual Israel. The earnest of these things is and shall be known by the dear children of God, by precious faith in the dear Son of God. Our conquest is sure through his blood. We shall be more than conquerors through him that hath loved us. The God of our salvation shall thrust out the enemy before us, and shall say, Destroy them. Thus the arms of our hands shall be made strong by the hands of the mighty God of Jacob. Through God we shall do valiantly; for he it is that shall tread down our enemies; and though at times we are stricken down in the war, yet faith in Jesus shall be given us. We shall renew our strength; we shall arise again. Our foes shall fall down slain, and God shall give us the necks of our enemies; yea, we shall bruise Satan under our feet shortly, for the war is of God.

O, beloved of God, in how many ways and how many are the times

that we are made to feel ourselves to be the hindmost ones of the flock; and while feeble, faint and weary, we are smitten down into the dust by Amalek. But "Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the holy One of Israel." Oftentimes our God hath pleaded the causes of our soul, and hath executed judgment in our behalf; and though Amalek still compasseth us in our steps, and lieth in wait to catch us, and to draw us into his net, yet our God hath been our salvation hitherto. The Holy Ghost, the Comforter, is still our guide, and hath helped us, and brought us thus far on our way.

"Here I raise my Ebenezer,
Hither by thy help I'm come;
And I hope by thy good pleasure
Safely to arrive at home."

The land which the God of Israel gave unto his people, and put them in possession of, and gave them rest from all their enemies round about them, was typical of the gospel land of rest that the believer enters into by faith in Jesus, our dear Redeemer; and what is our inheritance and rest and blessedness enjoyed now by faith, but the earnest of that eternal inheritance of bliss at the right hand of the everlasting God? The heirs of the covenant which God made with Abraham in due time possessed and dwelt in the land of Canaan; so the heirs of the new covenant, made with him whose day Abraham rejoiced to see, shall all come at length into the fullness of their inheritance which Jehovah hath laid up for them. Blessed be the name of the Lord, the promise is sure to all the seed. This includes you, ye hindmost ones of the flock. There are no uncertainties in this covenant.

"This covenant, ye hindmost, stands,
Thy rising fears to quell;
Sealed by the Surety's bleeding hands,
In all things ordered well."

"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, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec."—Heb. vi. 17-20. In due time the tribes of Jacob marched into the land of promise; the hindmost ones too, though feeble, and often faint and weary in their journey. But their God sustained them, led them on safely, thrust out the enemy before them, and settled them by lot in the good land that floweth with milk and honey.

"Thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it." Was Israel unmindful of this? Did they neglect to do as God decreed? O

no; it was remembered by them, and brought to pass as the Lord had said, "I will utterly put out the remembrance of Amalek from under heaven." In Judges v. 14 we read, "Out of Ephraim was there a root of them against Amalek;" and in Judges vii. 12 we find Amalek confederate with the Midianites in conflict with Gideon's valiant band. Then again there is a record of Amalek being joined with other nations, taking crafty counsel against Israel. "They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance."—Psa. lxxxiii. 4. But O! that was a notable time recorded in 1 Samuel xv., when Amalek was well-nigh blotted out from under heaven. "Samuel also said unto Saul, The Lord sent me to anoint thee to be king over his people, over Israel: now therefore hearken unto the voice of the words of the Lord. Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." But Saul would have spared Agag, the king of the Amalekites, alive, for which he lost his throne and kingdom. "Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal."—1 Samuel xv. 32, 33. Ah, Amalek, thou art brought low! Wilt thou ever arise against the hindmost ones again? Let us, ye feeble ones of the host, search the records. Yes, here thou art again. O Amalek, thou art a crafty, cowardly, cruel foe! "It came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire; and had taken the women captives that were therein: they slew not any, either great or small, but carried them away, and went on their way. So David and his men came to the city, and, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives. Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep." But David and his men of war pursued after them; and when he overtook them, "behold, they were spread abroad upon all the earth, eating and drinking and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah. And David smote them from the twilight even unto the evening of the next

day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled. And David recovered all that the Amalekites had carried away: and David rescued his two wives. And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor anything that they had taken to them: David recovered all."—1 Sam. xxx. Will the remnant of Amalek ever rally again to battle against Israel? O yes, if they can only find them hindmost, feeble, faint and weary. Did that time ever come? you ask. Yes, and it was the final conflict. Israel triumphed and overcame at last, and Amalek utterly perished from under the heavens. Read the book of Esther, and there the story is told. The tribes of Israel were brought low, and held as captives in the one hundred and twenty-seven provinces of king Ahasuerus. Haman, the son of Hammedatha, the Agagite, was the Jews' enemy. All bowed down to him, and did him reverence; but Mordecai bowed not, nor did him reverence. How could he when God had said, "I will have war with Amalek from generation to generation?" "Then was Haman full of wrath. And he thought scorn to lay hands on Mordecai alone; for they had showed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai." He obtained authority from the king to destroy them all, and erected a gallows fifty cubits high to hang Mordecai thereon. Yes, even Esther the queen was not exempt, and could not have escaped in the king's palace. "Then were all the Jews in sore perplexity." "And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes." O Haman, thou Agagite, thou seed of Amalek, dost thou think to cut them off from being a nation, that the name of Israel may be no more in remembrance? O Amalek, thou shalt know that Israel's King is higher than Agag. His kingdom ruleth over all, and thou shalt utterly perish forever. Mordecai believes this, and says, "There shall enlargement and deliverance arise to the Jews." The enemies of the Jews hoped to have power over them, but Jehovah turned it to the contrary, that the Jews had rule over them that hated them. Haman, that wicked enemy, and his ten sons, were hanged upon the gallows, and seventy-five thousand of Israel's enemies were slain. Thus in this final conflict Amalek utterly perished, and Israel remembered, and was enabled by the Lord their God to blot out the remembrance of Amalek from under heaven. O Amalek, thou art extinct; thou art quenched as tow; thou shalt no more

lie in wait; thou shalt no more arise to smite the hindmost of Israel, even all that were feeble and faint and weary. Jehovah hath triumphed, his people are free. "Happy art thou, O Israel! who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places." The Jews rested from the slaughter of Amalek, and made it a day of feasting and gladness. "Therefore the Jews of the villages that dwelt in the unwalled towns, made the fourteenth of the month of Adar a day of gladness and feasting, and a good day, and of sending portions one to another. And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of King Ahasuerus, both nigh and far, to establish this among them, that they should keep the fourteenth day of Adar, and the fifteenth day of the same yearly, as the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a day of feasting and joy, and of sending portions one to another, and gifts to the poor."—Esther ix. 18-22. Well, beloved of God, we have together traced the history of Israel and Amalek; and these things are "written for our learning, that we through patience and comfort of the Scriptures might have hope."—Rom. xv. 4. Lift up your heads, O ye hindmost ones. The Lord will never leave thee nor forsake thee; he will perfect that which concerneth thee. Thine enemies may harrass thee, their vile insinuations may often distress thy soul and smite thee down to the earth; but thine enemies shall be found to be liars unto thee, and thou shalt tread upon their high places. "Jesus, Captain of salvation, Now thy gracious power display; Send a word of consolation, To revive the tribes to-day. Come, unfold thy heavenly banner, Bid us still our march pursue; Compass us around with favor, And to us thy glory shew. Let our loins with truth be girded, And with peace our feet be shod; By eternal mercy guarded, Fight and conquer through our God. Forward bid us go and prosper, Put thy sword, Lord, in our hand; Let us still go on and conquer, Till we meet at thy right hand. Blessed Captain, go before us, That thy troops may follow on; Let thy precious name, O Jesus, Bid us fight, and make us strong. Though a host of foes surrounding, We shall nothing have to fear, While thy presence is supporting, And we feel our Captain near." In love and fellowship for the hindmost ones of Israel, FRED. W. KEENE. NORTH BERWICK, Maine.

ALEXANDRIA, Va, Feb., 1894. BRETHREN BEEBE:—In answer to a letter received Jan. 16th, 1894, from sister A. M. Wagg and Jennie Starkes, of Palestine, Texas, requesting for me to tell them who that man was in the parable of the talents (Matt. xxv.) referred to in my article published in the SIGNS of Jan. 10th, who called his own servants and delivered unto them his goods, to one five talents, to another two, and to another one, and straightway took his journey, I will say to the dear sisters that I can give no better explanation than Jesus in the parable has given. If I understand him in the parable, he is using in figure a man to represent the kingdom of heaven traveling in a far country. In another place (Luke xvii. 20, 21) he says, "And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation; neither shall they say, Lo, here, or lo there; for behold, the kingdom of God is within you." This explanation, it seems to me, is sufficient of itself to show that the kingdom of heaven is presented as traveling in a man. It may be interesting to the dear sisters to go back and trace this kingdom in his travels; for you remember Jesus said, "My kingdom is not of this world;" therefore his kingdom must be traveling in a far country. We go back to the days of Adam and Eve, and we read that Eve had three sons, Cain, Abel and Seth, who seem to be representative men; Cain representing the natural man, and Abel the spiritual; and that God accepted or had respect to the offering of Abel, but had not respect to the offering of Cain; and that Cain slew Abel, and after the death of Abel Eve had another son, called Seth. We pass over the old world, before the flood, down to Noah, whom I understand to be a representative man, and a lively type of the church or kingdom of heaven, traveling as a man. We read how miraculously he and his house were preserved, when the end of all flesh came up before God. The great deep was made a pathway for him to travel on in his journey; for in that man was preserved all the elect vessels of mercy that should be manifested in time. In this salvation of Noah and his family we have a figure well worthy of our attention. The same element that destroyed all flesh except Noah and his family, was made a highway of safety to bear on its bosom the precious souls sheltered in the ark; representing the kingdom of heaven. So also in our experience, the same law of condemnation that consigns us down to the dark waters of death, and from the presence of God, is made unto us by the perfect righteousness and obedience of Jesus, our Lord and Savior, the waters of salvation in the ark of the covenant of grace. For the prophet Isaiah (liv. 9) says, speaking of the church and (Continued on page 85.)

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 14, 1894.

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

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

G. BEEBE'S SONS.

A RANSOM FOR ALL.

ELDER G. BEEBE'S SONS—DEAR FRIENDS:—For the information of some here, I ask you as a special favor that you give a short comment at your earliest opportunity on 1 Tim. ii. 6. "Who gave himself a ransom for all, to be testified in due time." What evidence is there that he gave himself a ransom "for kings, and for all that are in authority," as well as all men for whom prayers, &c., are to be made? Is there any way in which he could have given a ransom for all the world, and yet some be lost? Can it be in the sense of the passage that he is "the Savior of all men, specially of them that believe?" I do not think it is the practice of your people generally to pray for the characters named in this chapter. The genuine truth is what we should desire, my dear friends, and not endeavor to conform the Scriptures to our views. An early reply will much oblige your friend,

J. A. L.

FEBRUARY, 12, 1894.

R E P L Y .

"For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—1 Tim. ii. 5, 6.

Personal acquaintance with our inquiring friend affords assurance that he is earnestly desirous of understanding the truth as it is in Jesus. Doubtless many other readers may have been perplexed by the adversaries of the gospel of God who pervert this text among others, making them seem to forbid the doctrine of personal and particular election in the salvation of the subjects of divine grace from their sins. While they may be firmly established in the belief of the truth as it has been taught in their own individual experience, it is yet a trial to many to be unable to see the consistency of that truth with the scriptural language which is wrested so as to appear to deny it. Certainly our friend is right in saying, "The genuine truth is what we should desire." Nothing but that which bears the seal of inspired authority can be of any value to those who stand at the bar of infinite justice. If our friend has encountered those who "endeavor to conform the Scriptures" to their views, he has been guided by divine wisdom in rejecting all such expositors. Nothing is worthy of the confidence of a believer in God but that which he has revealed. When correctly understood all the divine record is perfectly harmonious with itself throughout; therefore when any sentiment is found to be condemned by one expression of revealed truth the conclusion must follow that such sentiment

is not the correct understanding of the doctrine which God has given for our learning. Whether such sentiment is generally accepted in the religious world, or merely the imagination of our own mind, the fire of that word of the Lord will utterly consume it. Every thought of the heart and every device of man must be subjected to this infallible test. If it is here condemned, even though it has been cherished by believers for centuries, it is false. If this word of the Lord sustains it, though our fathers have rejected it, "Let God be true, but every man a liar."—Rom. iii. 4.

In quoting the whole sentence in which the clause cited is embraced, it is hoped that the reader may be able to determine whether the sentiment held by our people generally is condemned by this portion of Scripture. If we were writing exclusively for the benefit of our inquiring friend, knowing him to be a very competent interpreter of language, it would not be necessary to do more than refer him to the connection in which Paul uses these words. Can there be any uncertainty in the plain statement of the object of the exhortation in the first verse, to which the apostle assigns the very first importance in his instruction to Timothy? He does not direct that this prayer should embrace the salvation of the specified characters from their sins. The only object of this direction is expressly stated, "that we [disciples of Jesus] may lead a quiet and peaceable life in all godliness and honesty." Even this is not in order to obtain the commendation of our fellow-men, so that we may escape persecution. The only and sufficient reason assigned is, "For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth." It can in no wise be understood from this text that God will have any men to be saved but such as he will have to come to the knowledge of the truth. The same will embraces both these objects. Either that will is effective, or it is not. Then, if the will of God is that every one of the human race shall be saved, it is also his will that every one should come unto the knowledge of the truth. Is it true that such knowledge is thus universal? If not then the will of God has failed in that particular, and there can be no certainty that it will not fail in the ultimate salvation of any sinner, since the same obstacle which prevented the will of God from being fulfilled in the giving of the knowledge to all men, might prove equally insurmountable in the case of their salvation. Surely no honest believer in the inspiration of the Scriptures would be willing to accept such a blasphemously absurd exposition of the subject. On the other hand, if the will of God is not effective in the one case, it cannot be sure that it will be more successful in the other. Thus, according the conditional theory,

there is no salvation secured by the work and suffering of our Lord Jesus. Universal death and ruin might be proved by such perversion of this text; but no salvation at all could be assured to anybody according to that interpretation of it. Sinners who are conscious of their need of salvation by grace, will not be satisfied to hope in any such delusive devices of human pride. This is the scriptural introduction to our text.

"For there is one God." This assertion forever condemns all theories which represent the purpose of God as dependent upon the will or works of man. The only revelation of himself which this one God has given, is that by which he is declared to be infinite in all his perfections, "the high and lofty One that inhabiteth eternity, whose name is Holy." He says, "I am God; and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Let it be remembered that this is the one God of whom Paul was writing to the believing and faithful Timothy. Can there be any failure of the fulfillment of the will of this omnipotent, sovereign and all-wise God?

"And one Mediator between God and men, the man Christ Jesus." There can be no such thing even among men as a mediator without implying two parties at variance. It is not expedient now to consider the glorious character of our Mediator in all his relations to his ransomed people. Time and space would fail, even if our friend had not specifically requested that our reply should be "a short comment." The one point to which we must call attention is that this one Mediator has not failed in his official work. It was for the accomplishment of this will of him that sent him, that God was manifest in the flesh. No other being in heaven or in earth could mediate in this case. The Mediator must be the equal of both the parties between whom he would intercede. As the self-existing and eternal God his purity must instantly consume the transgressors if they would draw near to him. But while his holiness is not sacrificed, yet as God manifest in the flesh he could claim equality with the sinners whom he came to save, and also he thought it not robbery to be equal with God. Thus "the man Christ Jesus" is the one Mediator between God and men. While the tempter often assails the saints with his cruel suggestions of their sinfulness and unworthiness, their case rests exclusively upon the efficacy of their divine Mediator. If there is one for whom he intercedes unsuccessfully, then it is not true that the Father always hears him. But he is our ever living Intercessor, "Wherefore he is able also to save them to the uttermost [or evermore] that come unto God by him, seeing he ever liveth to make intercession

for them."—Heb. vii. 25. If there were a possibility that some sinner for whom this Mediator intercedes might yet be lost, not only would it utterly destroy all the hope of every saint, but it would rob our Mediator of his peculiar glory as the successful Advocate and Savior of his people from their sins. Then his name could not be Jesus. But the comforting fact is written in the Scriptures as well as in the heart of every believer, that his intercession is always heard. Not even in their severest trials can the tempter shake the confidence of the saints in the efficacy of the blood of Jesus for the cleansing of all the sin of every one for whom it was poured forth. If they are included in the number for whose sins his soul was made an offering, they know that he is able to complete the work of bringing them into the perfect blessedness of his own eternal glory. In this assurance is the ground of all good hope in the grace of God.

"Who gave himself a ransom for all, to be testified in due time." Intelligent readers will not need to be told that in the very specification of the gift of himself as "a ransom" must be included the fact that those for whom he so gave himself are all alike redeemed from the bondage in which they were held until that ransom price was paid. It is impossible the ransom should be effectual on the behalf of one without securing the complete deliverance of all for whom the redemption price was paid. Hence, it is manifest that every one designated as included in the number for whom this Mediator gave himself, must have the very same benefit of that one ransom. Now, if the whole family of Adam is alike ransomed, then there can be no more done for one than for all the rest of them. This would give no more assurance on the part of the penitent sinner than what was equally true of the vessels of wrath who "are set forth for an example, suffering the vengeance of eternal fire."—Jude 7. If they were included in the number for all of whom our Mediator gave himself a ransom, then they were in no wise benefited by the redeeming blood of Jesus. Nor can the language of Jude refer to the temporal destruction of those corrupt cities; for they certainly were not at the time when Jude wrote still suffering that vengeance, since nearly three thousand years had passed over the desolated plain where the awful storm of fire and brimstone had enveloped them. Certainly of those thus destroyed it could not be said that they were yet suffering that vengeance which had consumed them so long before that time. Beyond controversy Jude means just what he writes, and those guilty cities are everlasting examples of the just judgment which rests upon condemned sinners. But they were of the family of Adam, and if they were ransomed by our Mediator, that did not save them. And if that ransom

failed to save one for whom it was paid, it cannot be effective in the case of any other whose case stands upon the same ground. Thus the necessary result of construing the word "all" in our text as including the whole race of mankind, is the conclusion that the ransom did not avail for the salvation of any sinner. This conclusion again denies the express declaration of Jesus, who says that he came to save that which was lost, and that he finished that work.

There can be no such thing as a ransom without previous right of possession on the part of him who would ransom the property. If I have a farm involved under a mortgage, when I pay the claim that is against that property I have redeemed it; but it is no more mine than it was before it was involved. A stranger could not cancel the mortgage, and claim the property. So, when our Mediator gave himself a ransom for all, it certainly can include no more nor less than those who were his own before they were involved under the condemnation from which he ransomed them by the gift of himself. Our Lord Jesus declares his original title in the property which he ransomed. In his prayer he says, "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me." Here is his original title. When they were involved in sin and condemnation, the right of redemption was in him as their rightful owner. Hence, it was strictly just that he should give himself a ransom for all of his people, whom he calls his own sheep. Justice cannot receive from him a ransom for any others. Neither can any other power ransom the people of God except this one Mediator between God and men, the man Christ Jesus. In this amazing display of divine grace justice is not less gloriously manifest than love and mercy.

If there were no other limitation expressed in the text, the specification "to be testified in due time," which is added by inspiration, must restrict its application to those in whom this testimony is given by the Spirit of truth, who takes of the things of Jesus and shows to his disciples all things concerning their Redeemer. It is understood even among men that testimony does not change truth. When the truth is testified, it is only declared for the instruction of those who receive the testimony. So, the fact that this effectual ransom has been given for any individual is testified when the Spirit reveals that great salvation in the sinner, who is thereby manifested as a subject of redeeming love. The mediation of Christ Jesus is limited to them for whom his blood was shed. To each of them it is testified by the Spirit of truth, and this witness in every case comes "in due time." The testimony in Abel was not delayed until the time of Abraham, neither did this testimony in

the case of Paul come in the time of Noah. So, in the case of every saint, the revelation of that grace of God which brings salvation is in the exact instant when God has designed that each of the heirs of eternal life shall be translated out of the bondage of corruption into the liberty of the sons of God. Thus Christ Jesus is the only and successful Mediator between God and the men whom the Father gave him out of the world. They are all the world for whom he gave himself a ransom. He did not even pray for any others but this election of his grace. The saints are not directed to pray for the characters mentioned in the connection of our text, except for the end specified, "That we may lead a quiet and peaceable life," &c.; and for this there is no occasion to utter any set phrase in the form of prayer. No example is left on record by inspiration in which the great and mighty among men are made the subjects of special prayer for their salvation from sin. We think our text is in exact accordance with that to which our friend refers; and also, when the Spirit shows its real import, it is in harmony with every word of the Scriptures.

While painfully sensible that we know not what we should pray for as we ought, there is comfort in the assurance that "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." If left to our own judgment, we should feel that our prayer might well be for all lovers of divine truth and gospel order to yield practical obedience to the command of Jesus by following him in baptism. Then they would be in a position to sympathize with the weakness of those who are endeavoring to keep the unity of the Spirit in the bond of peace. But perhaps they see too much of the frailty and imperfection of those who have professed to follow Jesus, and for that reason prefer to keep out of their company. May the grace of our Lord Jesus Christ abound unto our inquiring friend, and lead him with all saints into the knowledge and practice of the way of holiness.

ABOUT GONE.

OUR supply of back numbers, to the first of present volume, is about gone, therefore we have discontinued sending them to new subscribers unless especially requested.

PLEASE BE SURE

To give us the same name in which your paper is coming when you send a renewal of subscription. The best plan is to inclose in your letter one of the little pink slips containing your name, taken either from the margin of your paper or from the wrapper in which it comes.

SPECIAL ANNOUNCEMENT.

AS OUR subscribers are well aware, we have for several years been making an effort to so increase our subscription list as to enable us to supply the paper at a reduced price, and had all the several thousands to whom we have sent the paper the first year at a reduced rate remained on our list, we should have ere this been able to make an announcement of a reduction in our subscription rates; but we are sorry to say that at least four out of every five to whom we have sent the paper for the first year at a reduced rate have declined to continue it subsequent years at the regular rates. While we are actually losers financially by our extraordinary offers to old subscribers to procure us new subscribers, yet we have been gratified by having our circulation increased from fifteen hundred to two thousand permanent subscribers; and in many cases the increase has been in new fields where the SIGNS OF THE TIMES has been comparatively unknown. Although the circulation of the paper has been gradually increasing, yet it has not been sufficient to enable us to give encouragement of any immediate reduction in the subscription price without some further aid in sustaining the expense of publication.

Ever since the paper has been established as a sheet of wide national circulation we have been importuned by our subscribers, as well as by those who have had no special interest in sustaining the publication, to open our columns to advertisements; but never having had any experience in that line of business we have hesitated to make the venture. Since the commencement of this volume, however, there has been a combination of circumstances that has encouraged us to make the experiment, and we therefore make the following announcement, viz.:

We will receive for the last page of the paper suitable and reliable advertisements at the following net rates, viz.:

Inches	1 week	4 weeks	13 weeks	26 weeks	52 weeks
1	\$1 90	\$ 7 20	\$17 00	\$34 00	\$ 45 00
2	3 80	13 50	34 00	48 00	75 00
4	7 60	22 50	51 00	72 00	131 25

No advertisements will be received for this paper unless guaranteed to be strictly as represented.

Our object in taking this step is with the hope that we may thereby be so assisted in defraying the expenses of publishing the paper that we shall by the commencement of next volume be able to announce a material reduction in our subscription rates, which we are as anxious to do as any of our subscribers can be to have done.

Brethren and friends answering advertisements in this paper are requested to state that they saw the advertisement in the SIGNS OF THE TIMES.

(Continued from page 83.)

her redemption, "For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee nor rebuke thee." We leave Noah and his sons, and we take up the travel of the church or kingdom of heaven in Abraham, whom God called out of his father's country and father's house, to go to a land he would show him. Surely in this man was represented the kingdom of heaven traveling in a far country; also in Isaac and Jacob, who afterwards was named Israel, traveling down into Egypt, and sojourning there four hundred years, until they became a mighty nation; of their being brought up out of Egypt with a high and strong arm by the mighty God of Jacob, under the leadership of Moses, the servant of God, and fed in the wilderness forty years with manna from heaven; and thus return back to the land of Abraham, under the leadership of Joshua; and of their victories over all their foes; of David and the prophets, and Solomon, who built the temple; until we come unto the time when the King of the kingdom of heaven should be born of a woman, made like unto his brethren, wrapped in a mantle of flesh and blood, as a servant under the law, filling all the demands of the law in every jot and tittle that stood against every member of the inhabitants of his kingdom; and, as head of the body, offered himself a perfect sacrifice for their sins, acceptable unto God, bringing in everlasting righteousness. This man tells us of the parable of the talents, and of the kingdom of heaven as a man traveling in a far country, and straitway took his journey. We now hear of the man or kingdom of heaven traveling as apostles and ministers of the gospel of the Son of God all over the world, through Asia, Africa, Europe and America; also the Isles of the sea; on his journey preaching, "The kingdom of heaven is at hand." The dear sisters who have asked about him have heard his servants tell all about him, and the glories of his kingdom; and to-day if I should ask them how much they would take for the knowledge they have of that man, they would say, Not all the gold of Ophir, nor a thousand worlds like this. Now, my dear sisters, I have told you briefly a little of the man you have inquired about, and I expect you can tell more than I have told.

In answer to the request of the dear blind brother for my views on 1 Timothy v. 8, I will say, that if the dear brother would only give his views experimentally of what he believes is contained in the text, it would be more interesting to me than any views I may be enabled to give. But as he has requested my views, I will give just such views as present themselves to my mind at this time. One thing, however, I will note, that

a single verse of Scripture does not always present the spirit of the epistles written by the apostles. We should always take the whole subject the apostle is dwelling upon. Designing men may take a single verse of Scripture to prove some unscriptural notion of their own, and cause confusion instead of edification. From this abuse of the Scriptures there have been divisions made in churches; and where love and fellowship before abounded, hatred and strife arose from contention about passages of Scripture on which there was a disagreement of opinion; and this reminds me of a certain passage of Scripture referred to by a dear brother, which reads (Job xxxviii. 2) "Who is this that darkeneth counsel by words without knowledge?" This Scripture (to me) means that if we have not an experimental view of the Scripture, it would be better not to give any view, than to make up one for the sake of showing our superior knowledge in spiritual things, and speculating upon the declarations of holy writ. Such speculating has caused confusion and strife amongst the churches, to my own knowledge. With these introductory remarks I will try, as the Lord may enable me, to give what little view I have of the subject inquired of by the dear blind brother. The text reads, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." In this epistle of Paul unto Timothy, whom he calls his son in the faith, he gives directions pertaining to the order of the church, including not only the pastors or bishops, and the deacons, but every member belonging to the church, and the respective duties they owe to each other; and the charge he gives is like a two-edged sword that cuts both ways. It not only tells them the duties they owe to each other in church fellowship, but it also includes the family circle of the members at their respective homes. He instructs them how they should act, walk and live in this world as professed members of the church of Jesus Christ. He also assigns to them the punishment and penalty of the disobedient members of the church. In this particular part of the charge, wherein the text is found, he gives directions how the widows that are widows indeed should be cared for by the church, and says, "But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents; for that is good and acceptable before God. Now she that is a widow indeed and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth. And these things give in charge, that they may be blameless." Then follows the text, as already quoted; and Paul goes on to say, "Let not a widow be taken into the number under three score years old, having been

the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. But the younger widows refuse; for when they have begun to wax wanton against Christ, they will marry; having damnation, because they have cast off their first faith." Also, in the 16th verse he says, "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed." To my mind this last charge bears directly upon the text. The apostle seems to guard against the church being imposed upon by the indolent members, as quoted in the text. "But if any provide not for his own, specially for those of his own house, he hath denied the faith, and is worse than an infidel." For illustration, we will draw a picture as described by the apostle; and in doing so, say we take a member of the church which does not provide for his own, specially for his own family, his wife and children, and they of his own household. Could we say that man or woman has kept the faith? James (ii. 14-17) in referring to the same subject, says, "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone." Just so I understand the Scripture under consideration. A man or woman that does not provide for his own, specially those of their own house, hath denied the faith and is worse than an infidel, and not worthy to be fellow-shipped in the church. This admonition of the apostle is to all such a sword that cuts both ways. We may slight widows indeed, and perhaps many of us are guilty of so doing. I do not excuse myself. But if we do not show piety at home, how can we escape the rebuke of the apostle? For instance, a man or a woman professing to be an Old Baptist, a member of the church of Jesus Christ, that does not provide for his own house, I will say such a report would not be received by infidels, who do not believe on the Son of God. Infidels, as men, and women, are generally charitable to their own, and the deserving of mankind; they take delight in being generous and kind to those of their own houses. They thereby build monuments to their names, to be praised of men, and report the good they have done for humanity's sake and for their fellow-men. Truly the apostle in using the contrast of such ones being "worse than an infidel," preached

the everlasting gospel of the Son of God. Let us hear what Jesus says, (Matt. v. 20) "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall not enter into the kingdom of heaven." The scribes and Pharisees did not believe in Jesus; yet he refers to their righteousness. A man's or a woman's righteousness is generally known by their walk and conversation. If they be followers of Jesus, their desire is to obey his commandments. In John xv. 12-14 we read, "This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you." To my mind, in this command we have the line of duty fully set forth, and, if followed, we will do well. Jesus laid down his life for us. In laying down that life he provided for his own, specially for those of his own house. He fulfilled all divine justice demanded of him, and brought in everlasting righteousness. Should not we, as followers of Jesus, in the social circle provide the daily provisions for our household needed in this life? If we do not, then we have denied the faith, and are worse than infidels. Some one may say these are spiritual things spoken of in the Scriptures, and do not relate to domestic things. I am afraid of such ones; for it sounds very much like I have heard it said by the enemies of truth, that "you Old Baptists believe if you are born to be saved, according to your doctrine, you will be saved anyhow; it does not matter what you do or how you live." And it may be that some Old Baptists rather believe it, as it suits their carnal nature. But allow me to say to you that Satan never used a more deceptive net to catch Old Baptists in than this, especially the unsuspecting; and it does seem to me that in the days of the apostle there were some such cases, and that some who professed to be members of the church based their eternal salvation on believing what the tempter had said. In the Scriptures of divine truth, there is nowhere found an "anyhow" salvation. You can find it amongst the religious world, for they say it does not make any difference what church you belong to, or how you get to heaven, so that you get there. That would be an "anyhow" salvation, but not found in the Scriptures, and is a denial of the purpose of God in saving his elect vessels of mercy, predestinated before the foundation of the world; and it is a denial of the words of Jesus, who said, "Greater love hath no man than this, that a man lay down his life for his friends." Therefore, my beloved brethren, let us, as much as in us lies, follow the admonition of the apostle unto Timothy, taking care of the widows that are widows indeed; also the afflicted and destitute brethren, who are

made widows in the spirit of the charge given by the apostle, and are included in the text; and as much as in us lies, fight the good fight of faith, looking unto Jesus, the author and finisher of our salvation, trusting that in his own good time we may receive the welcome plaudit, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Dear brethren Beebe, I have tried to answer the requests of our dear sisters and brother in my poor weak way. I feel that I have not done the subject justice; but I hope they will throw the mantle of charity over what I have written; for if they knew what a little gift I have to write, and the poor scribe I am, they would have asked some of our gifted brethren to answer their requests.

Affectionately yours,

JOSEPH BRODERS.

WINTER PARK, Florida, Feb. 25, 1894.

DEAR BRETHREN BEEBE:—I have written many letters since I came here, but do not find time to write to as many as I would like to, nor very fully to any; so I will write through the SIGNS to all of its readers who may be interested. I left Southampton Feb. 5th. It was a clear day, but the coldest of the season there. At noon I took a train at Broad Street station, and without changing from the car I arrived at this place Tuesday night about eight o'clock, the train being one hour late. I found my dear wife, who had been here since "Thanksgiving day," suffering considerably. She has improved much in health since then. The children have been quite well. We have great reason to be thankful to the Lord for his tender care over us all, and for all of his great goodness in providence. Sister Bessie has had a very favorable time for visiting sisters in the church and relatives in New York City, and in and near Middletown. She is to go in a few days to spend a few weeks with our niece at Girardville, Pa.

Since I have been here it has been warm and pleasant most of the time. There have been two or three days when the temperature was between forty and sixty degrees. With that exception it has generally ranged between sixty-eight and eighty-four. For many days it would reach eighty by nine o'clock a. m., and remain there till five o'clock p. m. Yet the heat is not oppressive, owing to some effect of the many lakes upon the atmosphere. I have noticed the pleasantness of the atmosphere to breathe more than I did at any time or place last winter. Perhaps I needed it more than then on account of the severe attack of "La Grippe" that I had in December and January. The air has seemed soft, and yet elastic and invigorating. I can see how like a soft but elastic pillow it would feel to tired and weak lungs and throats.

It seems to me that there is some-

thing wonderful about this climate in its effect upon those afflicted with throat and lung trouble, and some kinds of rheumatism, as well as many other diseases. I have seen and known of many wonderful cures having been experienced by living here for a time. There are some in this town who remain here all of the time. They are well while here, but have some return of their trouble when they return north. Others feel it necessary to spend the winters here. But in many cases a permanent benefit has been received, and in some a complete cure, by a residence here for a time. As a general thing each one will recommend the place here where he lives as the best for all complaints. There is no doubt in my mind that there is a difference in localities, some suiting better for one complaint or for one person, and another being more favorable in the case of another person or another complaint. I have observed that in cases of impaired breathing powers some part of the interior is generally much more suitable than the coast. It is not my purpose in this letter to compare the advantages of different localities, nor to express any preference for any. The effect of a residence at De Land of nearly three months last winter was very remarkable upon the health of my wife, who had been suffering from acute bronchial trouble. She was relieved beyond our utmost expectation in so short a time. But there are many other places where the same effect might have been experienced. De Land is not near any lake, and is about three miles from the St. John's river, and is quite dry. Winter Park is about thirty-six miles farther south, and there are three lakes of considerable size near. From the top of the Seminole Hotel seven or more can be seen. We find it very suitable to us this winter.

This letter is intended chiefly to speak of these things in this brief manner, for the benefit of any who feel concerned. I will also say that from what I have seen I think that any man able to perform any manual labor can always find employment.

This town is composed mainly of a good quality of cottages, quite a distance apart, each having ample ground. Many have orange trees in the yard, and some an acre or more of oranges about the house. There are tall pine trees and little scraps of forest all through the town. The stores are few, as it was not intended for business. Orlando, a town of about three thousand, is only four miles south, and people go there for their goods. Rollen's College was established here about eight years ago, and is a good institution of learning. The Seminole is a very large hotel of the very first class, and also of the first class of prices. There are a number of good boarding houses where the rates are reasonable. At Orlando parts of houses may be rented by those who wish to keep house in a small way.

I have visited two churches since I came, one forty miles north, at De Leon, and one five miles from here, and have spoken in the Methodist hall one night. It is our expectation to leave this place March 2d. Until March 16th our address will be Ocala, Marion Co., Florida. One sent to Southampton will be forwarded to any place where we may be. We expect to be at the coast, probably Daytona, a couple of weeks, and to reach Southampton before the second Sunday in April, if the Lord will.

I will mention that pineapples are cultivated in this vicinity, but they have to be protected. This is done by a covering of boards three inches in width placed two inches apart at a height of six or seven feet. This is sufficient protection both from sun and frost. Farther south, in what is called sub-tropical Florida, they grow without protection; but those raised here are said to be finer than those. Between this and Orlando is the largest protected pinery in the world, consisting of six acres, containing sixty thousand plants.

Your brother in hope,
SILAS H. DURAND.

EDITORIAL NOTICES.

UNTIL FURTHER NOTICE.

WITH our first number for March we discontinued the notice headed "Until March," with a view to withdrawing our extraordinary offer to old subscribers as an inducement for them to procure new subscribers; but we have received a number of letters from very efficient brethren complaining that the time has been so short, and the weather so inclement, that they have not had an opportunity to get out among the brethren and friends as they would like to do, and requesting us for an extension of the time. We will therefore, until further notice, continue our offer to send two new subscribers, and credit an old subscriber one year, for three dollars; but we cannot afford to send to one new subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any new subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

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

A Friend, Ontario, 1, A. M. Pettit, N. Y., 3, Miss Sue E. Wright, Va., 1, Ella C. Merryman, Mo., 2, C. A. Spencer, N. Y., 5.—Total, \$12.00.

MARRIAGES.

On Feb. 14th, 1894, by Elder Wm. J. Purington, at the residence of the bride's parents, Mr. Alfred E. Titus and Miss Katie E. Blackwell, both of Hopewell, N. J.

On March 7th, 1894, by the same, at the residence of the bride, Mr. Wm. Thompson and Mrs. Sarah A. King, both of Hopewell, N. J.

At the residence of the bride's parents, Mr. and Mrs. Hiram Bogart, in Whiteside Co., Ill., Jan. 2d, 1894, by Elder S. Ketchum, Mr. F. D. Irvine and Miss E. May Bogart, both of Prophetstown, Whiteside Co., Ill.

At the residence of the bride's parents, Mr. and Mrs. Henry Bogart, Jan. 31st, 1894, by the same, Mr. John O. Needham and Miss Sadie S. Bogart, both of Prophetstown, Whiteside Co., Ill.

By Elder G. N. Tusing, at his residence, on Feb. 28th, 1894, Mr. Charles A. Smetzer and Miss Latie Johnson, all of Columbus, Ohio.

OBITUARY NOTICES.

Elder J. W. Christopher departed this life on Feb. 11th, 1894, at his residence in Limestone Co., Ala.

Words cannot express what he was to the Baptists. He was Moderator of our association, and one of the ablest ministers it has ever been my privilege to meet. Under all circumstances he was willing and able to contend for the doctrine of the Baptists, which is the doctrine of God our Savior. He was courteous, and was loved by all who knew him. We do not want to complain at the dealings of the Lord, who works all things after the counsel of his own will, and who sees not as man sees. It is hard for us to believe that his place can be filled, while we bow in humble submission to him who said by taking him away, "Well done, thou good and faithful servant." He has finished his course, fought the good fight of faith, and there is for him a crown of righteousness. He is gone up higher, to take up his abode in that house not made with hands, eternal in the heavens.

We extend to the bereaved widow our deepest sympathy, and would say to her, Our loss is his gain.

E. T. HAMPTON.

HOWELL, Tenn., March 5, 1894.

DIED—In Hopewell, N. J., Jan. 24th, 1894, Mrs. Catharine E. Stout, aged 81 years.

Mrs. Stout had been a member of the Old School Baptist Church at Hopewell thirty-five years, during which time it could be said of her in truth that she showed her faith by her works; for while her husband, the late Aaron Stout, was living, and they resided on their farm, their house was a home for the Old Baptists and their friends, especially at the time of our association. Sister Stout has left three brothers, one daughter, five sons, and a large number of nephews and nieces, as well as many friends and the church of which she was a very worthy member.

Her last sickness was of short duration. She was paralyzed, and lingered only a few days; but she was wonderfully sustained. I was present a short time before she expired, and she repeated a number of times the words, "Not by works, but by grace." She showed while in the agonies of death the power of reigning grace.

At her funeral on the 27th ult. the following words were used: "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."

ALSO,

DIED—In Hopewell, N. J., on Feb. 3d, 1894, Mr. Daniel Housel, in the 86th year of his age.

In the death of Mr. Housel the community in this section has lost a worthy man, a kind neighbor, and a strictly honest man. He was not a member of the visibly organized church, but a firm believer in the doctrine of salvation by grace, having no fellowship whatever with the carnal theory of "do and live," nor any of their modern so-called religious inventions; and he always attended the regular meetings of the Old School Baptists when he possibly could. He called to see us a short time before his death, and spoke of how remarkably well he had been during the winter up to that time; but in a few days he was partially paralyzed in one side, and lingered only a few days before death released him from all his bodily sufferings. He has left a wife, our dear sister Housel, who feels her loss very much, for he was a kind and affectionate husband. He also has left one child, a son, also a brother and a number of grandchildren, as well as a large circle of friends.

His funeral was on Feb. 6th, and in compliance with the request of his sorrowing and afflicted widow the following words were used as a text, "Be still, and know that I am God."

ALSO,

DIED—In Hopewell, N. J., Feb. 4th, 1894, Mrs. Mary H. Sutphen, aged 68 years.

Mrs. Sutphen had been a member of the Old School Baptist Church of Hopewell forty years, during which time she remained well-established in the truth of the gospel, always filling her place in the stated meetings of the church, unless providentially hindered; and her acts of kindness were an evidence of her genuine love of the truth. The cause of her death was a cancer in her breast, and for a number of days before her death her suffering at times was excruciating; but she manifested wonderful resignation to the dark and inscrutable providence of God, saying, "It is all right." About twelve years ago she accidentally bruised her breast, but thought it would soon be well again; but the result was death finally.

She has left her husband, three children, one son and two daughters, also several brothers and sisters, as well as nephews and nieces, how many I am not able to tell, as well as the church, to mourn their loss. Death has made a great inroad into our church and congregation within a year past.

Sister Sutphen's funeral was on Feb. 7th, and the following words were used as a text upon the sad occasion, "Precious in the sight of the Lord is the death of his saints."

WM. J. PURINGTON.

HOPWELL, N. J., March 9, 1894.

Esther Ann Spurgeon, daughter of Isaac and Ruth Smith, was born in Licking Co., Ohio, May 8th, 1824, and died at her home in Noble Co., Ind., Dec. 3d, 1893, aged 69 years.

She was married to Amon Spurgeon Dec. 29th, 1839, and was the mother of ten children, who are yet living, except one son, James, who died in 1889. At about the age of twenty years she united with the Predestinarian Baptist Church called Poplar Fork, at Gratiot, Ohio, and was baptized by Elder Baker. Here she remained a consistent member until the fall of 1864, when she came with her family to Noble Co., Ind., and was in the constitution of the Elkhart Church, in April, 1866. She died a worthy member of this church, and was truly a mother in Israel. Her home has ever been a home for the kindred, and indeed for the needy of every class. A son, daughter and daughter-in-law were members with her, and others of her children love the doc-

trine she rejoiced in. Her death is a great loss to the church, her family and the neighborhood, where for so many years she cared for the sick and went about doing good; but we have hope that she now enjoys the bliss of heaven, where they no more say, "I am sick," and where it is always day.

Elders Lines and Bretz (her pastor) preached comfortingly at her funeral, after which she was laid beside her husband, who died in 1891. May the Lord give us sweet submission to his dispensations.

A. H. SMITH.

Miss Anna Hastings died Nov. 29th, 1893, aged 30 years, 1 month and 21 days.

Sister Hastings was baptized by Elder E. Rittenhouse, Dec. 17th, 1865. She was an exemplary member of the Little Creek Church, and her adorning was the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. Our sympathy is with the father, mother, three sisters and three brothers, who are bereaved of a lovely member of their family. The father, two sisters and two brothers are members of our church.

Sister Anna was so faithful in attendance that we miss her at our meetings; but we have the sweet consolation that with her all is well. Her patient endurance of suffering, and implicit trust in the Lord to the end, was a manifestation of the sustaining grace of God in her case. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Many attended the funeral, at which the writer of this memento tried to speak comfort to the bereaved from the appropriate words, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. xiv. 13.

W. W. MEREDITH.

DELMAR, Del.

APPOINTMENTS.

PROVIDENCE permitting, Elder F. A. Chick, of Reisterstown, Md., will preach at New Vernon, N. Y., on Sunday, March 18th, at 10:30 a. m., and at Middletown at 3:00 p. m. of the same day. He will also preach at Warwick on Tuesday, March 20th, at 2:00 p. m.

G. BEEBE'S SONS—DEAR BRETHREN:—Please notice the following appointments for preaching by Elder Vail:

Monday evening after the fourth Sunday in April (23d) at the Clovesville meeting-house at 7:30 o'clock; Tuesday evening (24th) at Roxbury village at 7:30; Wednesday (25th) at the yellow meeting-house, Roxbury, at 2:00 p. m.; Saturday (28th) at Batavia Kill at 2:00 p. m.; Sunday (29th) at the same place at 11:00 a. m.; Sunday evening at our school-house at 7:00.

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PUBLISHED EVERY WEDNESDAY,
AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,
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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, MARCH 21, 1894.

NO. 12.

CORRESPONDENCE.

1 CORINTHIANS II. 16.

"BUT we have the mind of Christ."

G. BEEBE'S SONS—DEAR BRETHREN:—The subject contained in the above words, and in their connection, was presented to my mind very forcibly a few weeks since by the following incident, which I desire to speak of first, and then try to pen down such reflections as occurred to me at the time, and have occurred to me since.

One morning, while walking in the village where I live, I fell in company with a gentleman whom I frequently meet, and have known for several years. Directly after we met he said to me, "I am, as you know, a member of the Episcopal Church, but I do not know that I am altogether orthodox according to their creed in my view of some things." Then he went on to make this assertion, "I know it is not the commonly received doctrine, but I cannot conceive of any higher joy in heaven than to meet the friends who have made my life happy here, and renew on higher lives (that is, lives freed from all fear, jealousy, and imperfections of all kinds) the intimacy we have enjoyed here." Upon prosecuting the conversation still further he said, in reply to some remarks of mine, "That all may be so; but I cannot conceive of anything higher and better than the joy and pleasure that I have here in my friends." Still further conversation only served to emphasize what he had already said. I thought, How much more truth he is expressing than he himself is aware of. All that he said is but illustrating the language of Paul all along in this second chapter of First Corinthians, the substance of which is that the natural man receives not the things of the Spirit, and cannot know them. The knowledge of natural things and the knowledge of spiritual things is not merely a difference in degrees, but in kinds of knowledge. Spiritual things are not a higher order of natural things, but an entirely different and diverse order. This is the teaching of this chapter; and the same lesson was emphasized and illustrated in my talk with my acquaintance. His ignorance of spiritual things, his frank statement of his inability to conceive of anything higher and better than the love of friends, did not arise out of any lack in good morals or good feeling, nor out of a lack of human learning; for he is widely read and very thought-

ful, and I have never heard of any wrong actions being charged to him. Yet in spite of these many natural advantages above thousands of his fellows, he yet confesses that he knows nothing better than what this earth can afford when its present imperfections shall have been removed; and by this he meant, so he said, that here our love was sometimes marred by quarrels and the indulgence of ill-temper, which things would not disturb us there. I have not spoken of this to censure or to criticize my friend, but merely to emphasize the truth of the chapter above mentioned, and about which I wish to write if I can.

The whole teaching of this second chapter of First Corinthians is founded upon the truth that there are two kinds of life. The one is natural, the other spiritual. The lower life is the natural, the higher is the spiritual; and Paul's teaching is that the lower has no power by which to lift itself up to the higher, or by which it can desire the higher, or even know that there is a higher life. The teaching of this whole chapter is that all natural men, whatever differences may be among themselves in point of wisdom, reason or morals, are, so far as the life of God and the knowledge of God are concerned, totally dead, and by consequence totally ignorant of heavenly wisdom. My friend, by his confessions, unwittingly affirmed the very things of which Paul here speaks. Paul said, "The natural man cannot know the things of the Spirit;" and my friend said that he could not conceive of anything above the natural. The difference is that Paul asserts that there is something which far transcends the best of all earthly things, while my friend does not believe that there is. How different his testimony would be had he once seen what was revealed to Paul.

In this chapter Paul sets forth in contrast the wisdom of the world and the wisdom of God. This was needful, for the church at Corinth was founded in a city where human philosophy was highly esteemed; and one of the peculiar temptations to which this church was exposed was the tendency to deify human wisdom, and to claim for it the power to explore even that which was spiritual. Paul therefore writes by way of warning to this church. As human righteousness, which Paul sometimes calls the righteousness of the law, and sometimes the works or deeds of the law, would, if believed in, destroy all faith in the imputed

righteousness of Christ, even so a confidence in human wisdom and philosophy would entirely nullify and make of no account the wisdom of God which was in a mystery, and which was ordained before the world unto our glory. Therefore Paul combats both, and preaches Jesus as our righteousness in the one case, and as our wisdom in the other. To pharisaic righteousness Jesus is a stumbling-block, and to human wisdom he is foolishness; but to the contrite heart he is the power of God, and to the spiritual mind he is the wisdom of God. This truth Paul sets forth in all his letters, but in this second chapter of First Corinthians he makes it especially plain.

The difference between human wisdom and heavenly wisdom is not a difference of degree, but of nature or kind. The foolishness of God is wiser than men, and the wisdom of men is foolishness with God. This does not cast human wisdom aside as a worthless thing, but puts it in its proper place. Human wisdom sins only when it seeks to intrude into the things that do not belong to it. Natural life and natural wisdom are of God, as much as are spiritual life and spiritual knowledge. Each has its own proper place. When Paul teaches that natural wisdom cannot embrace spiritual things, he is throwing no discredit upon human wisdom; he is only saying that it has its metes and bounds, and cannot pass beyond them. The world by wisdom (its own wisdom) knows not God. Each world, the natural and the spiritual, has its own life and its own wisdom, which pertain purely to itself; and while the higher can comprehend the lower, the lower cannot comprehend the higher. The lower cannot be brought to believe that there is anything higher and better than itself by any powers which it possesses. It is true always that the natural man receiveth not the things of the Spirit of God, &c.

This brings me to consider the chapter of which the text is the last verse. Both the first and second chapters cannot be studied too carefully. They are filled with declarations of truth that are fundamental and of the utmost importance. In the first chapter Paul states that he has heard that divisions exist among them, one saying, I am of Paul, another claiming to be a follower of Apollos, another of Cephas (or Peter), and still another faction saying, "I am of Christ." Paul seems to rebuke this faction as well as the

rest; by which I think we have a right to conclude that they had in their partisan course dragged Christ down from his place, as the one Lord and life of his people, to be the head of a party. This faction was as carnal, and their spirit as much opposed to the religion of Jesus, as was the case with the others. Paul rebukes all these parties, and shows that such a course on their part sets the cross of Christ one side, and makes it of no effect. Paul enforces this by telling them that he was glad that he had baptized so few among them, lest any should say that he had baptized in his own name. With Paul Jesus was everything, and to preach Christ his highest desire and honor.

Then Paul proceeds to set forth the wonderful contrast which follows between faith and human reason, between human wisdom and the divine wisdom, between philosophy and revelation, between him who knows God and him who knows him not. To set these contrasts forth completely would require the transcribing of this whole chapter from the eighteenth verse to the end. So entirely does Paul see that all the glory must be given to God, if indeed any man does know the truth, that he asserts that of purpose God has chosen the foolish and weak and base and despised things of this world, and has rejected in the main the strong, the noble, the wise; and the purpose is that no flesh shall glory in his presence. Such is the pride and deceitfulness of the human heart, that had God chosen the great, the mighty, the wise, to be built up into his kingdom, even his own people would have been under constant temptation to ascribe to these purely natural advantages that which belongs alone to God; but when it is seen that those whom men count poor and mean and ignorant are the ones gathered in, and that thus the church of God is built up and overcomes her foes, no one can deny that these results have not been by might nor power, but by the Spirit of God. In this way it is clearly shown that the attainment of heavenly wisdom does not grow out of the exercise of human wisdom, but must be by revelation from above.

In still further presenting this truth Paul states (ii. 1-5) that when he came to them he purposely discarded themes of human wisdom, and determined to know nothing but the gospel of a crucified and risen Savior; and in addition to this he also discarded even the words of

human wisdom in preaching Christ, lest their faith should stand, or be, not in Christ, but in human wisdom. He would not have his brethren deceived in this matter, and he was jealous for his Lord. Nothing must come between the believer and his Savior. If anything did come in between them it would be to the hurt of the believer and to the dishonor of Christ. If human wisdom must be used to attain to a knowledge of Christ, and then called upon to present Christ, then human wisdom is glorified, and the doctrine of revelation is made a nullity. If human wisdom can attain to a knowledge of Christ, what need is there of any revelation in us? So Paul continues on to say that we speak wisdom among them who are perfect; yet this wisdom is not of this world, nor of the princes of this world, which come to naught (as all earthly things must). "But," he says, "we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." This wisdom, he expressly says (verse 8), none of the princes of this world knew; and the proof that, with all their human wisdom, they did not know this divine wisdom, is that they crucified the Lord of life and glory, in whom are hid all the treasures of wisdom and knowledge. Had they by their human wisdom attained to the hidden wisdom of God, then would they have recognized and loved his Son, and would not have crucified him. In view of ~~the~~ ^{the} ought, who to day so arrogantly boast of the power of human learning to advance the kingdom of God, to cease their vainglorying, and hide their heads in shame. I do not here, and neither does Paul, make light of human wisdom in its own place and for its own uses. It is only when it arrogates to itself the power to explore the realm of a wisdom higher than itself that it has reason to be ashamed, and to stand rebuked before God.

In this second chapter, verses nine to eleven, we have crowded into a few nervous sentences, filled with words alive with truth, the statement of how men come to know the things of God. This statement contains truth that enters into the very heart and soul of the believer's hope and security. If human wisdom attained to the knowledge of that which is divine by reaching up and grasping it from below, then as memory failed, or other objects claimed attention, its grasp might grow weaker, and eventually fail altogether, and the soul having once tasted the goodness of the Lord might yet perish forever; and so it is just what we might anticipate, when we see to-day in all Arminian religion the assertion that men can "get religion," coupled with the assertion that men can lose it again. But if we attain to the divine wisdom by the power of this higher life reaching down and laying hold upon us, and by its own transforming

power building us up into the image of this wisdom, then we are certain of being kept, because God cannot change, nor cease to watch over us; and the life which we have received cannot cease to act within us and upon us. What we do to-day may be undone to-morrow; but what God does is done forever. This last is the precise truth stated in these three verses. Man by nature has never seen the things of God, and has no understanding of them (verse 9); but God himself has revealed them unto us by his Spirit. This does not mean that the Spirit of God reveals these things as one man can inform another of any fact or event. There is, I mean, no voice outside of the believer speaking to him from some distance away; but the Spirit speaks, if he hears it at all within him. "For the Spirit searcheth all things, yea, the deep things of God."—Verse 10. Manifestly this does not mean the Spirit of God in his own holy and perfect essence, for in this sense he is forever full of all wisdom and knowledge; but the meaning must be that as the Holy Spirit dwells within believers, he leads them into the understanding of the deep things of God, which elsewhere he has called "the wisdom of God in a mystery." This revelation is to each one personally. Inspiration was given to a few men to infallibly declare what had been revealed to them; but the revelation must be made directly to every one who ever knows the truth. Reading the Scriptures is not to us a revelation of the things of God; for unless these things have first been revealed to us by the Spirit of God, the Scriptures are sealed up from our view. If this revelation be by the reading of the Scriptures, then the eye has seen and the ear has heard the things of God, if indeed we have read the Bible at all; but what a vast difference there is between reading the testimony of others to certain things, and experiencing those things ourselves. I cannot know love, hate, fear nor joy by others' testimony; I must feel these passions for myself.

All this is borne out by the eleventh verse: "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." Surely if any language was ever plain and reasonable this is. The spirit of man alone can know the things of a man; that is, only men can know men. A brute cannot understand a man, nor can an angel. This is but the simple statement of a plain, everyday truth. Paul says that all this that is true of the natural man, and the natural things with which he has to do, is also true of the spiritual man and the things of the spiritual world.

In verses twelve and thirteen Paul asserts that we (apostles and teachers) have received not the spirit of the world, but that which is of God, that we might know the things freely given to us of God; which things we

speak, not with words which man's wisdom teacheth, but which the Holy Ghost teacheth, "comparing spiritual things with spiritual." This word "comparing" has the force of combining, matching together; and I understand the meaning to be that Paul would not seek to mix that which was spiritual with that which was natural, but would in his teaching always show that the spiritual alone could understand spiritual things, as he has been showing all along.

Now, in verse fourteen, occurs one of the plainest, strongest statements of truth that it would be possible to put together: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual [not natural] judgeth [discerneth] the real word [discerned] of no man." How completely these few clear-cut sentences destroy the modern Sunday School idea, in which by human teaching it is sought to impart to unregenerate children a saving knowledge of God! How this same language also condemns modern evangelistic work, as it is called, and puts the seal of condemnation upon nine-tenths of the so-called gospel ministry of the world. Judged by the standard of these brief sentences, by far the most of modern churches are fleshly or natural in their origin, in their membership, in their ministry, and in their aim. Most of them hold and openly teach that the natural man can receive the things of God; while most of those who admit, when pressed, the truth of this language of Paul, yet judge it to be unprofitable to teach it, and proceed to ignore it in their ministry and in their revival work. It is safer to trust in man than in God, it is safer to put reliance in human wisdom than in the wisdom of God, it is safer to look to human teaching than to revelation, seems to be the opinion of nine-tenths of the religious world. Thank God, there are still a few who have imbibed and are penetrated with the spirit of this second chapter of 1st Cor., and who trust in God and rest not in human wisdom. These must expect to be despised by the Greek, even as they are hated by the Jew. Human wisdom always despises the wisdom of God, even as human righteousness always hates the righteousness of God.

Now Paul clinches his close, terse argument by boldly throwing out the challenge, "Who hath known the mind of the Lord that he may instruct him?" It is an assertion of the strongest kind, that no one has or can know the mind of God, except as God is himself pleased to reveal it; as he says in verse ten. To present the meaning of Paul in this sentence would be to re-write in a great measure all that I have here written. This sentence is a sort of conclusion or climax to the whole

argument. Its substance is that we cannot attain to the wisdom of God, and therefore can tell him nothing. We can impart nothing, but must receive all.

Now, the closing sentence of the chapter which stands at the head of this article is an assertion that the apostle did know the things of God. Jesus Christ (who is the wisdom of God, and in whom were hid all the treasures of wisdom and knowledge) had been revealed in him. This is his authority for speaking. Now, Paul is entirely consistent with himself. He teaches that as he had learned the truth by revelation, so must all others learn it. "We have the mind of Christ." We could have no right or power to testify of the things of God unless we had received the knowledge of them. This knowledge, he says, we have received in Christ, and therefore we have a right to speak of heavenly things. We have received this, not of men, and therefore we do not preach men. Paul, Apollos and Cephas are but ministers. Therefore "we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants [only] for Jesus' sake." Paul did not go to Peter nor to Apollos for wisdom. He did not, he says, receive the truth of men, neither was he taught it by men; therefore he speaks not in praise of men, but of God. Ministers are useful to the people of God, but they cannot do God's own peculiar work. They cannot raise men up to the knowledge of God. This other men must receive, even as they themselves have received it, by revelation. Now this, it seems to me, is at least along the line of teaching in this wonderful chapter. I fully realize that it is but a very imperfect presentation of the truth here revealed. Does it not perfectly chime in with the statement of my friend quoted at the beginning of this letter? The natural man cannot conceive of anything better in the next world than he knows in this. He can conceive of a better natural world than this; that is, a world free from sorrow, pain and open sin; but he does not, he simply cannot, conceive of that which is spiritual.

Thus Paul teaches the same things that Jesus taught when he said, "Except a man be born again [or, as in the margin, "from above"] he cannot see the kingdom of God." That is, except a man have the divine life he cannot know divine things. Thus this second chapter of First Corinthians contains the same humbling and yet comforting truths that have been so often seen in the Savior's language to Nicodemus. Man by searching cannot find out God. This is the truth that humbles man. If any man knows aught of the things of God it must be that he has the Spirit of God. This is the truth that comforts and gives assurance.

I leave these remarks. May God

add his blessing. I remain your brother in the hope of the gospel,
F. A. CHICK.

REISTERSTOWN, Md., March 9, 1894.

SALISBURY, Md., Feb. 2, 1894.

ELDER-POULSON—DEAR BROTHER:—Will you please give your views on Luke xvi. 19-24, through the SIGNS OF THE TIMES (for it has been resting on my mind for some time), and oblige an inquirer after truth?

AMELIA SHOCKLEY.

R E P L Y .

"THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."—Luke xvi. 19-24.

It has always been amazingly strange to me that anyone should make such a request of me, for I feel to be ignorance itself; but I have no inclination to withhold such as I have.

In the first place we must remember that this is a parable. What is a parable? Webster says it is a moral fable enforcing a useful truth. Then this parable contains a useful truth if we can get at it. But we should remember that the spirituality of the entire Scriptures is a parable to the uncircumcised in heart. I think it beyond a question that the primary application of the subject is to the Jews and Gentiles, as the Abrahamic covenant, sealed by the oath of God, not only embraced the entire seed of Abraham, but secured unto them all the promises and blessings by which the rich man could be clothed in purple and fine linen, so that he could fare sumptuously every day. But every Gentile was left out, having no right or inheritance to any of the blessings within this inclosure or covenant, which the gate at which Lazarus was laid seems to signify the entrance of. But if we should, as poor sinners, both Jews and Gentiles, gain any instruction or comfort from the investigation of this subject, we must get at the spiritual or profitable truth that the Master designed to set forth.

It was at the gate which is called the rich man's gate that Lazarus was laid. Why he was there, and how he got there, and how long he had been there, is for us to think about. Necessity was evidently the cause. The question may be asked, Should he not have known that he could not get where the rich man was? No; no more so than the impotent man should know that he

could not get into the pool of Bethesda after he was there. It is evident that he was stronger when he started than he was when the Savior found him; but he was there to die to all hope of being healed in that pool, and to realize a life of faith in Jesus Christ.

Lazarus was a beggar when he went to the rich man's gate; he was still a beggar while he lay there; a beggar for mercy and for pardon. It is the Lord that raises the beggar from the dunghill, and the poor from the dust, to a seat with princes, even the princes of his people.

There were two things in particular that Lazarus did not know at that time. He did not know that he could not get just where the rich man was; and he did not know that he could not clothe himself with the rich man's clothing. For he needed to be clothed in something better and more enduring, even the righteousness of Jesus Christ. And although he desired to be fed upon or to eat of the crumbs that fell from the rich man's table, yet he could not have eaten them, for it was not the precious hidden manna that would have given him healing strength; no more than the poor prodigal could eat the husks that the swine did eat. This poor beggar got no sympathy from the rich man, nor help from his table. But the dogs came and showed their sympathy; yet what did it amount to? Nothing; for there he was to die, and there to be made alive. We are told that the application of a dog's tongue to human flesh, or a wound, is poisonous, excites the wound, and aggravates the case. We might say they were Gentile dogs, sympathizers, like Job's three friends. They applied the words of their tongues, but there was no healing balm in them. Not knowing the cause of his wounds, or why he was a beggar, no more than Job's three friends did in his case, their words only laid a heavier weight upon him, which made Job cry out, "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me." So when the Lord has revealed to a poor soul the depth of his or her corruption, they become a poor beggar, and sores begin to multiply, until they are a stink in their own nostrils. No licks from dogs or words from sympathizing friends, nor anything short of him whose word is full of healing virtue, and who applies his word right to the wounded spot, can satisfy them. So the licks of the dogs could not save Lazarus. He could not be saved by the dainties from the rich man's table, and he died. Precious death indeed! that death which the psalmist says is precious in the sight of the Lord. It is that death out of which the life of faith and hope in the Lord Jesus Christ springs. "I kill, and I make alive," saith the Lord. Now the angels or ministers of the word take hold upon him. If the meaning is that he is

naturally dead, what have the angels to do with him? It is only the voice of the Archangel and the trump of God that shall deal with the dead. Like it was in the case of another Lazarus, the angels or ministers could not do him any good until after he was dead and called forth.

He was carried by angels into Abraham's bosom. What does this mean? The Arminians say it is heaven. I do not believe it. I think Abraham's bosom signifies the church. So the Lord said that he will send forth his angels with the great sound of a trumpet; not to keep them from dying the death that Lazarus died, nor to raise the dead, but to gather those who had passed from death unto life, and who possess the spiritual signs of life divine. Is that the way in which God's people get home to Abraham's bosom, the church? Yes, he bears them in their weakness, but with a sweet longing for home with their kindred and friends, upon the wings of gospel truth.

Thus we have traced the poor Gentile beggar through death unto life, and then by angels borne home to the bosom of Abraham, the church.

As there are two distinct characters presented in most of the parables, we do not expect to locate the rich man where we have Lazarus. After all that had been referred to had taken place with Lazarus, according to the narrative, the rich man also died, and was buried. It seems to me there comes a time with the seed of Abraham literally, when all of this purple and fine linen fades away, and the abundance of the table begins to fail, like the widow's oil and meal. This one was rich. His riches fade. It leads to death. The pride that he had of being the seed of Abraham is cut off, and he is buried in confusion; horror and distress; in fact, he is buried in hell. Now, like the psalmist, the sorrows of death compass him about, and the pangs of hell take hold upon him. In this condition he lifts up his eyes, being in torment; yes, torment indeed. It is not necessary that we should enter eternity in order to know the truth of what the Bible says concerning the state of happiness and rest unspeakable, and also that state of condemnation and woe; for God reveals it to his people, both Jew and Gentile, in this time state. Then they are his witnesses of these things. In this distress the rich man sees Abraham afar off (O how this sounds!), and Lazarus in his bosom. There is none of this kind of recognition in eternity. He does not see as yet any beauty, nor has the bosom any attraction for him; but he wants that rest that Jesus is to the poor, condemned soul. He does not ask to be taken to dwell with Lazarus, but to be relieved from the torment that he is in. He did not even appeal to Abraham to come, but to send some one, even the beg-

gar that lay at his gate. How carnal was his understanding! Yet he knew he was in torment, but how to be delivered he had not yet seen. How utterly fruitless is the effort of all earthly powers to relieve one in this distress! It is just as impossible as it was for Lazarus to pass that great gulf; and I think that is what is meant by the great gulf. It seems to me that we can see in this narrative the fulfillment of some Scriptures. "Blindness in part has happened unto Israel, until the fullness of the Gentiles be come in." Also, "The first shall be last, and the last first." Also, "And ye shall see Abraham, Isaac and Jacob in the kingdom of heaven, and ye yourselves cast out."

I have written in this queer kind of way, in connection with as much of the parable as the sister requested. The remaining part of the conversation of the rich man only goes to show that his carnal understanding in reference to spiritual things had not yet been swallowed up through the victory of faith. I have given this view as my own, and no one but myself is responsible for it. I retain nothing at this time that I remember having ever heard from any one. If you think it contains anything that will be of any profit to the sister making the request, or to any of the readers of the SIGNS, you may publish it; but if not, throw it aside with the trash; for after I write, and sometimes after trying to preach, I feel very much humiliated and ashamed.

T. M. POULSON.

NEW CHURCH, Va., Feb., 1894.

LAURENS, Pocahontas Co., Iowa.

ELDER G. BEEBE'S SONS—DEAR FRIENDS:—I will try to write to you in reply to the sermon you wrote for me in the SIGNS last August, which was a feast to my poor soul. I hope the Lord will direct my pen, for without him we can do nothing. Your editorial was headed "The Footsteps of the Flock." I will now write of some of my travels, and I hope God has directed my steps to the flock. He is the Shepherd of the flock, and says, "My sheep hear my voice, and I know them, and they follow me." But am I one of the flock that has strayed away? Yes, it seems to me that I have been lost all the days of my life. I can see nothing good that I have done. I first joined the Methodists, and thought I was doing God's service. I tried to do all the good I could. I had never heard a Baptist preach; and when I finally did hear one preach, I thought of all the doctrine I had ever heard it was the worst. That was eleven years ago, in the state of Illinois. At that time I thought I was so good that I surely was not deceived. It seemed to me he preached that no one was right except the Baptists. O how that did stir me up. I felt willing to take God for my help, and would

(Continued on page 93.)

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 21, 1894.

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

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

G. BEEBE'S SONS.

SIFTING THE SAINTS.

BRETHREN EDITORS:—I have been taking the SIGNS OF THE TIMES since 1865. What you publish is my faith. If we believe in God let us serve him, and say, His will be done! I have never before asked your views on any subject, but now I wish you to write on Luke xxii. 31. I desire particularly to know why Satan wanted him to sift him as wheat. I am nearly blind.

ENOCH HALL.

VIRDEN, Ill., Jan. 24, 1894.

R E P L Y .

"And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."—Luke xxii. 31, 32.

In reply to this question it might be sufficient to say that the desire of Satan doubtless originated in that enmity which God put between the woman and the serpent in the curse recorded in Gen iii. 15. Those who recognize the unlimited sovereignty of God have no occasion to be alarmed at the malice and wickedness of the enemy of all righteousness, embodied in this text in the one name Satan. This name of the tempter signifies literally, "Adversary." While none of the children of God who are subject to the assaults of this adversary have power in themselves successfully to resist his wily devices, yet they have strong consolation in the fact that he has no power to touch them without first obtaining the commission from our redeeming Lord. Far as it transcends the understanding of finite minds, the fact is clearly revealed in the inspired testimony of Jesus that our God has made use of the wrath of man for the manifestation of his praise; and that he gave Paul "A thorn in the flesh," which thorn, he says, was "the messenger of Satan to buffet me, lest I should be exalted above measure."—2 Cor. xii. 7. It is worthy of special observation that this messenger of Satan was definitely designed to buffet Paul. He does not complain that while the Lord had sent this messenger with the purpose of comforting him, the devil had made him a thorn in the flesh. He was fulfilling the specific purpose for which he was given to Paul when he buffeted him. Of this no candid man can avoid being convinced by the very letter of the record. As in the case of Pilate in condemning Jesus to be crucified, this messenger of Satan could have no power at all against the apostle except it were given him from above.—See John xix. 11. This is a point upon which it is very im-

portant that the saints should be well established, as their only comfort is in the certainty that their Redeemer is strong. Not only is he strong in comparison with the mighty powers of earth and of sin, but he is infinitely strong, saying, "All power is given unto me in heaven and in earth." This word of our exalted Redeemer excludes the possibility that Satan should have any power in either heaven or earth. Hence, it is plain that however great was the malicious desire of Satan that he might have Peter, for the purpose of sifting him as wheat, he could do no more than execute the will of our Lord in preserving that chosen vessel from the effects of confidence in the flesh. There is no lack of desire on the part of Satan to have the saints that he may try them in the cruel meshes of his sieve. His malice never can be satiated. But the mercy and goodness of the Lord set the limit to the manifestation of that malice. Just so much of the wrath of man must be displayed as shall declare the praise of our Lord. The remainder of wrath omnipotent grace restrains. This includes the malice of devils as well as the rage of all the adversaries whose combined enmity seeks the injury of those who hope in that salvation which is revealed in Christ Jesus. Wicked men and devils are not called upon to do the service of God in manifesting their enmity contrary to their own desires. As in our text, the Lord says, that Satan had desired to have Peter that he might sift him, so in every case it is his desire that he might have and sift the believers in Jesus. This was manifested in the trial of Job. It is the work of Satan ever to accuse the brethren, and thus he does continually sift them as wheat. But it should afford strong comfort to them that are in any trouble to know that Satan must confine his efforts to annoy and sift them within the bounds which are set for him by the express authority of their redeeming Lord. When suffering under the severe assaults of Satan in this process of sifting them as wheat, it is not possible for the afflicted and poor people of God to understand that they are still kept safely in the hand of their almighty Savior. They could not be sifted at all if they realized that the everlasting arm of their God was still underneath them in every trial.

Reason is confounded in attempting to grasp the design of our God in choosing his people in the furnace of affliction. Natural men suppose that there must have been some insurmountable necessity under which it was beyond the power of God to choose his people in eternal bliss, and that therefore he was obliged to take them in the afflicted state in which they were without the divine appointment. Although this way seems right to the limited mind of man, to the conscious sinner it can afford no consolation. If the devices of Satan have once prevailed

against the purpose of God, and sin entered into the world contrary to the design of the Creator, then how can there be any assurance that the same evil may not at last prevail against the word and will of God, thus defeating all his appointments of love and grace? This fearful possibility is the only consistent conclusion to be drawn from this false assumption of reason. But there is in our text revealed the great fact that Satan has no power but the ability which is given him from above whereby he buffets the saints for the correction of their disposition to be exalted above measure. They must indeed be sifted as wheat; but the effectual fervent prayer of our Savior sustained Peter even when he was shaken in the dreadful sieve of Satan. Then, our Redeemer as the righteous Servant of God under the law "prayed for" his tried disciple that his faith should not fail. But he knew that the prayer was according to the will of God, and his Father always heard him. Now, in the throne of his glory, with all the power of heaven and earth in his possession, he no longer prays as a suppliant, but with his omnipotent word he commands, and his will is done in earth as it is done in heaven. Death and hell can do nothing but in the execution of his infinite decree. Surely in this consideration there is strong consolation for all who fear the name of the Lord, and who hope in his victorious grace for deliverance from sin and death.

The love of God was not confined to the acceptance of his people in the furnace of affliction because divine power could not have placed them in a more pleasant position. Infinite love could select no more favorable place for them in all the unbounded dominion of that God who gave them the heritage of tribulation in the world. Not only has their sojourn been appointed them in this valley of the shadow of death, but "The Lord hath commanded concerning Jacob, that his adversaries should be round about him."—Lam. i. 17. There is strong assurance of hope in the revelation that even in afflicting the saints the enemy is limited to the definite command of our God. No inspired evidence can be found in support of the notion that the affliction of Jacob is merely permitted for the gratification of the malice of his adversaries. Every sorrow and every pain is given to the saints in the same great love which God commended toward them by the gift of his Son to redeem them from guilt and condemnation. While they feel that their faith must fail under the severe sifting of Satan, beyond their sight the omnipotence of the prayer of Jesus forbids that failure.

It is important that the saints should observe particularly that no uncertainty is intimated as to the result of the assault of Satan upon Peter. There could be no failure to produce the end designated in sub-

jecting this servant of Christ to the cruel power of the adversary. No corruption of the flesh nor weakness of the spirit could separate Peter from the love of God which is in Christ Jesus. Not all the devices of Satan, with all the wrath of man and the alluring vanities of the world, could erase his name from the book of life. In that immutable heaven of electing love, which embraces every saint, it is indelibly written by the will of God; and Paul has left on record the judgment of inspired truth, "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."—Rom. viii. 38, 39. Certainly words can express no more comprehensive assurance of the final preservation of all whom God has chosen to eternal glory. While it is indeed given to the saints to endure the sifting of Satan, it is also forever settled in heaven that in all the sifting there shall none of them be lost. "For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."—Amos. ix. 9. So, in this sifting, the purpose of the Lord must be accomplished in converting Peter from the selfish confidence in which he had professed that though all men should be offended and deny Jesus, yet he would be true to him. When he was sifted, then he was prepared to strengthen his brethren. There was much appearance of strength in that profession of devotion in which they all said the same as Peter had said. To finite understanding their faithfulness was not only evidence of their ability to stand alone, but that they were prepared to render efficient service in the protection of the Lord from the assaults of his adversaries. No afflicted and poor child of God ever received any real strength from the zealous assurance of these followers of Jesus when they expressed confidence in themselves. Without the knowledge that they were completely delivered from that reliance there would never have been any strength afforded to one of the brethren of those disciples. But in the record of their conversion unnumbered myriads of the saints in all succeeding ages have been abundantly strengthened. Herein is illustrated the omnipotence of the prayer of living faith, as well as the certain fulfillment of every commandment of the King in Zion.

It is of little importance to know what motive prompted Satan in his desire to have the disciples of Jesus that he might sift them as wheat. It is enough for them to know that his devices are always evil so far as his designs are concerned. But there is strong consolation for every tried and afflicted believer in the

knowledge that all his wishes and devices are under the control of that omnipotent Redeemer who has prayed for all them whom the Father has given to him. By his fervent prayer he ever makes effectual intercession for all who come to God by him; and it is certain that none of those sheep of his fold, for whom he laid down his life, shall fail to come unto him. The truth, the power and the faithfulness of God must fail in order that one of these little ones should perish. They must endure the sifting of the adversary, not for the purpose of gratifying that enmity which would destroy them, but for the deliverance of the saints themselves from that delusive snare of Satan in which they are held when they trust in their own devotion and faithfulness. There is not a particle of the dust of earthly reliance but that the word of God has given to be the serpent's meat. Sometimes this dust has become so closely attached to the saints that they fear the serpent is about to devour them when he is only feeding upon that meat which God has given him.—See Isa. lxxv. 25.

For the comfort of our aged and afflicted brother, it is well to observe that even when our Lord was humbly serving under the law, the wicked adversary had no power to hurt one of those little ones for whom he came to suffer and die. The prayer of the Redeemer in his humiliation was sufficient to support his sifted disciples. Now, that he is exalted with the omnipotence of Jehovah in the throne of his glory, it is certainly safe to rest in the confidence that he will never leave nor forsake those who have fled for refuge to lay hold on the hope set before his saints in Christ Jesus. Then, however dark and incomprehensible may be the way in which the Lord leads those who hope in his salvation, under the guidance of that faith which is the fruit of the Spirit they may still confidently commit themselves, with all their desires and affections, to his gracious protection. So Peter says, "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." This humble assurance of faith is expressed by Job when he says, "Though he slay me, yet will I trust in him; but I will maintain mine own ways before him."—Job xiii. 15. This is very different from that false confidence which would claim to trust in God as an excuse for walking after the carnal inclinations of the sinful mind. True confidence in God is never manifested without the hatred of sin. This is the occasion of the constant mourning of the subjects of divine grace by reason of their conscious pollution and the corruption of their own hearts. That is not the Spirit of Christ which would claim the hope in the grace of God as an occasion for their continuance in sin. Perfect trust in the grace of God always

produces earnest and sincere desire to be free from sin. Therefore it is the only reliable evidence of true faith when the believer abhors every appearance of evil in himself.

UNTIL FURTHER NOTICE.

WITH our first number for March we discontinued the notice headed "Until March," with a view to withdrawing our extraordinary offer to old subscribers as an inducement for them to procure new subscribers; but we have received a number of letters from very efficient brethren complaining that the time has been so short, and the weather so inclement, that they have not had an opportunity to get out among the brethren and friends as they would like to do, and requesting us for an extension of the time. We will therefore, until further notice, continue our offer to send two new subscribers, and credit an old subscriber one year, for three dollars; but we cannot afford to send to one new subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any new subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

ADVERTISEMENTS.

EVER since the SIGNS OF THE TIMES has attained its wide national circulation we have been importuned by our subscribers, as well as by those who have had no special interest in sustaining the publication, to open our columns to advertisements; but never having had any experience in that line of business we have hesitated to make the venture. Since the commencement of this volume, however, there has been a combination of circumstances that has encouraged us to make the experiment, and we therefore make the following announcement, viz.:

We will receive for the last page of the paper suitable and reliable advertisements at the following net rates, viz.:

Inches	1 week	4 weeks	13 weeks	26 weeks	52 weeks
1/2	\$.95	\$ 3.60	\$ 8.50	\$12.00	\$ 22.50
1	1.90	7.20	17.00	24.00	45.00
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3	5.70	21.60	51.00	72.00	135.00
4	7.60	28.80	68.00	96.00	180.00

No advertisements will be received for this paper unless guaranteed to be strictly as represented.

PLEASE BE SURE

To give us the same name in which your paper is coming when you send a renewal of subscription. The best plan is to inclose in your letter one of the little pink slips containing your name, taken either from the margin of your paper or from the wrapper in which it comes.

(Continued from page 91.)

take my Bible and read, and asked God to show me the right way. During that fall while reading the Bible I read where the Lord said, "There shall be one fold and one Shepherd." Also, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." I cried out, "Is it possible, O God, I have tried to climb up another way?" By many passages of Scripture did the Lord show me that I was wrong. But to believe that God had foreordained a people to be lost, and some to be saved, I could not. Yet I read, "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" Now I thought, Am I a vessel to honor, or a vessel to dishonor? But God opened my eyes so that I could see I was one or the other. The next spring we moved to Iowa, and then did my nest begin to be stirred. O what a wretched sinner I felt I was! No one but God knows. I would try to pray, but all I could say was, "God, be merciful to me, a sinner." It seemed I was searching for some one to lead me; but behold, there was none. I prayed to God almost night and day for three years, but did not want any one to know of my condition. O! if I could have found one friend who believed as I did, it would have done my soul good. I was oppressed on every side. It seemed like I was nothing but a stumbling-block to my family. In the third year, in the fifth month, it seemed that I had to give up all hope of being saved. I was afraid of God, and afraid of the storms. (You know Iowa is noted for its storms.) O what a wretched condition to be in! I could not sleep when I saw a cloud rising. I wanted God to send me a preacher to tell me what to do. I would pray him to send some one to tell me all things. I would get up off my knees and go to the door to see if I could discover some one coming. You will see that I wanted to have my own way, and that was not God's way. That night was the greatest night for storms that I ever knew, and I gave myself up to God to do with me as he pleased. O what a blessed thought, to give myself up to God! I went to bed and told my husband that if God killed me in the storm it would be all right with me. It seemed that I was perfectly satisfied; for I thought I was lost, and was satisfied it was God's will if I was lost. After we went to bed there came such a storm as I had never before seen. We had been accustomed to going to the cave when it stormed. My husband said, "Let us go to the cave." And I replied, "Stand still, and see the salvation of the Lord." I stood still for a moment, and then went to the window and looked out, with fear and trembling, and saw the lightning, and such a beautiful light; and I heard a voice saying to

me, "Fear not, daughter of Zion; thou shalt be saved, and thy whole house." O what joy filled my poor soul! No one can know it but those who are called of God. I laughed for joy. My husband saw that something had taken place, and kissed me. I sat down in a chair and thought, What kind of a salutation was that? I got up and went to my Bible, and it opened to where it said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." O what a blessed thought! Then I could see how poor and pitiful I was in the sight of the all wise God. I felt so little, I thought I was nothing but a child. O how plainly I could then see what the blessed Savior meant when he said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." The next morning I thought I had never seen such a beautiful world. I thought everything was praising God. Are these the footsteps of the flock? If these are not the footsteps of the flock, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon; for why should I be as one that turneth aside by the flocks of thy companions?" The Lord has said, "If ye love me keep my commandments." Lord, thou knowest that I love thee. But have I kept his commandments?

Dear friends, I will close this. Will you be so kind as to tell me where the nearest church is in this country? Sometimes I feel like I would go to the four corners of the earth to hear the gospel preached, if it were in my power. We would like to have a preacher come to us. You may publish this if you see fit. Pray for me that I may be enabled to follow the footsteps of my blessed Savior.

Your unworthy friend,

ANNIE E. SMITH.

LAURENS, Iowa, March 3, 1894.

ELDER G. BEEBE'S SONS—DEAR FRIENDS:—As my subscription is due I will try to write you, if the Lord will direct my pen; for I well know that without him we can do nothing. But if God be for us, who can be against us? I would like that you, or some one else, tell us through the SIGNS where the nearest preaching point is from Laurens, Pocahontas Co., Iowa. I have a great desire to find out; for if it is possible, I would like to hear the gospel preached. The apostle says, "How shall they hear without a preacher? And how shall they preach except they be sent?" Jesus said to his disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." I sometimes feel he surely meant me; for I have a desire to be in the fellowship of the church, although I

feel too unworthy to ask a place of shelter. Jesus said, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." It is said that the Lord found Jacob in a desert land, in a waste howling wilderness. He led him about and instructed him, and kept him as the apple of his eye. O that the Lord may keep me by his power, through faith unto salvation, ready to be revealed in the last time.

Now, if any preacher feels like coming to preach to the poor, let them make it known by writing to us; for there are others here who would like to hear the gospel preached. Although I feel, like one of old, that I am not worthy that you should come under my roof, yet you will be perfectly welcome here. If the Lord is willing, we will get help in due time.

ANNIE E. SMITH.

[As we are not acquainted with the location of the churches in the state of Iowa, we hope and trust that some of the brethren will furnish the writer of the above letter with the desired information, and that she may be privileged to follow the Redeemer in the order of his house.—ED.]

354 FRONT ST., OWEGO, N. Y., Feb. 8, 1894.

DEAR BRETHREN BEEBE:—If I may be permitted a little space in our best of papers I would like to express the sentiment of many others as to the choice things of the Spirit contributed to the SIGNS for the comfort of the household of faith. Of a truth God's declaration by Zephaniah is felt, "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering." Particularly do I feel this regarding some of the editorials, chief of which I enjoyed the introductory to volume sixty-two. How beautiful is the whole of it. And in the last number of the SIGNS I felt that the subject of "Perverted Scriptures" was remarked upon so clearly and purely. I cannot tell how blessed brother Durand's article on "Vital Knowledge" seemed to me, to possess such knowledge; and yet to claim it for myself is to claim all things present and things to come as mine: fellowship in the sufferings of the Savior, the joy of the redeemed at the turning of their captivity, a glad hope of eternal rest when mortality is swallowed up of life, and fullness of joy in the presence of God, satisfied, when I awake, with his likeness. What riches are in the word satisfied! Can such a hope be mine, who am so rebellious, so ungrateful, and so selfish? Often I am filled with uneasy questionings as to whether my hope, which I received more than twenty-one years ago, is well grounded. I seem so

dull in knowledge, and can attain to so little that is spiritual. Attain is not the word. God giveth gifts unto men, and spirituality is only enjoyed and felt by those who possess vital knowledge. If indeed Christ is my wisdom, righteousness, sanctification and redemption, I need no merit, for his glorious robe of righteousness covers all my sin and deformity; and he is my Physician, my Healer. O for grace to love him more! I greatly feel the need of instruction and guidance in my ignorance and blindness; yet God abideth faithful. Sometimes I am made to feel the smart of the correcting rod which is for the back of fools, as was the case recently. I felt to murmur and rebel in a most distressing way. I stepped to the door in the evening and looked upon a beautiful scene, the most beautiful of rivers, with gas and electric lights reflected in its clear waters, a carpet of glistening snow covering the ground, and myriads of stars brightly glistening above me. I thought of a portion of the Lord's words to Job, "When the morning stars sang together, and all the sons of God shouted for joy." I was so glad to have a thought of Scripture, and turned to the chapter, which I read. Loving reproof was in it all, and I was filled with silent joy that I was looked upon with chastening favor. I think I understand how necessary to the child is stern discipline at times. I must again refer to the introductory article, and say how true that there is no spiritual profit in either verbal or written intercourse unless the love of Christ governs all. In the same paper are the sweet gems of thought and experience by brethren Coulter and McConnell, furnished by brother Supplee; also the article by C. W. Bond. All are excellent. Brother Chick solves many an important question to my satisfaction, and I feel that sweet charity and humility are richly bestowed upon him. His article on spiritual worship induces me to say that the awful need which God's children feel of help and strength gives them utterance, if indeed groans do not take the place of voiced feeling. The Spirit maketh intercession for us in that kind of relief. Our little Ruth exclaimed one day, after returning from school, "Mamma, my teacher says we must all say our prayer upon retiring." I replied, "My child, act honestly. Do not say what you do not feel. Great need of God's help alone is prayer. If you deeply feel like asking God to help you to do right, and other benefits, I am willing." Her lips quivered, and she said, "Mamma, I really do want to be good, and will try; but let us talk about something less sad."

I am fully in sympathy with brother Durand in his desire for knowledge which is not spiritual, yet realizing that it is only natural aid in our daily intercourse with our fellow-mortals; also in the more

blissful, enduring fact that such desire is entirely gone when the spirit of grace is in exercise. Many precious things appear in the SIGNS that are very deserving of notice, the writers of which are indeed God's suppliants, inasmuch as their extreme need of mercy and guidance makes them so; and of a truth they were sometime afar off, but now are brought nigh by the blood of the Lamb. May our hearts be attuned to sing his praise, and our language be pure, and our speech be with grace, seasoned with salt. May we gratefully enjoy our valuable publication and lovingly cherish the faithful service of the editors and publishers, and worship God in the Spirit, rejoice in Christ Jesus, having no confidence in the flesh. I often desire to communicate with many of the dear family of God, both by private letter and through the SIGNS. I desire to tell them that I rejoice with them that do rejoice, and weep with them that weep. May the dear sufferers experience the soothing touch of the divine Healer, and their rest be complete as it will be when the veil of flesh is removed forever.

With sweet fellowship I am yours unworthily,

W. A. BEARD.

WOODBURN, Va., Feb. 8, 1894.

DEAR BROTHER BEEBE:—I have been intending to write to you ever since the association. At that time I was in Tennessee on business, and missed the comfort of meeting you upon that occasion. Fully was I made to feel yesterday evening that God all along through our natural lives, in his own time, place and way, fulfills his promises. He has promised to be with his people when they are gathered together in his name. Yesterday evening by appointment brother White met his little flock at sister Furr's house. His text was Job xxviii. 12; but he used all the chapter from the twelfth verse to the end. I will not try to use his language; it would be useless, and I could not. But it would have done you good had you been with us, and seen the glory of God manifested in the faces of his people. I do not think there was one present who was not made to feel the power of God, and to humbly know that wisdom is of God, and that he alone understandeth the way thereof. Hoary heads trembled, as it were, in the presence of God, and realized how little man knoweth, and how presumptuous to pretend to know. Brother White by God's grace was given power to lay this portion of his word before the people in such a manner that I am sure all were made to understand; and it appeared to me that God was having him talk directly to me, making me to feel my littleness, how utterly dependent I am upon God for all things, and yet how unworthy the least of his goodness, and feeling that had he judged me according to the flesh I

would have been cut off long ago; but in his divine wisdom he has spared me. I do know that I fear the Lord, and I pray that I may be given understanding so that I can shun evil. But you do not know, brother Beebe, how frail I am and how easily I fall. Fully do I realize that wisdom and knowledge are not with me, and sometimes I feel that I must give up as lost; but I cannot. There is a power unseen and unfelt by natural man that worketh in me to will and to do of God's good pleasure; not mine; and then I feel constrained to cry, Lord, do with me as thou wilt. Of myself I can do nothing. I think sometimes of those dear brethren and sisters that are here in the church, how their beaming eyes of love look upon me, how they trust me, and throw around me the spiritual grace that God has made to shine in them; and it goes down into my unworthy heart, making me to cry, O God, deliver me from this bondage, or I die. They know not how wicked I am, unworthy to mingle with them. Sometimes it seems like a mystery that I am with them, and that they cannot see as I do how wicked and unworthy I am, and shun me. But no, they come to me with that sweet love that passes understanding; and my poor heart, vile and deceitful as it is, fully realizes that it would rather lose all else than this.

But where have I gone? I did not intend to write you concerning myself, further than to say that God touched the heart of poor little Susie, and she came to God's people, and was received by them. Brother White baptized her soon after he finished his sermon. Poor little child, if she is spared to live out the usual time there are many trials before her. But I feel so thankful to God for his goodness, knowing he will richly repay her for all her trials and sorrows.

Brother Beebe, I am going to do that which I feel in the flesh I would not do; to take a liberty with stranger; for I never met him in the flesh, but I have in the Spirit. Brother White gave me for perusal a letter from brother, B. F. Coulter to him and requested me to return it, as he wanted to answer it. Now you see what boldness is in me, to send you this letter, asking you to publish it. I want all the brethren to read it. I do not think anyone can read it and not be benefited by it. I will undertake to make peace with Elder White; cannot you with brother Coulter for me? All join in love. Your unworthy brother,

J. L. BALL.

PHILADELPHIA, Pa., Feb. 2, 1894.

ELDER E. V. WHITE—MY DEAR BROTHER IN CHRIST:—I have been thinking of you ever since you were here, and now I feel that I must write and tell you how much good your sermon did me. When the provisions of the gospel are so set

forth as to reach the weakest, the smallest, and the most destitute, and also the vilest sinner of all the flock, then I feel there is some hope for me. Sometimes I can get a little comfort and encouragement from the experiences of my brethren, but mostly my own case is so far below what a christian character should be, so far below my brethren, so filled with the meanest and vilest thoughts is my mind, and so easily yielding to the lusts of my sinful flesh, that I wonder, can such a one as I hope in the love and mercy of God? And yet I know there is a desire in my heart for the things that are not seen. I think the only real foundation for hope that I have is when I can see Jesus just as you presented him the other night, as going deeper in suffering, as becoming weaker and more ignorant, and of less reputation, than any whom he came to save, and whose blood cleanseth from all sin; for surely I am the weakest, the most ignorant, and the least deserving of any creature. I cannot ask the Lord for mercy according as I have done such things as give honor and glory to his holy name; but I want to say with the psalmist, "Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions: wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me." I want to feel the power of a living Savior. I desire to relish and be sustained upon the children's food. I cannot live upon the carcass of dead creature works. They work death in me, and not life; and only as I bear about in my body the dying of the Lord Jesus can I get rid of them. It is often encouraging to me to know that "my sin is ever before me," because that knowledge can only be possessed by them who walk in the light. Then, "Remembering mine affliction and my misery, the wormwood and the gall [these I call to mind through the knowledge of my sin], therefore have I hope." Brother White, my hope is more to me than all the treasures of this world if they were mine. Like the Jews, my flesh cries out for a sign; but if I am given the one sign of the prophet Jonas, the death, burial and resurrection of my Lord, I shall not go seeking after signs in the storms, the rumors of war, and the dreadful things that occur in the earth. I shall not strive and labor for the things that perish, to the destruction of my soul, but looking for the consummation of the hope that is in me, laboring to be patient in all things appointed unto me, and for those things which endure unto everlasting life.

B. F. COULTER.

WAVERLY, Pa., Feb. 14, 1894.

ELDER J. D. HUBBELL—DEAR BROTHER IN CHRIST:—Your very welcome letter came in due time,

and I was glad to hear from you. I am always glad to know that the dear people of God think of so unworthy a creature as I am. I love them, and wish I might be worthy of their love and fellowship. If I know my own heart I do desire the peace and prosperity of the Zion of our God; for

"There my best friends and kindred dwell,

There God my Savior reigns."

How sweet and precious the language of Ruth has been to me for a few weeks. "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 trust that

"This God is the God I adore,

My faithful, unchangeable friend,

Whose love is as great as his power,

And neither knows measure nor end."

When I feel this in my heart I am happy indeed.

"Though waves may roar and thunders quake,

And seas may their huge billows break,

My Father God is with me still,

And brings me safe to Zion's hill."

Here I lose sight of self, poor, polluted self, and view by faith the Lamb of God that taketh away the sin of the world; for all sin is of the world; none of God. As I gaze upon this Jesus I also view the church, his bride in him, prepared as a bride adorned for her husband. O what perfection! Righteous in his righteousness, perfect in his perfection, so that Solomon, personifying Christ, could say, "Thou art all fair, my love; there is no spot in thee." How I love this precious truth; it is my meat and my drink. I feel to hope this morning that I am clothed and in my right mind, and that Jesus loves even me. But O! the cruel doubts, the bitter trials, the fierce temptations, I have had to pass through to bring me to this precious resting place. Could I tell you all, you would pity me; but I never can tell it; yet I feel from my acquaintance with you that I have a companion in tribulation. But I cannot feel troubled much now; for while Jesus is with me I can fear no evil. His rod and his staff comfort me. I wish I were with you and family while I feel in this way. I do so want to see all of God's people that I can hardly wait. But the dear Lord knows how long I will remain in this happy frame of mind. Perhaps ere the setting of another sun I will be in the belly of hell; but I feel just now that what my God appoints is best. I am not now in a condition to pray, for I have my heart's desire. I feel that my whole being is full of praise and thanksgiving to my dear Lord; and what more could I ask?

I have just returned from Canada. I attended the three days' meeting at Duart, and also visited the little church at Euphemia. I enjoyed very much my visit in both places, and found precious brethren indeed

wherever I went. Elders Pollard and Eubanks were there, and both preached. Elder Pollard preached a sermon full of marrow and fatness, just what I wanted to hear. Also the last sermon preached by Elder Eubanks was so sweet that it dropped into my heart like honey and oil. It was love, love, love, all through. I felt just that way, and it did me good.

Brother Hubbard, you do not think I am childish or foolish because I feel in this way, do you? I hope not. I cannot help it, and I do not want to. After passing through such a long wintry season, with no evidence of fruit, nor even evidence of life, but death, hell and destruction, and then to be brought into the banqueting house of my Savior, and feel that his banner over me is love, is it any wonder that I love God and his people, and feel that they love me in Jesus, and that I want to praise him?

I want to say that the grand old SIGNS OF THE TIMES has seemed excellent to me of late. It is always good, but I do not always enjoy it as of late. The editorials, yes, they are all good from beginning to end.

But I must bring my scribble to a close. My family and friends generally are about as well as usual, so far as I know. I hope you and family are well and happy, and the friends in your section. Love to all.

As I desire my brethren to know how I feel just now, if you think best you may send this to the SIGNS office.

Your brother in sweet hope, love and fellowship,

D. M. VAIL.

WESTON, Mich., Jan. 8, 1894.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I thought I would pen a few thoughts relative to our family paper the SIGNS OF THE TIMES. I have been a reader of the paper for a number of years, and have not as yet discovered wherein it has in any way departed from the principles set forth in the prospectus, or at the Black Rock convention in the year 1832. That document came from men who had been thoroughly purged from the principles of antichrist by persecution. Hence the principles set forth in that document are Bible principles, and I have never had any misgivings as to the truth therein contained. I have never yet been able to discover any departure from those principles in anything from your father's pen, nor from yours. In every editorial they are plainly set forth—the sovereignty and immutability of God. This is the God that makes alive from the dead. This is the God that quickeneth whom he will; and whom he will he hardeneth. This is the God who worketh all things after the counsel of his own will. He is the potter; we are the clay. He forms the vessels as he please; some to honor, and some to dishonor. This is his high prerogative. Now, while I am penning these few

thoughts relative to the power and immutability of God, it creates a feeling of humility and meekness rather than a feeling to find fault. O that the dear Lord would so order that all his little children may be made willing by his tender mercy and love to meekly bow to the holy mandates of his will. For this God is God over all things. He made all things for his own glory. He made the wicked for the day of evil, and holdeth them in chains of darkness to be punished. He sendeth strong delusions that they should believe a lie, that they all might be damned who have pleasure in unrighteousness. I now feel to adopt the language of the late Elder Gilbert Beebe, that what the Lord doeth is right, simply because he doeth it. Is the absolute predestination of all things a Bible doctrine? He predestinated to make a world, and I believe he made it according to that ordination. He made man; he made the old serpent, the devil; he made the innocent dove; he made the crooked serpent; and all is to the praise of his righteous and holy name, and all shall answer the end for which they were made. He made a Judas, and he according to predestination betrayed our Lord and Master into the hands of wicked men. All this was for the lifting of Jesus on high. All this was absolutely necessary for the redemption of all the chosen vessels of mercy. None but God has wisdom, power and authority to bring about such wonderful things. All things come to pass according to his mighty power and wisdom. Therefore he can say to the proud waves, "Thus far shalt thou go, and no farther," and they obey him.

I wish in my heart that all Old Baptists could feel in their hearts to send for the SIGNS. I wish it were a welcome visitor in every Old School Baptist family; and I believe it would be if they loved its principles as I do. Of course there are some who are not able to pay for it; but may the good Lord move the hearts of those who are able to add their mites to the indigent fund. If they only could feel to do this, many a dear brother and sister would be made to rejoice.

Now, brethren Beebe, you may do with this as you see fit. If you consider it worthy a place in our family paper you may insert it; and if not, throw it aside, and there will be no offense on my part. I subscribe myself

Yours in love,

T. J. WYMAN.

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PUBLISHED EVERY WEDNESDAY,
AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,
MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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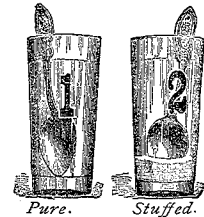
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VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, MARCH 28, 1894.

NO. 13.

CORRESPONDENCE.

THE BOOK OF RUTH.

DEAR BRETHREN EDITORS:—By your permission I will offer some thoughts on the heading of this article for the consideration of the readers of the SIGNS OF THE TIMES.

This little book has been very sweet to me at times, and I have read it over and over, and nearly every time I read it I see something new that I never saw before; but for the last few days it seems to me that the Spirit of God has been leading my mind into the things contained in this little book to a greater degree than it ever did before. This whole history, as given in this little book, is one continued chain of figures. I hold that Ruth is a type of the church, both individually and collectively; for what the experience of one is, is the experience of all in all ages of the world. Boaz is a type of Christ; his reapers a type of God's sent ministers to comfort Zion, whether in the legal or the gospel dispensation. Naomi is a type of the law and the prophets, that testified of Jesus. The land of Moab represents the state the church is in by nature. Ruth had a husband in the land of Moab; but he died, and that freed her from the ties that bound her to Moab. Just so it is with every member of Christ's body. When they are quickened into spiritual life their first husband is dead; and the apostle asks the question, "How shall we, who are dead to sin, live any longer therein?" Naomi hears that there is corn in the land of Bethlehem, and gets ready to go back to her native land. Ruth and Orpah start out with her, but she tells them to go back to their father and mother and to their gods. Orpah goes back; but Ruth clave to her mother-in-law, and would not be persuaded to go back. If her first husband had still been living she would not have left him to go with her mother-in-law; but now she has no more use for the gods that she used to think so much of. She tells Naomi to "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: where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." They went on together to the land of Bethlehem-judah. Naomi had nothing to give

Ruth. She must go out and glean in the field to get something to live on; and it was her "hap," or good fortune, to fall into a parcel of land that belonged to Boaz. This was not a mere accident; the Lord directed her into the field of Boaz. She made poor progress gleaning for awhile; but when Boaz came from the city, and had a little conversation with her, and instructed his reapers to drop some handfuls on purpose for her, she does a great deal better. But when Boaz is talking to her she does not know who he is; neither did the blind man know who had opened his eyes till he met Jesus again. I do not doubt but what I could find hundreds of brethren and sisters to-day who did not know that it was Jesus who relieved them of the great burden of sin that was pressing them down to what seemed everlasting destruction. It was my unhappy lot to not be able to realize any hope for about five years after I was relieved of my trouble.

Ruth gets among the maidens of Boaz; and right here let me say that, although Ruth is by nature Moabitish, she has already learned to speak the language of Canaan, and can converse with the maidens of Boaz, and we might naturally conclude that they told Ruth a great many things that did her soul good. "And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers." Was not that good? Ruth was surprised to receive such kindness in the family of such a great man. She had already said to him, "Why have I found grace in thine eyes?" She was instructed that when she was thirsty to go unto the vessel and drink. When she asked, "Why have I found grace in thine eyes?" Boaz said, "It hath fully been showed me all that thou hast done unto thy mother-in-law since the death of thine husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore." Jesus said that if any man would be his disciple he must leave father and mother. The children of God must all leave their native land and kindred, as Abraham left his, and went out, not knowing whither he went, but was directed by the great Jehovah. Ruth did not know anything personally about the land. Naomi had told her, no doubt, a great deal

about it; but she is now in it, and can sit beside the reapers, the maidens of Boaz, and hear things that she never heard before, and perhaps never thought of. It is no speculation to say that Ruth thought that this was the happiest day of her life; and when she finishes her day's work she hurries home to tell her mother-in-law of her good fortune, and to beat out and winnow what she had gleaned. Brethren, you must not forget to winnow your gleanings. No matter whom you hear preach, investigate it; compare it with God's word; put the rule and the plummet to it. If any speak not according to this word, reject it. "Prove all things; hold fast that which is good." We find there were men appointed of God to comfort Zion under the legal as well as the gospel dispensation; and this figure applies more particularly to the legal dispensation, or this part of it that I am now investigating. It was said to Isaiah, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Again, we hear him say, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come and save you." We hear a great mourning in this day coming up from Zion, and the cry is, "O my sins, my sins! my inability to do the commandments." Dear, mourning soul, I know that your cry is genuine. I know that you feel sometimes like you were altogether forsaken. If I had not been in the same condition you describe I would be as poor a comforter as were Job's friends; and I know I am poor enough as it is. But, dear, mourning soul, the very thing you complain about is one of the greatest evidences, and is calculated to strengthen your little hope that you are one of the favored ones of the earth. Dear saint of God, did you ever think, when you were complaining so much about seeing so much of your corruptions, that you are murmuring against the goodness of God? For it is the goodness of God that leadeth thee to repentance. What would you take to be placed back in the condition you were in when you could not see these things? Why, this knowledge you have is a gift of God, and is evidence that you have been quickened into spiritual

life. You have been made to know that salvation is of the Lord, and that all your righteousness is as filthy rags in the sight of God. Do not forget, poor soul, that all we like sheep have gone astray; but the Lord hath laid on Jesus the iniquity of us all. Try to remember that "in all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." Try to remember "the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Yes, heirs of God, and joint heirs with Christ to an inheritance that is incorruptible, undefiled, and that fadeth not away; reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. These groanings and sighings I hear are the evidences of your heirship; and those that make the most complaint have the greater evidence. Jeremiah bought a piece of land of his nephew, and took the evidences of the purchase, and put them in an earthen vessel, both the sealed and the unsealed. This surely represents the evidences of the christian. There is an evidence within the heart of every child of God that cannot be seen by any other, as Elder Beebe once described in speaking of the man with the ink-horn by his side, that was sent to put a mark on the foreheads of the inhabitants of Jerusalem. This inward evidence is the new covenant written on the "fleshy tables of the heart" (not on tables of stone, as the old was), and enables you to know the Lord; and you have the Spirit bearing witness with your spirit that you are a child of God. You are sealed with the Holy Spirit of promise. Dear, mourning soul, if you could see the evidences in others that you feel in your own bosom, would you not think it the best of evidence? These evidences are sealed; but there are evidences that are not sealed. "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." A tree is known by the fruit it bears; so is a christian. "Show me thy faith without thy works, and I will show thee my faith by my works." "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith." These fruits in christians make them

show their faith by their works; and these works are the unsealed evidences. They are said to be "known and read of all men" that have eyes to see that ye are Jesus' disciples. These things I have written that I might drop a few handfuls for some gleaner in the field.

When Ruth went home with her first day's work, and told her mother-in-law where she had gleaned, she said, "The man is near of kin to us." The law required Boaz to marry Ruth because they were related, and not to make the relationship. Do you not see? Abraham married his half-sister; and he made his servant swear that he would take a wife for Isaac of his relatives. Speaking of the church, Solomon says, "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed." I will say that they were "chosen in Christ Jesus before the foundation of the world." "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." "As the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil," &c. I love this relationship doctrine, and I cannot help it. You that are strong please bear with my weakness, if it is a weakness.

So Ruth followed the reapers of Boaz, and gleaned after them until the harvest was ended; and her mother-in-law said, "Shall I not seek rest for thee, my daughter?" She advised Ruth to go and lie at Boaz's feet on a certain night, and Ruth did so. It seems that Naomi knew exactly how the matter was going to turn out. It seems to us that it would have been a bad move for Ruth to go and lie with Boaz; but God was in it all, and was making a figure. Boaz thought there was nothing wrong about it, for he said, "All the city doth know that thou art a virtuous woman. Lie thee down." Ruth wanted him to spread his skirt over her. Who has ever been at the feet of Jesus but wanted his robe of righteousness spread over them? They were up very early next morning, before it was fairly light, and he told her to bring the veil that she had upon her and hold it; and he measured six measures of barley and laid on her, for he would not send her away empty. Was there ever one sent away empty who came and bowed himself down at the feet of Jesus? No; he always gives them about all they can carry. This grain Ruth did not have to winnow. It had been winnowed by the master. It was all good, clean grain. Last night was the last of the legal dispensation, and this morning is the beginning of the gospel day. Naomi said, "Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest until he have finished the thing this day." The thing that was to be finished was the redemption of the land, and

to marry Ruth; and Boaz set himself about the business immediately. There was a nearer kinsman than Boaz, and he must go and consult him about the matter. When Boaz had stated the case, and told the kinsman that he had the first right to redeem the land, he said he would do it; but when Boaz told him he must marry Ruth if he redeemed the land, he said he could not marry Ruth, lest he should mar his own inheritance. "Redeem the right to thyself." So Boaz bought the right to redeem the land and to marry Ruth.

Now we pass out of the legal into the gospel dispensation. The Bridegroom is making preparations for his bride; she must soon leave Judaism and keep house for her Husband. Here the parable of the ten virgins is appropriate. The kingdom of heaven is "likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him," &c. It was at midnight the cry was made; right at the end of the legal dispensation, and the beginning of the gospel day or dispensation. John the Baptist is the one that made the cry. There had been four hundred years of darkness over the last part of the legal night. No prophet had been sent to give them a ray of light; but all at once John is heard declaring that "the kingdom of heaven is at hand;" and, "Behold the Lamb of God, that taketh away the sin of the world." These ten virgins represent the different characters that came to John's baptism. Those that had oil in their vessels were those that had the grace of God in their hearts, and brought forth fruits meet for repentance, and were gladly received by John and baptized. The foolish virgins represent the Pharisees and Sadducees that had not the grace of God in their hearts, and thought they should be received because they were Abraham's seed; but John surprised them when he cried out, "O generation of vipers, who hath warned you to flee from the wrath to come?" That was enough to insult these dignitaries. Now notice the tenth chapter of John: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out." He leadeth them out of Judaism. The church has up to this time dwelt under the law and the prophets, as Ruth dwelt with her mother-in-law;

but now there is a change in the order of things. "If that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." Now Jesus is about his Father's business. Boaz agreed with his near kinsman to redeem the land and marry Ruth; and Jesus in covenant with the Father redeemed the bride and married her. As she had sold herself for naught, she must be redeemed without money. The cattle upon a thousand hills, nor ten thousand rivers of oil, were not sufficient; nor had the vast quantity of blood that flowed from Jewish altars been sufficient, but only pointed to the great sacrifice that was now about to be made. As the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage. Now, after he had preached his own everlasting gospel, and given his bride full instructions how to keep house, he is ready to make the great atonement. Isaiah could look down through the long years and see him led as a lamb to the slaughter; and as a sheep is dumb before her shearer, so he opened not his mouth. He could see him pouring out his soul unto death. "For the transgressions of my people was he stricken." All the old patriarchs, from Abel down, by faith saw the bleeding Lamb. Now the great event is about to take place, and Jesus is led up Calvary's rugged brow, bearing his own cross, and is raised between heaven and earth, as though he were fit for neither. He cried out, "It is finished!" Yes, he has finished the thing this day, the gospel day; and by this one offering he hath forever perfected them that are sanctified. "If the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Arminianism has never been able to tell how the death of Christ could affect a sinner. If there had been no relationship it would not; but he stands as related in several ways.

The bride was espoused to him a long time ago as his bride, even in the ancients of eternity. Well, the husband is bound by the law to pay the debts of the wife, if she is not able; and that was exactly her condition. Was not that the condition of Ruth the type? A type must conform in all the main features to the antitype. Another reason that his death would affect her was that her life was in him; and when he laid down his life he laid down her life. Let us suppose that Adam had died before Eve was taken out of him; would she have still lived? No; and when Jesus laid down the life of the church, that would have been the last of it if he had not had power to take it again. "Thy dead men shall live, together with my dead body shall they arise." "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight."

There were no churches organized while Jesus was on earth. He commanded his disciples to tarry at Jerusalem until they were endued with power from on high; and when the day of Pentecost had fully come the Holy Ghost was sent down, as a rushing, mighty wind, and filled the whole house where they were sitting; and they began to speak with tongues, as the Spirit gave them utterance. Here, I conclude, was the dedication of the spiritual temple, or the consummation of the wedding. The apostles start out now in all directions, preaching the unsearchable riches of Christ, and establishing or organizing churches.

Ruth is no more a poor widow gleaner in the field for a living, but is the happy bride of a rich man. The church is admonished to forget her widowhood, and arise from her dust and ashes, and put on her beautiful garments. She is the King's daughter, and must be arrayed in fine linen and needle-work. She is all glorious within. Now she can say, "I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to his banqueting-house, and his banner over me was love." Now she realizes that "lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." "O my dove, that art in the clefts of the rock." The Savior said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." She has weathered the storms of persecution through the dark ages, all that could be invented by wicked men and devils; and we see her to-day contending earnestly for the faith that was once delivered to the saints. We see her to-day looking back through that faith to the bleeding Lamb of God; and when she sets her table, and spreads the bread and the wine, she looks to the broken body and shed blood of her glorious Husband, and is reminded that "If God

spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" She is enabled to rejoice in tribulation, "knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts." This hope is as an anchor of the soul, both sure and steadfast, and entereth into that within the veil, whither our forerunner hath for us entered, even Jesus, our High Priest.

This subject has been like the five barley loaves and the two small fishes; it seemed rather small when I commenced to write, but I see now that "the half has not been told."

Yours in love,

D. BRIDGES.

Scio, Oregon.

ZION.

THERE are some sounds that fall more sweetly and pleasantly upon our ears than others, while the same sounds at one time are more abundantly filled with music to our ears than at other times. In our receptive moments a word spoken, signifying by name an individual, a place, a time of sunshine or of darkness, calls to mind sweet memories of times past, of the incidents of our life, which are so interwoven that they make a harmonious chain, each link bearing the impress of the handiwork of God, who through love has wrought all our changes. When the heart of the conscious sinner is attuned to the praises of the glory of his gracious Redeemer, there is nothing that reaches his ear, his eye, or his heart, out of his Master's kingdom, but in answer will his heartstrings vibrate in harmonious union of thanksgiving and love. Thus every voice of heavenly origin comes to him as the sweetest music. And when he turns to the prophet and hears him say, "Look upon Zion, the city of our solemnities," it takes him in sweet consciousness, with solemn reverence and godly delight, to the times and the seasons when his soul was lifted away from earth to the heavenly Jerusalem where Jesus dwells, and which is the habitation of all the redeemed. One of the poets has said, "What's in a name? A rose by any other name would smell as sweet." And I answer, There is much in a name. There are times in our experience when the one word "Zion" is the only word which will fitly and sweetly express to our contemplative mind the city of our God, although there are other words applicable to that invisible kingdom. In our exalted moments Zion presents itself to our mind as a mountain of holiness, as a place of exaltation, lifted above the confines of the earth and all things earthly; and by faith we behold the glad mountain, and upon its perfectly rounded heights "a city set upon a hill, whose light cannot be hid;" for its light dependeth not upon sun

or moon or stars, for God is the light thereof. We behold also with the prophet of old, "The Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the Seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." And upon beholding such wonderful and glorious sight we are ready with the same old prophet to exclaim, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." As by faith we intently gaze with rapture upon all that is within the range of faith's vision, the mountain of holiness, the city, lighted with translucent rays from the countenance of its King, the King upon his throne, and the inhabitants of the city, this in its broad sense constitutes "Zion," the city God hath built. But let us take a closer view of this exalted city, the mountain of holiness. Probably the first thought which occurs to us when looking upon a natural mountain is that it rises above the plains and the valleys of the earth, its summit pointing toward heaven. Next we think of the firmness of its foundation, and its solidity from base to dome. Our mind turns then to its difficulty of ascent. All this we view with the natural eye, and contemplate with the natural mind. Now let us place in contrast that holy mountain viewed only by faith and contemplated by the mind of Christ. Like the natural mountains it is exalted in the heavens. It soars above the sin-cursed earth from which its inhabitants are taken. Its foundation and superstructure are holiness to the Lord. Its undulating ascent is perfect purity, no sin's defiling touch has ever marred the beauty and loveliness of its green pastures and its still waters. There "the wolf and the lamb shall feed together." All its borders are as a quiet habitation, a place of sure retreats, of peace, of rest and of security.

The city. As in the whole mountain the atmosphere that is breathed is holiness, so also in the city. Heavenly anthems of praise are wafted by the gentle breezes of perfect love through this lucid atmosphere of holiness, from the worshipers in the streets of the city to the throne of the adorable King. The streets of the city are gems of beauty and brightness, like the chariot which king Solomon made for himself of the wood of Lebanon. "He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love for the daughters of Jerusalem." The gates of the city are marvels of structure and design, made with precious stones, and in

each stone a voice; and at the appearance of the king, the voices are lifted up saying, "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 strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the king of glory shall come in. Who is the king of glory? the Lord of hosts, he is the king of glory." In the harbors about the city are not seen "Gallant ships," neither "Galley with oars," for the hand of man has had no part in framing this beautiful city. Do we look for a temple in this city of the great King? Yes, I think we do; but we see it not. John said, "And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it." How is the city lighted? "And the city hath no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."

The King. Now words fail. No expressions from finite lips are adequate to tell of the beauty of the Lord, the majesty of the King, the wisdom of the Counsellor, the humility of the Savior, the loving-kindness of the elder Brother; all embraced within the power and love of the mighty God. Let us keep silence, and with reverential fear listen to the words of inspiration. "And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two edged sword; and his countenance was as the sun shineth in his strength. And when I saw him I fell at his feet as dead."

The inhabitants of the city. O that the pen of a ready writer might for a few moments be given me, that I might tell of this lovely, this poor and afflicted people, outcasts of the world, yet kings and priests unto God; a people not reckoned among the nations of the earth; yet "A chosen generation, a royal priesthood, an holy nation, a peculiar people; a mourning, an afflicted and a sorrowing people; yet a happy people; for "Happy art thou, O Israel, a people saved by the Lord." A people filled with doubts and fears, yet having a good hope through grace. A working people, yet having ceased from all their works as God did from his. As inhabitants of Zion we behold them, with the Father's mark upon them, the holiness of the Lord. John did write, "And I looked, and lo, a Lamb stood

on the Mount Zion, and with him an hundred and forty and four thousand, having the Father's name written in their foreheads." These are they that came up through great tribulation. This remnant according to the election of grace are the only people among all the inhabitants of the earth who can sing the song of Moses and the Lamb. They alone can sing of redeeming love. Such songs are only sung in Zion; and none can pass through the gates of the holy city save the redeemed of the Lord. When we are looking upon the holy mountain, the King in his glory, and the inhabitants thereof, we are not looking away off through unmeasured distance, into the heaven of heavens, or into some located spot, but right in the hearts of the people saved by the Lord. We by faith discern the new Jerusalem, the church of Christ, our beloved Zion. The Beloved in the song asks the question, "What will ye see in the shulamite?" And with a perfect knowledge of all that is required to make up the christian character, the pilgrim of Zion, he follows the question with the answer, "As it were the company of two armies." We do not look for a company of saints in order to see the fulfillment of this similitude, but in each individual child of God we behold "the company of two armies." And he who is an inhabitant of Zion realizes in his daily experience the constant warfare that is waging between these opposing forces. "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other." There never has been a truce between them. Let us now view these two contending armies, as their forces are gathered in martial array, and set one against the other, each arrayed in the habiliments of his own country. One army is under the leadership of "the prince of the power of the air, the spirit that now worketh in the children of disobedience," while the other is commanded by the Lord of life and of glory, the spirit of whom worketh righteousness and peace in the Holy Ghost. The power of death has been given to the one, the power of an endless life to the other. The evil workings of the flesh (all of which are sin) are the weapons of warfare under the banner of the dark prince, and many are the devices by which the poor pilgrim is laid in the dust. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like." All these are encamped without the walls of Zion. Now let us glance at the paraphernalia with which the army of the Captain of our salvation goeth to the battle. "Having your loins girt about with truth, and having on the breastplate

(Continued on page 101.)

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 28, 1894.

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

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

G. BEEBE'S SONS.

PROVE YOUR OWN SELVES.

DEAR BRETHREN BEEBE:—I see you are often asked for your views on portions of the word. Will you be kind enough when convenient to give your views on 2 Corinthians xiii. 5? Your compliance will oblige one who desires to know the truth by faith, and to be found walking in the footsteps of our Lord and Savior Jesus Christ.

Your brother, I humbly hope, in the Lord,

JOSEPH WHITE.

POOLESVILLE, Md., Feb. 19, 1894.

REPLY.

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"—2 Cor. xiii. 5.

The admonition to which our esteemed brother calls attention is one which can never cease to be important to the disciples of our Lord Jesus. Although directly addressed to the church of God at Corinth, with all the saints in all Achaia, yet the same characters in all ages and in all locations are equally interested in the instruction given. For the benefit of believers to the end of time the inspired record has been given as the treasury in which the man of God is perfect, thoroughly furnished unto all good works. Not only is the letter of the Bible to be received as the infallible testimony of God, but every circumstance by which that expression of truth was called forth, must also be considered as the divine explanation of the literal text. In adapting these immutable instructions to the condition of the saints in all succeeding ages, the wisdom of God provided that there must be an occasion in the apostolic day for such decisions to be written as should cover all the varied circumstances through which the church must pass while time shall continue. To human comprehension it is unaccountable that there could be need for such severe reproofs and rebukes to be administered to those saints who had the immediate instruction of inspired apostles. It almost arouses a feeling of impatience to find them so ready to depart from the pathway of obedience even while the words of their infallible instructors were yet sounding in their ears. But while amazed at their tendency to disregard the instructions received from the appointed teachers whom they had known as the apostles of Jesus, it is well to consider how we have profited by their departures from the path of obedience. If they had never needed reproof, then we might well despair when realizing our own constant need of those rebukes with

which the Lord doth correct man for iniquity. Without their folly and carnality there would have been no occasion for the admonitions which are our only safe guide in endeavoring to be followers of them who through faith and patience inherit the promises. Not only should we be thus left without instruction to direct our footsteps, but the adversary might well assail our hope on the ground that we could find no pattern in the experience of the apostolic churches for our encouragement. Thus the very sins of the saints who are given for our example, are made to serve the purpose of our Lord in the strengthening and support of the poor and tried followers of God in all subsequent ages.

"Examine yourselves, whether ye be in the faith." Let it not be forgotten that this direction is given exclusively to those whom the apostle addresses as saints. He does not propose to those who have not the love of God, that they shall institute an examination in order to obtain evidence that they are in the faith. Neither does he present any argument by which to convince unbelievers that they ought to be in the faith. The only point to be considered in the examination enjoined is, "whether ye be in the faith." This is an individual examination which each of the saints is directed to institute in his own heart. It does not so much as authorize an examination of one another among themselves in order to ascertain whether their brethren are in the faith. When they are engaged in this examination in the spirit in which it is enjoined in our text, the saints never have any thought or time to give to the consideration of the case of any one else. Each one is alone, standing before the judgment seat of Christ, where each must give account of himself to God.—Rom. xiv. 10-12.

In this self-examination there is but one point to be determined. The question of your worthiness is not to be considered. The accuser may affright the trembling sinner by presenting the dark account entered against him in the record of conscience, so that he is ready to faint and give up all hope; but this is not the matter to be examined. Seeking in himself for merit, the apostle could find no good thing. It is only to settle the question whether ye be in the faith, that this serious investigation is to be directed. In order to correctly ascertain the answer to the very important question involved in this examination, it is necessary to understand what is "the faith." This cannot be more concisely stated than in the language of Paul, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."—1 Tim. i. 15. When the trembling saint is ready to perish in the cruel temptation of the adversary, it is a full deliverance and victory for him when the Com-

forter takes and shows unto him this glorious truth of his Redeemer. Then he is in the faith, and already he has the victory; "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."—1 John v. 4. There can be no hope of attaining the mastery over the strong array of enemies which beset the pathway of the saints except as they are in the faith. If they would take refuge in the strength of reason, or in their own righteousness, their enemies are always too strong for them in such vain shelter. Only in the defence of the impregnable shield of faith can they ever hope to obtain the mastery over every adversary. Not even the fiery darts of the wicked can penetrate this heavenly shield. Under its protection they shall be able to quench all those terrible darts. When those fiery assaults come upon the saints while trusting in their own strength for protection, they are sorely wounded, and learn by bitter experience that "They that observe lying vanities forsake their own mercy." Yet the Captain of their salvation is always present for their deliverance when refuge has failed them. They do indeed find trouble and sorrow; but their life is hid with Christ in God, so that it cannot be touched by any weapon that is formed against them that trust in him. In this omnipotent faith of God the saints can never fail; therefore, it is of vital importance to them to be grounded and settled in the faith, and not moved away from the hope of the gospel, which they have heard. Well may it be a matter of earnest examination with every believer to know whether he is in this precious faith. Hence follows the direction, to which it is indispensably essential that every one should give earnest attention and implicit obedience.

"Prove your own selves." This commandment can be obeyed only by an honest comparison of the ground of our confidence with the standard of truth as given by the pen of those princes who rule in judgment by the appointment of the King in Zion. Certainly there could be no proving of ourselves, or of anything, without an established test of righteousness to which must be conformed everything which is proved. The adversary is ever ready to present for our use in proving ourselves, and in examining ourselves, the law of Moses, with all the terrors of the old Sinai covenant; and when the awful thunder of divine wrath shakes that mountain, the watchful enemy claims that our hope is a vain delusion, and that we are not in the faith. But the grace of God brings us salvation from this miserable condemnation. When the faith of Jesus Christ shines in our heart we see Jesus as the end of the law for righteousness to every one who believes in him. Therefore we are no more under the law of sin and

death, but are under the new covenant of grace; and the righteousness by which we are justified freely through that grace must be found in Christ Jesus, in whom all his saints are complete. In him every one of them is holy and without blame before God in love. This is the faith of God. Is this your ground of hope? Have you any other dependence? If you are not trusting in the salvation which is in Christ Jesus, where is your hope? With these questions the believer may most assuredly prove himself. While resting confidently in the belief of this truth no unbelieving doubts can find an entrance to disturb your peace. If you are seeking comfort in works which you have done, then the enemy has captivated you in his deceitful snare, and you are not "in the faith." Under such bondage you are beguiled of your reward, and instead of resting in the finished salvation of God in Christ Jesus, you are laboring as if still under bondage to the law of sin and death. While struggling in this hopeless servitude you are not in the enjoyment of the liberty wherewith Christ has made free all those who are redeemed from death by his perfect offering of himself once in the end of that legal world for all his own sheep. This is the faith in which every one who believes does enter into rest. The word "prove" in the text signifies "try" or "test," and is but a more emphatic repetition of the admonition "Examine yourselves, whether ye be in the faith."

"Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" To the natural mind it seems consistent that where the immaculate Christ of God abides there surely can be no room for any sinful thought, much less for any earthly or corrupt desire. Hence, when the weak believer finds in his heart all the vile affections which originate in the depravity of rebellious nature, he is ready to yield to the suggestion that his hope is vain, and that he is still under the curse of God, which abides upon as many as are of the works of the law. For the correction of this serious mistake, the apostle was moved to direct the attention of the saints to their own experience. Thus, there is in every sinner who has been brought to that knowledge of God which is eternal life, the perpetual and abiding witness called by Paul, "Christ in you the hope of glory." Very often, under deep distress on account of their own unworthiness, the saints are forced to complain that in themselves there is no mark by which they can be justified in claiming the name of Jesus as their refuge. Yet they have to confess with the sweet singer of Israel, "Hitherto hath the Lord helped us." It has always been when we felt that we were cut off from all hope, and just ready to perish, that the Lord Jesus has appeared for our salvation. In this way every saint must be qualified to

bear witness to the faithfulness and goodness of the Lord. Only as Jesus Christ is in them can they have the knowledge of their utter helplessness in themselves. And, on the other hand, none can have the manifestation of Jesus Christ in them without seeing all their own righteousness as abominable uncleanness and as filthy rags. If this light has shined in the heart of any sinner, it is conclusive testimony that Jesus Christ is in him; and where he has thus manifested himself, there is the life which identifies its recipient as an heir of God and a joint heir with Christ. This is not a mere theory which the saints have learned by tradition received from their fathers. Every one has this knowledge in his own self. Yet while it is positive knowledge to each of them, it is only by faith that it is known. Their reason can no more receive this knowledge than can the natural mind of the most benighted heathen. It is written, "The just shall live by faith."—Gal. iii. 11. The constant warfare in every believer results from the wide difference between the testimony of reason and the knowledge of the truth as revealed through that faith which is the fruit of the Spirit of Christ in him.

Many of the tried saints have been troubled in consideration of the closing words of this text. Unbelief has perverted the words, "except ye be reprobates," as implying that some of those to whom the apostle was writing might yet prove to be reprobates. Even the suggestion of this possibility is sufficient to destroy the comfort of every one who mourns his own sinfulness. If of all the myriads who hope in the grace of God, but one is left as a reprobate, without the right to trust in Jesus for the remission of his sins, then every quickened sinner must at once confess himself that one; for each feels himself the very chief of sinners, and regards his own salvation as the crowning miracle in the manifestation of grace for the forgiveness of sins. But the true interpretation of these words involves no such fearful possibility for the saints to whom this letter is addressed. While it is true indeed that Jesus Christ does not dwell in those who are reprobates, it is not to be understood that any lover of God and his truth may ever be included among such reprobates. Where Jesus Christ is in any sinner, his presence is manifest in the hunger and thirst after righteousness which marks those who are blessed of our Lord Jesus. This is very different from that proud assurance which moved the Pharisee to boast of his own righteousness. He certainly did not hunger and thirst after that righteousness of which he boasted. On the contrary, he despised the publican whose conscious destitution of merit forbade him even to come near to the sacred temple of God. The Pharisee was reprobate, or rejected, as having no knowledge of his need of any better

righteousness than what he could secure by his own works. Since he was well satisfied with his own character he had no need of the indwelling Spirit of Christ. Such is the character designated in our text as "reprobates." That name cannot apply to any sinner who feels his need of Christ. If such reprobates are numbered among the saints in the visibly organized church, they are never troubled in regard to their condition as guilty sinners before God. There can be no mistake in the case of one who is grieved on account of his own corruption and sinfulness. Only the light of the knowledge of God can reveal this true condition of a lost sinner. Every one who has this knowledge is thereby marked as a vessel of mercy ordained unto salvation; and this is the infallible evidence that Jesus Christ is in such a mourner.

That our dear brother may experience the comfort of this precious evidence of Jesus Christ as abiding in himself, and evermore be enabled to glorify God in his body and in his spirit by walking in the way of holiness, is our prayer on his behalf. Surely there must be strong consolation for all who long for the salvation of God, when they know that none but the children of God ever can feel that heavenly longing to dwell in the presence of their Redeemer.

UNTIL FURTHER NOTICE.

WITH our first number for March we discontinued the notice headed "Until March," with a view to withdrawing our extraordinary offer to old subscribers as an inducement for them to procure new subscribers; but we have received a number of letters from very efficient brethren complaining that the time has been so short, and the weather so inclement, that they have not had an opportunity to get out among the brethren and friends as they would like to do, and requesting us for an extension of the time. We will therefore, until further notice, continue our offer to send two new subscribers, and credit an old subscriber one year, for three dollars; but we cannot afford to send to one new subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any new subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

PLEASE BE SURE

To give us the same name in which your paper is coming when you send a renewal of subscription. The best plan is to inclose in your letter one of the little pink slips containing your name, taken either from the margin of your paper or from the wrapper in which it comes.

(Continued from page 99.)

of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always," &c. When the tired and footsore soldier of the cross has followed his Captain through many sieges, scarred and bruised with the battle axes of his enemy, coming off victorious in the strength of grace, the vanquished foe gone beyond sight or hearing, he is then favored to look upon Zion, to enter within its gates, and what a place of peace and rest is there! truly a quiet habitation; for whosoever is in Zion, is in the presence of its King; and in his presence is fullness of joy, and at his right hand are pleasures for evermore. How sweetly then the name of Zion, in rich sounds, falls upon his ear. It is heavenly music. The name of Zion calls to his remembrance bygone days. It tells him in dulcet tones how tribulation hath wrought patience, and patience experience, and experience hope, and hope is replaced by a momentary glad assurance that Zion is his restful, happy home, that his Redeemer liveth, and now sitteth at the right hand of God, making intercession for all his saints.

B. F. COULTER.

PHILADELPHIA, Pa., March 13, 1894.

GIRARDVILLE, Pa., March 11, 1894.

DEAR BRETHREN:—The following verses were sent me for sister Mary Parker. I know she will be willing to share them with her kindred in Christ, and if inserted in the SIGNS they may come with soothing to many another who is longing for rest, and waiting for the dawn of an eternal day. The selection is by one who has been comforted by the words of our afflicted sister, and in her declining years has been sweetly fed by the fruit of sister Mary's pen. Truly she is loved by many, and will never be forgotten on her bed of languishing.

"I'm kneeling at the threshold,
Weary, faint and sore,
Waiting for the dawning,
For the opening of the door;
Waiting till the Master
Shall bid me rise and come
To the glory of his presence,
To the gladness of his home.

"A weary path I've traveled,
Through darkness, storm and strife,
Bearing many a burden,
Struggling for my life.
But now the morn is breaking,
My toil will soon be o'er;
I'm kneeling at the threshold,
My hand is on the door.

"Methinks I hear the voices
Of the blessed as they stand
Singing in the sunshine
Of the far-off sinless land.
O would that I were with them,
Amid the shining throng,
Mingling in their worship,
Joining in their song.

"The friends that started with me
Have entered long ago;

One by one they left me
Struggling with the foe.
Their pilgrimage was shorter,
Their triumph sooner won;
And heaven will receive me
When all my toil is done.

"With them the blessed angels,
That know no grief nor sin;
I see them by the portals,
And I long to enter in.
O Lord, I wait thy bidding,
Thy time and ways are best;
But I'm wasted, worn and weary;
O Father, bid me rest."

With your permission I will add to this an extract from the last letter I have received from our beloved sister. Her condition has been so unusually severe of late that she could write but little, and grieves that she is not able to reply to the many dear friends whose expressions of love and sympathy she appreciates so much.

Your sister,

BESSIE DURAND.

MY DEAR SISTER:—If I could only feel sweetly assured that I am nearing the glad and glorious end of this transitory, painful life, to enter upon a blissful immortality beyond the silent crossing, in the fair city of gold, where is the pure river of the water of life, there to dwell with my precious, blessed Savior world without end, how easily could I wait, and how peaceful and submissive I would be until the Master comes to call me home. But O! the journey seems so long, the distress and pain so hard to bear, and I fear I am not so patient as I ought to be. How good is the dear Lord, how pitiful and tender of mercy, notwithstanding all my rebellion, bitter complaints, and impatience to be freed from this body of sin and pain. Oftentimes when I seem ready to sink with misery, pain and despair, when all human help avails nothing, and when my own strength and power to endure give way, then it is that Jesus comes to me, speaks peace to my soul, comforts and eases me, like a gentle mother would soothe a poor, sick child; and O how sweet it is to leave off trying to help myself, to feel that Jesus, the mighty One, is my helper, that he envelops me with the wings of his love, and that underneath are the everlasting arms. Infinitely more efficient is this panacea, this sweet balm in Gilead, to even my pain-racked body, than all the skill and medicine of my earthly physicians. I feel that I may just as well send them all away; they do me no good. If I could but lay hold upon Jesus at all times, at all times realize that "vain is the help of man," how much better could I move onward to the final goal. "The spirit indeed is willing, but the flesh is weak." Pray for me, my dear sister.

I have felt so weak and lonely the past months, and so many letters are due from me; but I can only write now and then a little, and at long intervals. How my heart goes out to you and sister Hobbs, dear Elder and sister Jenkins, and all the dear saints who worship with you at Mid-

dletown this coming Sunday. Do please remember your poor, suffering, sinful sister on her couch of pain, as you all meet together and hear the glorious sound of the gospel. What good news and glad tidings it would be to my hungry soul could I listen to and drink from the golden cup of the divine sanctuary. Even the name of Jesus would be sweet music to me; and to meet face to face among the assembly of the saints would be almost heaven indeed.

In deep christian fellowship and love, your afflicted sister,

MARY PARKER.

SOUTHAMPTON, Pa., Dec. 29, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—Out of the abundance of the heart the mouth speaketh. I feel that I want to speak of the goodness and mercy of the Lord to me through this closing year. Although I have often felt to rebel against providence in my affliction, yet at last I have had to say, Surely goodness and mercy have followed me all the days of my life.

"His mercy never knows a bound,
And be his name adored."

All glory be to the Lord. Of late my mind has been much on his mercy. Surely had it not been for his mercy I would have been consumed ere this.

"Without his sweet mercy I could not live here;
Sin soon would reduce me to utter despair."

I often have to weep to the praise of the mercy I find. I do feel that of all creatures I should be the most thankful, one so vile as I, so limited in understanding of divine things: I sometimes think I desire to be thankful. There seems to be a warfare between the flesh and Spirit, which hinders our joy and communion with our heavenly Father, who is so lovely, leading us daily while in this low ground of sorrow and disappointment. During this closing year many loved ones have been called home to rest, as we trust, from all the toils, cares and strife which attend this mortal state. Our dear sister Ruth Holcomb has left us for a higher and better world than this, we have no doubt. She was a bright pattern of christian life. Why am I spared and others taken? No doubt there is a purpose in it; for we are told, "To everything there is a season, and a time to every purpose under the heaven." Our bounds are set, and we cannot pass them. I often find myself singing the hymn,

"Time! what an empty vapor 'tis;
Our days, how swift they are," &c.

Sometimes in my wakeful hours at night I hold sweet communion with my heavenly Friend, when none but he is near. But I feel myself to be a poor sinner, and if ever saved it will be by grace alone, all of the Lord from first to last.

"Tis grace has brought me safe thus far,
And grace will lead me home."

We, as a church, are at peace, and

our dear pastor preaches a finished salvation, Christ and him crucified, which is food to the hungry soul. It seems of late that I have been made to pass through deep waters; but we are told in the word that through much tribulation we must follow our Lord. He never puts more upon us than we are able to bear. He knows our feeble frame. He knows what is best, and works his righteous will.

"Affliction is a stormy deep,
Where wave resounds to wave;
While o'er my heart the billows roll,
I know the Lord can save."

This passage of Scripture has been on my mind for some time, "He knoweth the way that I take." Yes, he knows our ways, knows our hearts, knows our every motive, his all-seeing eye is ever watching us, for he neither slumbers nor sleeps. O that we might praise him more and serve him better. But I am so prone to wander, and am so cold and lifeless, and often feel to say,

"Is there ambition in my heart?
Search, gracious God, and see;
And turn each cursed idol out
That dares to rival thee."

Dear brethren and sisters, you who have a name and place with the Lord's people, let us strive to be instant in season, out of season, and fill our places at the appointed times for worship, and not forsake the assembling of ourselves together, as the manner of some is. Let us run with patience the race that is set before us, looking unto Jesus, who is the author and finisher of our faith.

I have not written what I thought to write at the beginning, but just as it has been given me. A happy new year to all lovers of the truth. In hope of life eternal,

R. F. HART.

MASON CITY, Iowa, Jan. 30, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—The time is past when I ought to have sent on my remittance for the SIGNS. Frost and dry weather have been so disastrous to our business that this winter finds us in very close circumstances. I have been on the point of writing you to stop my paper, for I know you cannot print it without great expense; but I cannot muster courage enough to write it. We are situated so far from our meetings, and often times the weather is so cold and stormy, that myself and wife cannot attend. But the SIGNS is a constant visitor every Saturday, so that we can have a good meeting by ourselves every Sunday. For this reason, dear brethren, I hope you will still keep on sending the welcome guest, and I will forward the money as soon as possible. How I would like to speak of many of the writers who write so ably for its columns. How I would like to take each by the hand and call them brother or sister. Brother Durand's letter in the number for Jan. 24th was cheering and consoling. It came with power and demonstration of the Spirit. Brother Chick's letter on the subject of

spiritual worship was sublime. There are times when it seems as though it would be adding sin for one so sinful as I am to approach the throne of grace. I have shrunk away many times with my soul breathing forth the petition that the Lord would take me unto himself and teach me his precepts that I might not err, or remove me from this world that I might not disgrace his holy sanctum.

But I must forbear. I did not think of writing so much. The worshiper of God has no worthiness of his own, neither has he anything to cover his nakedness. He has been worked to death, as it were, under the law, and his boasted power for great works is slain. But Jesus has revealed the truth to him, saying, I am your worthiness, and have stripped you of your filthy rags, and clothed you with my own spotless robe of righteousness. Then instead of standing in the corners of the streets to pray, to be seen of men, as they used to do, they enter into the closet of the heart, and say, Salvation is of the Lord.

If any of the brethren living in or about Lincoln, Nebraska, should see this, I want to say to them that I would like to correspond with them.

Brethren Beebe, I submit this to your better judgment,

Yours in hope,

A. B. LESTER.

RIDDLESBURG, Pa., Feb. 3, 1894.

ELDER BENTON JENKINS—DEAR BROTHER:—I have often thought of you since I met you at the Juniata Association, and have often thought of writing to you; and I did write my experience, with the intention of sending it to you; but when I had done so I looked it over and put it into the stove. I had a conversation with a man yesterday which has caused me constant meditation ever since, so that it seems I cannot get rid of it. This man remarked that God did not intend Adam to fall. I said that he did fall, and surely God was able to keep him from falling if it had been his will. The religious world look upon the fall of Adam with sorrow. I have often heard them so express themselves. And they often, or I may say always do, express sorrow at the suffering of Christ; and, indeed, I myself have often felt that way. But to-day I felt weary and heavy laden, and laid me down to rest, being still in deep and solemn meditation. It seemed that I fell asleep, and was in a small company of people. I was talking to one man, and he turned his back to me whenever I would talk. It seemed that he could not look at me when I was talking. It was not the man I was talking to yesterday, but a man I knew in the flesh and (I hope) in the Spirit also. I was talking about the word redeem. In order to redeem anything it must be something that was owned before the redemption. There was something so glorious to me in the thought that I

was made to rejoice with joy unspeakable. I was made to rejoice in the fall of man, and also in the crucifixion of Christ. Redeemed! The word had never before seemed so glorious to me. Redeemed to what? "To an inheritance incorruptible, undefiled, and that fadeth not away; reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Upon this I awoke; but my thoughts still go on. Surely the change is a glorious one; heaven instead of Eden; Christ instead of Adam. "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits, afterwards they that are Christ's at his coming."

With this I will stop writing; but I cannot stop thinking. Let me hear something from you.

Yours in hope,

WILLIAM MELLOTT.

MARRIAGES.

At the residence of the bride's parents, Mr. and Mrs. Jeremiah E. Matthews, of Logan, N. Y., March 14th, 1894, by Elder Charles Bogardus, Mr. Anson C. Dewey and Mrs. Alletta A. Erway, both of Schuyler Co., N. Y.

OBITUARY NOTICES.

DIED—Near Petersburg, Kent Co., Del., on Thursday evening, March 1st, 1894, **Lola Meredith**, infant daughter of A. F. and Annie G. Meredith, and granddaughter of Peter Meredith.

God saw fit, in his infinite wisdom and mercy, to take her unto himself. She was not quite five months old. Although her life was short, it was full of suffering and pain. May its parents and three sisters feel that it is all for the best, as it has been taken from all the trials and temptations of this sinful world. May they be made to realize that "He doeth all things well."

ANNIE MEREDITH.

SISTER **Elnora Rollison** was born in Muskingum Co., Ohio, April 24th, 1817, and departed this life in Columbus, Franklin Co., Ohio, Feb. 25th, 1893, aged nearly 77 years.

She was united in marriage to Harvy Heskett on Oct. 13th, 1836, and to this union were born five sons and four daughters, one of whom has gone to the land of the blessed. She with her husband united with the Windsor Old School Baptist Church in the year 1837, and at her death was a member of the Clinton Church, near Columbus. She was a faithful member fifty-seven years, and was one that stood for the old landmarks of our faith and order. She was a kind mother and neighbor, and her walk is worthy of comment, and has been noticed by many.

Her funeral was conducted by the writer, at the Clinton church-house, where many came to pay their tribute of respect to the departed.

R. W. PETERS.

DIED—At his home in Seward, N. Y., Nov. 25th, 1893, **George W. Strobeck**, aged 57 years and 9 months.

He was a great sufferer for about one year with Bright's disease, but was very patient, never murmuring. Everything his friends did for him was appreciated, and he would say, "All right." He was

not a member of the church, but loved to hear the Old Baptists preach. During his sickness he spoke of having met with a change, and said he was willing and ready to die. His request was to have Elder Bundy preach at his funeral; but he, being away at the time, could not reach here.

He leaves his wife, sister Martha Strobeck, to mourn her loss, besides a number of brothers, sisters and friends. In life he was very generous, a kind neighbor, always cheerful, having a kind word for every one. Seemingly a light cloud hung over him. His voice we will hear no more; but he is only gone a little before us, and we feel to say, God does all things well.

A MOURNER.

DIED—Near Rosemont, Hunterdon Co., N. J., Jan. 30th, 1894, our mother, **Mrs. Eliza Kugler**, widow of Samuel R. Kugler, in her 79th year.

She was a member of the Old School Baptist Church at Locktown, N. J., and was a lover of the truth. She had been a reader of the SIGNS for many years, and for the last five or six years it contained nearly all the preaching she heard. She was sick about two weeks with "La Grippe." She was willing to go, and bore her sufferings without a murmur. She was very childlike, and everything was right with her, and often said we were so good to her. At times she could not speak, but when she did she spoke of the precious Savior, and in her last breath tried to praise the Lord.

Our dear mother is gone, and it was hard for us to part with her; but God knows best, and he doeth all things right. Elder Bundy preached a comforting sermon to a large assembly of relatives and friends.

H. RISLER.

DIED—At his home in Tyre, Seneca Co., N. Y., Jan. 2d, 1894, **David S. Odell**, aged 66 years, 4 months and 2 days.

He was a member of the Baptist Church before the division. Twenty-eight years ago he united with the Old School Baptist Church at Clyde, Wayne Co., N. Y., of which Elder Brown was pastor. At the time of his death his membership was with the May's Mill Church. He lived quite a distance from the place of meeting, but he attended as often as possible, and his presence in the meetings will be missed by the little church at May's Mill. He leaves a wife, two sons, one daughter and several grandchildren, besides his brethren and sisters in the church, to mourn their loss.

At his funeral on Jan. 4th I spoke from these words, "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory."

CHARLES BOGARDUS.

WHITE CHURCH, N. Y.

DIED—On the morning of Feb. 14th, 1894, at her residence in Lexington, Greene Co., N. Y., sister **Julia Hogaboom**, aged 82 years and 5 months.

She was the wife of the late Cornelius Hogaboom, and was baptized by Elder Samuel More, twenty-six years ago, in the fellowship of the Lexington Old School Baptist Church. She was a faithful and devoted christian, and her seat was seldom vacant until the last year of her life, being injured by a fall, from which she suffered much. Though feeble, she was brought to the meeting-house one day during the session of the Lexington Association, held at Lexington in September last. Truly a mother in Israel is gone from among us to that heavenly rest prepared for all them that trust in the living God, and to receive that crown of righteousness prepared for all them that love his appearing.

She leaves one daughter, the only child, Mrs. Douglass, and one grandchild, to mourn their loss, but not as those who have no hope. She will be greatly missed by the church and neighborhood. The writer tried to speak to the comfort of the afflicted from Philippians i. 21: "For to me to live is Christ, and to die is gain."

R. W. SANFORD.

DIED—At the home of her daughter, sister Sarah Newton, in Tonica, Ill., Dec. 23d, 1893, sister **Mary Witty**, aged 79 years, 5 months and 6 days.

Sister Witty was born in Kentucky, July 17th, 1814. When a young girl she moved with her parents to Park Co., Ind., and was there married to Lawson Seybold, Oct. 25th, 1832. Three daughters were born to this marriage. About 1838 she joined the Primitive Baptist Church at Greenbush, Ill. On Feb. 8th, 1842, her husband died in Knox Co., Ill., whither they had moved from Indiana. In 1850 she was married to Jacob Witty, and to this marriage were born two sons. Two daughters and one son are left to mourn their loss, which we believe is her eternal gain; for we sorrow not as those without hope.

Sister Witty was much afflicted for several years. Her last sickness was "La Grippe," from which she gradually grew weaker until called home. She was one that never left us in doubt in regard to her standing, for her conversation was in heaven. She seemed to forget the things which are behind, and to reach forward to the things which are before. She was particularly fond of conversation on the Scriptures, and would always have a text ready. But her race is run; she has filled her appointed days. Blessed are the dead that die in the Lord. Asleep in Jesus! She shall awake in his likeness.

A short service was held at the house, conducted by Elder T. Gill and the writer.

JOHN DOWNEY.

WENONA, Ill., March 7, 1894.

On Thursday, Feb. 22d, at the family residence, near Eagle, in Aldborough, Ontario, **Miss Flora B. McColl**, daughter of the late Duncan S. McColl, sank peacefully into the sleep of everlasting repose, after severe suffering from quick consumption, in the 17th year of her age.

Her many amiable traits of disposition had very strongly bound her to the hearts of all who were favored to associate with her; and the heartfelt sorrow of her widowed mother and the immediate family can scarcely exceed the sincere grief of her numerous companions and fellow-students in the Chatham High School, where she had made remarkable progress in her studies. Although she had made no public profession of hope in Christ, yet her unselfish devotion to the comfort of others, and her cheerful composure in the inevitable presence of death, with the earnest interest she had long manifested in the subject of salvation by grace, afford abundant assurance to her surviving friends that she sleeps in Jesus.

After preaching at the house by Elder Pollard, the emaciated body of the dear one was laid in the family cemetery, beside the grave of her noble father, who had been released from the cares of earth about four years ago.

May the sorrowing ones be comforted by the loving-kindness of that God who alone can minister consolation to every mourner; and may each of the bereaved family by grace be reconciled to say, "It is the Lord; let him do what seemeth him good." "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—ED.

DIED—At the family residence near Frederica, Del., Jan. 1st, 1894, **Miss Beatrice Frazier**, aged 22 years, 10 months and 12 days.

She was the daughter of Thomas E. and Mary Ann Frazier, and of the congregation at Cow Marsh. Her mother was for many years a faithful member there, as was also her grandmother. The grandparents on the mother's side were members in Sussex, the mother being of the Laws family. The fairest flowers seem soonest to fade. Just blooming into womanhood, well educated, and rather unusually bright and intelligent, her health began to fail more than a year before her death, and from that on it was a scene of patient but continuous suffering. She manifested much seriousness before her affliction commenced, and attended our meetings when she could, frequently speaking of the good preaching she had heard, and desiring even to the last to hear, as she expressed it, a good gospel sermon once more. It was evidently a great satisfaction to her to have the brethren call and converse with her of the dealings of the Lord with his people. Why must it be so? Why should she not have remained with us, to have made and adorned a profession of faith in Christ? Amiable and affectionate, she lived to be loved by every one that knew her, and was called away to leave a grief-stricken family.

I tried to find consolation for the afflicted friends from the contemplation of the following sentence, "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit."

E. RITTENHOUSE.

DIED—At her late home with her daughter and son-in-law, Hiram Bogart and wife, near Prophetstown, Whiteside Co., Ill., on the morning of Feb. 23d, 1894, **Mrs. Delilah Winchell**, aged 82 years, 3 months and 14 days.

The immediate cause of her death was a fall which occurred in her room on Feb. 10th. To all outward appearances she was on the road to recovery, when quite suddenly, without any previous warning, and without a struggle, she passed peacefully away. At her request the writer was sent for, and although more than a hundred miles from home in an opposite direction, arrived in time to attend the funeral, which was quite largely attended on Sunday.

Sister Winchell's maiden name was Vanvelsan. I have often heard her speak of a time when the late Elder Gilbert Beebe lived with her father's family in the city of New York when a young man, and that her father (also a Baptist minister) married and baptized him; and in turn she was baptized and married to her first husband, Stephen Keator, by Elder Beebe. This first marriage occurred on Dec. 30th, 1830. The fruits of this alliance were two sons and three daughters, one daughter having preceded her to the land of rest, Mr. Keator having died in 1861. She was married a second time in 1867 to Lemuel P. Winchell, who died in 1879, leaving her to fight single-handed the battle of life. She was wonderfully blessed in the possession of a most amiable disposition, although uncompromising in her convictions of the doctrinal truths of the Bible, as held by the Old School Baptists. She had the happy faculty of making friends of all with whom she came in contact. She was a bright and shining light, and her life was well worthy of emulation. She united with the Olive Church, in Ulster Co., N. Y., in early life, and never changed her membership.

She leaves two sons, two daughters, eleven grandchildren and seven great-grandchildren, together with many brethren, sisters and friends, to mourn, all of them having sweet assurance that she fully realized God's promise that

"E'en down to old age all my people shall prove
My sovereign, eternal unchangeable love;

And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne."

She was a life-long friend of the SIGNS OF THE TIMES, and a constant reader from the day it was founded until the day of her death.

Your brother in hope,

SMITH KETCHUM.

ELMWOOD, Ill., March 4, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed I forward you for publication an obituary sent me by sister Waddy, which will speak for itself. I will only add that I had long known our deceased sister, and have enjoyed many visits with her. Her delight was truly in the law of the Lord. The theme of the sovereignty of God was very precious to her. I attended the funeral services, and tried to speak of the glory of that gospel which proclaims salvation for sinners.

I remain your brother in hope of life eternal,

F. A. CHICK.

REISTERSTOWN, Md., March 19, 1894.

DEAR BROTHER CHICK:—According to promise I will now try to give you some of the particulars of the sickness and death of our dear sister **Burrows**, which occurred on Jan. 5th, 1894, at the age of about 80 years.

She was baptized by Elder Obadiah Brown when about sixteen years of age. She united with us some twenty years ago or more by relation of experience. She was taken ill on Christmas Day. I went to see her once or twice a day during her illness. On New Year's Day, while I was there, she raised her hands toward heaven, evidently in prayer. She could not see to read, but would repeat portion after portion of the Scriptures. One day she repeated the hymn, "Alas! and did my Savior bleed?" &c. O how she loved to dwell upon heavenly things. They were her meat and drink. She would often say, "Can it be possible that the great God can notice such a worm as I am?" O how she could contend for the faith of God's elect. How I miss her, for I have spent so many precious hours with her; but I cannot wish her back. She was a great sufferer, and would often say she wanted to go home and be at rest. Her prayer was, "O my blessed Savior, banish all hatred, envy, malice and heresy from me." Thus she pleaded for mercy from the eternal throne. A friend asked her if she would like her to read to her. She answered, "If you read, please turn to the tenth chapter of John." Being surrounded by other professors, she was often asked by them who the children of God are. She would answer by saying, "All who are led by the Spirit of God are the sons of God." She possessed a great knowledge of the Bible. A little place at the feet of Jesus was all she craved. I could write and tell very many things, but must forbear.

Now, dear brother, do as you think best with this. I am, I hope, your sister in hope of a better home, where

"Sickness, sorrow, pain and death

Are felt and feared no more."

Affectionately,

HENRIETTA WADDY.

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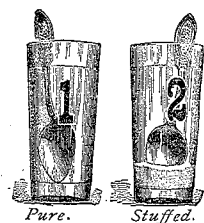
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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, APRIL 4, 1894.

NO. 14.

CORRESPONDENCE.

BATAVIA, N. Y., March 18, 1894.

DEAR BRETHREN BEEBE, AND ALL THE HOUSEHOLD OF FAITH:—By the mercy of God I have been given strength to write the things unto you that I must.

On the second Sunday in December last I was helped to tell my experience to the members of the church at White Church, N. Y., and was received; and on the day before Christmas I was baptized by Elder Charles Bogardus. I was asked several times to write my experience for the SIGNS, and after reading the editorial at the beginning of the year (January 3d) I felt that perhaps it was right that I should. I started, and wrote a portion, and then was brought to a stop. I could see plainly that it was impossible for me to proceed, so I laid the writing away, and concluded if I were ever to finish it I should be made to know it. Soon afterward I had fears and doubts that greatly disturbed me, and I prayed to God to remove them if it were his will, and give me wisdom and strength concerning the things of his kingdom; and while I was sick for more than a month afterward God was very gracious to me, and I was allowed to remain in green pastures and beside still waters for a time, and many portions of Scripture came clear to my mind while reading them. After I recovered I was overtaken on Sunday, March 11th, by a realizing sense of the awful days that are upon us, and during almost the entire week I was in utter misery and trouble. Toward the end of the week it was made very plain to me, in the daytime, while I was at work, that we were living in the days that Christ told his disciples to flee to the mountains. For a time I was stunned and faint; for although I had heard Old School Baptists say that we were living in the last days, and believed it, yet I had not thought the end to be so near, even at the very doors. All this was given me at different times as I was able to bear it, for I was greatly troubled. Then it was made known to me that I should write this for the SIGNS. I could not be reconciled to this at first, even though I thoroughly believed it, and knew it was God's own work; for I knew myself to be a mere babe regarding these matters, and wondered who would believe if I should write. Then these words came to me, "Noah and his family believed." I still drew back, for I

seemed to see naught but ridicule ahead for me, and I was in the depths of distress for one day and one night. I was impressed with the idea that I must write it, and at once. Then at last, in desperation, I prayed for strength, and wrote, and my mind was eased. If all things seem the same to us yet for a short season, let us not be deceived, but pray to God that we may walk soberly and steadfastly as beseemeth us, and pray for strength and courage to do his will; for without him we can do nothing. Those of us who are out of the world are not to enter in, and are to pray that we enter not into temptation. Those who yet remain in Babylon the fourth verse of the eighteenth chapter of Revelation warns, "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." "The street shall be built again [in Jerusalem], and the wall, even in troublous times."—Daniel ix. 25.

It came to me this week also how much Old School Baptist experience in general, and my own in particular, is a type of the way the last days will come upon us; that is, the different ways it will come upon the natural and the spiritual man, or the two in warfare. I say my own experience in particular, because I seem to have been forgiven much more than any of whom I have ever read; therefore it would seem the better type. I do feel that I have been obstinate, proud, self-willed and sinful beyond hope of pardon; so I do have cause to praise God always in my heart, even as his people will praise him when time shall be no more.

When I was quite young a dear Old School Baptist sister of my parents visited at our home, and made some remarks about the end of the world which greatly frightened me. As I asked no questions about the subject it was never mentioned to me, and no doubt I was considered too young to understand the conversation; but I gathered several ideas that were new to me, and for some time afterward I lived in much fear, and had many grave doubts about the matter. These were the first serious thoughts of a religious nature that ever came to me; but as I grew older, and all things went on the same as ever, they only came to me at odd times. I was early taught to treat Old School Baptists with respect and kindness; and I did indeed

think them the excellent of the earth then, because my parents seemed to love them so well. I thought, too, that I would surely be an Old School Baptist if I lived to be old enough.

During my thirteenth year I became aware how the world regarded Old School Baptists. At the public exercises of the High School that year a young man took it upon himself to imitate (as he said) a "Hard-Shell" Baptist preacher. His appearance was seedy; and he had added as ornaments a large red handkerchief, steel-bowed glasses and a white wig. He took for his text these words, "And he played on a harp of a thousand strings, the spirits of just men made perfect." He spoke through his nose in a sing-song tone, and made himself generally awkward and repulsive; but as the Principal, and to all appearances the entire audience, seemed convulsed with laughter, I concluded that it was some great joke, although I thought religion of whatever sort a poor subject for ridicule. On my way home I was told that there was the sort of religion my parents believed. I fear I gave a somewhat heated reply, for I was very incredulous. When I saw my father (B. F. Hamilton) I asked him if Old School Baptists were ever called "Hard-Shell" Baptists. He smiled, and replied, "Yes, that is one name by which they are known." I was convinced then; but as I could stand many things better than I could ridicule, it was a very hard blow to me. I hardly know just how much influence the circumstance may have had upon my intervening years, but I am not trying to justify myself in the least; for I do know that whatever the influence was, I have been walking in the path predestinated for me to walk in by God before the foundation of the world. However, from that time I began to secretly despise these poor, afflicted people. As we lived quite a distance from them or their meetings, their visits to us were naturally few and far between. I wondered much if my parents really did take the comfort that they appeared to in their presence. As many letters came to our home from Old School Baptists who lived in different parts of the United States, it occurred to me at one time that I might obtain valuable hints about the geography of our land from them, as well as matters of interest regarding their families. With these ends in view I persevered for some time. One part of the

country might have been precisely like another for all I ever learned to the contrary from their letters; and beyond the common forms used in writing to close with, scarcely anything was ever said about the family. On the contrary, they were filled with praises of the great goodness and mercy of God, and with the writers' great sorrows, doubts, fears and troubles of all kinds. I thought that God was not as good to them as he was to other people, as their own letters plainly showed, and I concluded that it was not worth while to waste my time over them.

A few years later, at the earnest wish of my parents, I visited at White Church, N. Y., at the time when Elder Charles Bogardus was ordained. There were many Old School Baptists present, and they all treated me with great kindness, as I well remember; but I was pleased to take a great dislike to them all, just because they were Old School Baptists. Though I did not know it then, I was with my best friends; and though I was well-pleased with myself at that time, I was not fit to associate with those good people. I thought they seemed so deceptive; for they told of their awful sins, afflictions and troubles, and then praised God for his wonderful goodness to them. But what looked to be most singular and dreadful about them was that they did not appear to have any reason to believe they were going to be saved. They said "if they were saved it was by the grace of God," and "they hoped they were saved," and all such things, until I was thoroughly disgusted. When I reached home I told my mother that I hoped neither she nor my father would ever ask me to go there again, for I never should go.

Soon after this I began to grow very much ashamed of my parents' religion. When strangers asked me to what denomination they belonged I merely replied "Baptist," leaving out the "Old School" for policy's sake and very shame. My conscience troubled me on these occasions so much, and as Peter was ever brought to my mind, I always resolved never to answer so again. When put to the test, however, I was nearly always found wanting, and was not brave.

The SIGNS OF THE TIMES I have considered my chief enemy, because it was ever around as a witness of those people that I tried so hard to keep out of my mind. The time is

not long past (three years, perhaps) since I used to place it carefully many times at the bottom of the pile of papers on the centre-table, lest some chance caller or guest of the family might pick it up and ask unpleasant questions. I never read it then, because I understood nothing of it, nor did I care to understand it. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14.

About this time I had convictions that my parents had been deluded. To think of their belonging to a people who did not know whether they were saved or not was awful to think of, and I earnestly hoped they would see their mistake. Out of respect to their wishes I never went to Sunday School more than three or four times in my life; and then I confess that I was somewhat surprised at the frivolous conversation and the jokes that went around, as well as the very poor lessons that were recited. Neither have I been to any of the so-called churches but few times, as I am glad to say now. I had times of feeling quite bad over my isolation, for I seemed to be counted out of picnics, concerts, and all attending pleasures, besides receiving many hard hits from the righteous people of the world. I had one consolation, however, for I began to compare my conversation and actions with those of my associates; and I came to think that I was very good indeed, and that one did not need to be a regular attendant at church or Sunday School in order to live a good moral life. I became very self-righteous in consequence. I have read the Bible much from my childhood, and as I believe now, for three reasons. In the first place, to please my parents. Then, after a time, I think I read it because I thought I was good in the degree that I read. But now because it is one of the greatest comforts I have.

During the fall of 1890 I was gradually withdrawn from the world by ill health, and was brought to think about the Old School Baptists more and more. It was a great sorrow to me, for I loved the world and the things of the world, and hated Old School Baptists and all their doings. I thought I had been living a very happy life, and it was with poor grace that I became reconciled to the change. I spent most of that winter in bed, and then I naturally thought of my condition, and had much trouble of mind as to what would become of me if I should die. I read my Bible much of the time, but could not understand it, and it troubled me. I grew more and more depressed, when one night I had a dream, by which I was shown that I would be saved. I lived on the remembrance of it for weeks. It seemed so merciful of God to make it known to me when I was so sick and miserable, and it showed that he had not forgotten me. I had always been skeptical regarding dreams as

matters of importance, and had my opinions of people who did; but now I was completely changed. I seemed to know that I should be an Old School Baptist, but I did not mind then. As I grew better my pride gradually came back to me, and I reasoned that I never would have any experience, because it was made known to me that I would be saved. That looked like an evidence that I would never have anything in common with them, for they did not know, and I did. For all they had so much to say about experience, I had concluded that whenever they wished to join the church they went and made it known the same as any people did; for how else could it be? I wondered much that any one would care to join them, for I could not think of the first thing that would serve to draw me in. I felt that a person with his eyes open, as I thought mine were, who would deliberately join them was deserving of praise, and little or no pity. I could see all that my parents had given up for them, and I wondered that they could be fooled so long.

Shortly before this several of our young friends died, and that served to give me some serious thoughts regarding these things. I had been too proud to let my parents know that I cared the snap of my finger about these people anyway, but now I was bound to know just what my mother thought of it; so I asked her one day if she thought God would send those whom we called good, as the people of this world go, to everlasting punishment just because they were not Old Baptists. She looked at me a moment, and then replied, "Will not the Judge of all the earth do right?" I understood then that whatever God was pleased to do was right, and we were not to question it, and I felt that I had been answered well.

Some time in March, 1891, we were expecting company whose good opinions I thought to keep, and for the first time in my life I made my sisters promise that they would not tell what our parents believed; and hoping the rest of the family would keep still I rested easy, having no fears of myself. While there was yet time I was awakened from a sound sleep in the night by a terrible fear coming over me. I was as one dead from fear. I heard no voice, but I realized four things at once. First, how terrible, great and all-powerful was the God of heaven. Second, how like a worm of the dust I was. Third, what a fearful thing it would be to fall into the hands of the living God. Fourth, that I must tell our company that my parents were Old School Baptists. To use Paul's own words in his defense before king Agrippa, I will say that "I was not disobedient unto the heavenly vision," hard as it was for me, but told all that was shown me that I must; even as I have to-day written all that was shown me, hard as it was for me to do it. These

things were both from God, and I do know it. May we not rejoice and be exceeding glad, even though it terrify us at first?

During that summer my brothers, sisters and myself were planning to take a short trip to some pleasure resort, but God made it plain to me that we should go to May's Mill to meeting instead. To tell the truth, I was glad to go. Elder Bogardus preached to us. I have never heard Old Baptist preaching more than seven times in my life; but that meeting did me more good than them all, and I never can tell what a comfort it was to me. I felt that their eyes were upon me, however, and I resolved that I could not join the church; yet at the same time I knew that I was in the hands of God. I was relieved when we started for home; but I grieved over the matter much, for I saw no predestination in it, and only felt that I had been given a chance to join and had refused it.

I was tempted now all along to join other churches, for it did seem that the others were happy, and knew they were to be saved. It looked so much like guess-work with the Old School Baptists; yet I loved them now in spite of myself. I was turning the matter over in my mind one day, as I often did, when it did seem, in whatever way I looked at it, that the other churches must be right. Then like lightning came this verse to my mind, "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."—Matt. xvi. 25. That matter never troubled me from that day, for I was convinced in a second, and cannot make too much of the comfort that it gave me. God was very gracious to me all along, and I had much to comfort me; yet I had my old nature to contend with always.

One day I was having so much trouble over my sins that I promised God I would tell the next Old School Baptist minister I saw how it was with me. Some time afterward Elder Vail was expected to stop and see us for a short visit. I suffered much then, for I felt that I must tell, or be lying to the God of heaven. As God had predestinated it otherwise, Elder Vail did not come, and I breathed again.

One night in the summer of 1893 I retired feeling the worst I ever did in my life. I saw myself the very worst wretch in the whole world, and all my evil deeds came before me. I could think of nothing good that I ever did in my life. I am the oldest of a family of eight children, and I knew that they all loved me, and that my opinions and follies must have had some weight with them. I was cut to the heart in thinking it all over, and cried myself to sleep. As soon as I awakened in the morning these things came right to my mind, and I was about to take up my trouble for the day, when like a flash came these words to me, "Let

not your heart be troubled." I never could tell how glad I was; and I have not lost the sense of comfort given to me then even to this day, for the words come often to me in the same way.

About the last of August we received word that Elder Bogardus and wife would visit us. Now came my great trouble, for I felt that my time had come. I was glad, yet sorry, for I felt that I could not live much longer unless I did tell; yet how could I? Well, they came, but I kept well out of the way until their short visit was almost ended; then becoming desperate, and fearing that I should not be allowed, I went to the Elder. I smoothed matters over the best that I could, and only told the bare facts; and also that I did not know as I had been in as much trouble as some. He told me he was satisfied of the work of grace in my heart, and that he thought I would feel it my duty to be baptized at the first opportunity I had. As it is as much as my life is worth to say anything in public, I told him that I never could tell my experience. I felt rebuked and ashamed when he answered kindly, "As your day is, so will your strength be." I was glad that I had told, for I knew I had done right; yet after he was gone I felt that I had been trying to deceive him, for I had been in deep trouble, and I knew it then. This worried me much for a time, but I did not seem to see it my duty to go as yet; but about the last of October I felt that I must go soon or I could not live much longer. I could hardly eat or sleep; and then did I understand that "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."—Psalm li. 17. I had a great longing now to go to White Church, where I had said I never would go again. The last of November my brother Charles invited me to go to May's Mill with him to meeting, and I was very glad; but I felt that my last sin would have been forgiven me if I had only been permitted to go to White Church. I went with the full intention of joining the church, for I had no doubts about their receiving me, as I was sure they would see it all to be the work of God. While there it was gradually made known to me that I could go home with Elder Bogardus and his wife to White Church and join there, and my delight knew no bounds.

I related my experience to the church on the second Sunday in December, and was received, and baptized on the day before Christmas. The night before, as I lay thinking these things over, and rejoicing in my heart, I realized for the first time how much a child of God had to live by faith. Then I understood for the first time what the term "household of faith" meant. I thought how good it was for the disciples that they could talk with the Lord face to face. I do not wish to be misunder-

stood in this, for I had no doubts about the right or wrong of the matter, and was perfectly happy. Just at that moment, however, it rained against the window; and it did seem to come like a voice from heaven, for it told me many things. I had expected nothing better than thick ice and much snow on the morrow, when I was to be baptized; but it had gradually grown warmer, and then it rained at Christmas time. The next day I had great peace of mind, which I never shall forget as long as I live. I do fully realize the long suffering of God toward me, and I see how his love passes all understanding. When I think of all that I have deserved from the hand of God, then am I astonished beyond measure at his goodness.

I have been given great strength in writing this, for which I thank God; and I hope and pray that you may have a like strength in receiving it. I do pray to God, in the name of Jesus Christ, that you may all be given faith to believe what I have written at the first of the piece, and that we may all have wisdom from on high with which to understand these things; for I believe them to be true, and I was made to write it. We shall all need great strength from God from this time on, for our old natures are with us yet. When we get a realizing sense of all this, then do we know what Christ meant when he said, "In your patience possess ye your souls."—Luke xxi. 19.

Yours with a full sense of unworthiness,

ELLA M. HAMILTON.

FALLEN FROM GRACE.

DEAR BRETHREN BEEBE:—This afternoon I became unusually interested in reading in the epistle to the Hebrews, wherein is set forth both systems of religion, works and grace. Works I mention first, because it was the first system ordained of God, to prove its own failures, and to demonstrate thereby the need of another, a more successful and absolutely perfect salvation. The subject therein treated reminds me of an expression of Paul to the Galatian brethren, who evidently had been led to embrace the legal or work system, mingled somehow with their faith by false teaching. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."—Gal. v. 4. The apostle had in both letters, as in every one of his epistles, been treating on the perfect effect of the atonement of Christ, contrary to the delusive teachings of the Means Baptists (for there were none but Baptists then) of his day. He was led to treat largely upon the only two possible methods of salvation, works and grace. In Galatians he has shown that grace salvation belongs to God's people by inheritance. In Hebrews he has shown that work salvation belongs only to Abraham's seed, by a combination of inheritance

and works, but it is only of time effect; and as their obedience was not perfect, the result was correspondingly imperfect, and only a time matter at that. But in order to comfort the heirs of eternal salvation he has in every letter to the saints compared the works of man and the works of God, and shown by their individual experience and the holiness of the law of God that each one must receive comfort only from the faith that they receive from the perfect work of Christ in fulfilling the law and applying the benefits of his righteousness to them.

I make these prefatory remarks that we may bear in mind that Paul was not trying to prove the Arminian or work theory of falling from grace as the world receives it, but to the contrary. Paul had already shown by the record of the past that all human and natural excellence had failed and would fail. He establishes God's own power as supreme. "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?"—Heb. i. 13. In the next verse he asks, "Are they not all ministering spirits [or voices of instruction], sent forth to minister for them who shall be heirs of salvation?" All the typical excellencies of the Melchisedec priesthood were not designed to serve under the regulations of the law of Moses, or the inheritance of Abraham (for Melchisedec was before Levi and his priesthood), but served in the interests and behalf of every actual "heir of salvation;" such a salvation as God required, such only as he accepted, and such eternal salvation which Christ became the author of to all them that believe. How important then that the belief correspond with the actuality of the priesthood, the sacrifice, the atonement, the salvation. It is this faith that Paul is contrasting with the faith of the world, or works of the creature. It is essential to the comfort of these heirs of salvation that they be not dismayed at all the false theories of men who would lay various theories of necessity for their salvation. It is not essential to their eternal salvation that they repeatedly experience "the principles of the doctrine of Christ;" but, leaving them, they are to "go on unto perfection; not laying again [note this word "again"] the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."—Heb. vi. 1, 2. These have already been passed in their experience, and they can never feel the same "again;" never can feel the same experimental fitness to their own personal case as when each was first applied with power to them by the Holy Ghost. When God gave repentance it was not to be repented of. When God gave to "every man [of these heirs] the measure of faith,"

it was sufficient to keep them "unto salvation." When God baptized them in the waters of regeneration, and raised them up to walk in newness of life, and led them forth by the footsteps of the flock, and gave them a hunger to fulfill all righteousness, even as they would rejoice to follow Jesus into and through the waters of baptism into the visible fold of Christ, where the "laying on of hands" was sweetly received as a token of true and heartfelt welcome, it is not again to be administered, as if to suggest that there was some lack in the divine impression of obedience; for without the full experience of God's regenerating grace no mock immersion is expected or required by the church; nor is any immersion to be reckoned as baptism unless it be wholly in accord with the faith of the church by whose authority it is administered, and also of the candidate baptized. When called to account for their hope, it is assured to them through the resurrection, which when once happily passed need leave no fear of a long and tedious passage through purgatorial cleansing or Arminian judgment; for being once raised, there need be no farther process of spiritual change or resurrection of the dead.

Behold, what wonderful grace is here revealed. The child of God is but once to pass through the ordeal of all that is herein presented as already passed, and not to be laid again as a foundation, but as a sweet remembrance, a holy tie, an enchanting presage of all his choicest hopes. "And this will we do if God permit." Is there any hint of weakness of faith in this "if God permit?" Nay, it is the only strength of the christian's faith; it is the only sweetness of their joy; it is the only foundation of their hope to bask in the sovereign will of him who now letteth and will let till all enemies be put under his feet. "If God permit" is the whole base of the christian's hope; nor can the children of God desire heaven otherwise. It is a true token of the work of the Spirit in their heart, before they can perform one of the works of obedience to Christ, or bring forth one fruit meet for repentance. "For if while we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved from wrath through him." Then, as if to confirm the result of his labor of love in establishing them in their faith and steadfastness of their hope in Christ as their only Lawgiver, Judge, Surety, Advocate, Mediator, Elder Brother, Everlasting Father, possessing all the glory of the eternal God, he sums up what would be the result of all their faith if it were possible for the immutable and eternal perfection of God's work to fail, in the loss of any of those for whom Christ fulfilled all that ever has been done or can be done in their eternal salvation. "For it is impossible for those who were once enlightened,

and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify unto themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned." This Scripture is taken by those who know not the grace of God and its power, to convey the idea that even those described as "once enlightened," &c., may after all fall away, just as the earthly fruits of thorns and briers give no satisfaction to those by whom the earth is dressed. Can it be possible that God is so weak, after he has given his own nature, after he has given the Holy Ghost, that he is unable to keep them from falling? If there is a comforting assurance in all the divine record it is here; for the apostle follows up his logical contrast of earthly figures and legal failures revealed through all the Mosaic dispensation, through all the Levitical priesthood, through all the thorny and briery disfavours of nature, and exclaims in all the assurance of a God-implanted faith, "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." He is not forgetful to speak of the evidences that convinced him that they were "trees of righteousness, the planting of the Lord." He says, "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." What an assurance the apostle received here, in the faithful and loving charity that abounded among these Hebrew brethren. With what zeal they bore the burdens of the weak, and ministered of their substance to satisfy the hunger and clothe the nakedness of the poor saints. It seemed that they did not need a long report from some Treasurer and Secretary of a Board to formulate an impressive appeal. The simple knowledge of need suggested to their hearts the remedy needed; nor were they slothful to perform as they had ability, or as God had prospered them. O what a lovely contrast is here presented. No need to offer one hundred dollars for the best essay prepared for the purpose of filching the last possible cent or quarter dollar from the little store of the orphan, the widow, the laborer, or the close-fisted and unwilling niggard. How true it is that he who gives cheerfully and understandingly is already loved of God. As Paul told the Corinthians, "God loveth a cheerful giver." God is not unrighteous to forget the spirit he put into

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EDITORIAL.

MIDDLETOWN, N. Y., APRIL 4, 1894.

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

G. BEEBE'S SONS.

CONSTRAINING LOVE.

"FOR the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."—2 Cor. v. 14, 15.

An esteemed correspondent submits the inquiry whether this language applies to all of Adam's race, or exclusively to them that were chosen in Christ before the world began. In reply it is only necessary to consider whether the whole sinful race of Adam are constrained by the love of Christ. Did the love of Christ constrain Herod and Pilate and all those whose hands were stained with the innocent blood of our crucified Redeemer? When the cowardice of Pilate would have moved him to release Jesus, was it the love of Christ which constrained the rabble to cry, "Crucify him!" and to ask the release of a murderer in preference to the sinless Son of God? There can be no difficulty in seeing the absurdity of such an application of the language of the apostle as should involve a result so clearly in contradiction of the whole record of inspiration. Those who claim such an interpretation of this text show clearly that they have no correct appreciation of what that love is, nor of the power by which it constrains those in whom it is revealed. Most of those who thus distort the expression deny that it does really constrain any one at all, since they represent that it cannot effectually move any without their consent to its influence. Such expositors teach that the love of Christ strives to constrain everybody, but it is successful only in the case of those who will submit themselves to its control. Such constraint could never overcome the enmity of the carnal mind, and consequently it could not secure the salvation of any sinner from his sins. The omnipotent love of God in Christ Jesus not only produces in chosen sinners conformity to his divine holiness, but works in them real hatred to sin, causing them to long for deliverance from the bondage of corruption under which they find their members still groaning. Thus they are constrained by that heavenly love. This is true of every one who is manifested as a subject of redeeming grace. "Now if any man have not the Spirit of Christ, he is none of his." But it is more particularly of himself and his fellow-apostles that we understand Paul to speak in this text.

It must be observed that Paul was

one of the twelve judges whom our Lord appointed to set in order all things in his own everlasting kingdom. Here he has recorded not only the final judgment of the supreme court of the gospel heaven, but he has also given the positive declaration of his authority in pronouncing such an important decree. Henceforth the denial of this settled truth is open and blasphemous rebellion against the King by whose appointment the apostles as princes rule in judgment. Paul does not leave this essential and fundamental principle in the gospel system resting alone upon his own authority, even though he was clothed with apostolic inspiration. For the assurance of the saints he would have them know that this decision was the result of the constraining love of Christ. Surely there must be vast importance in the declaration of this judgment when it is so particularly explained as resulting immediately from the manifestation of the Spirit of Christ in the apostle. Can there ever be a question among the saints with regard to the matter which is so solemnly decided in this everlasting judgment? Strange as it may appear, even this written judgment is very frequently disputed by those who can find salvation nowhere but in its immutable truth. The enemy challenges the hope of the saints upon no other ground but the denial of this apostolic judgment. If this decision is acknowledged as correct, the unavoidable result must follow that there is no condemnation to those for whom Jesus laid down his life. Clearly there can be no further demand of the holy law against those who have paid its extreme penalty; and this is all fulfilled in dying for sin. Hence, upon this solid foundation of the divine judgment, constrained by the love of Christ, is built the whole glorious hope of salvation which is revealed in the infinite grace of God. Every suggestion of conditions to be fulfilled by the subjects of this love of Christ is an effort of the tempter to beguile them of their reward in resting in the faithfulness of their loving Redeemer.

In common with all the testimony of Jesus, this judgment of the inspired apostle searches the hearts of all who hear it. To those who are destitute of the hunger and thirst after righteousness which characterizes those who are led by the Spirit of God, the assurance of this freedom of the saints from the law of sin and death affords encouragement to continue in the sinful conduct which they love. Knowing nothing of the exceeding sinfulness of sin, they seek only an excuse to do the evil which rules in their carnal nature. Every one who finds this conclusion as the desire which governs him, and would avail himself of the certainty of salvation as an encouragement to continue in sin, thereby gives incontestible evidence that he has not been blessed with the Spirit of Christ as

his guide into all truth. Where that holy principle rules in the heart it will not fail to produce fruit in the hatred of sin as most bitter bondage, and in earnest desire for righteousness as the embodiment of all liberty and joy. Thus by the declaration of this truth of the gospel the thoughts of all hearts are made manifest. The Lord Jesus says, "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him at the last day."—John xii. 48. If that word dwell in the heart of any man he will not need the terrors of punishment to cause him to refrain from sin, nor the joys of future bliss to prompt him to obey the commandments of Jesus. The saints have the abiding witness of the love of holiness in their mourning under the consciousness of the power of sin working in their members. Until the love of God was given them they felt no bondage in the service of sin. Only when that holy principle wars against the evil of their carnal mind do they now mourn under the weight of the yoke of that hated slavery. Every such mourning one is already blessed by the infinite love of Christ. In the judgment recorded in our text there is justification unto life for all who bear this evidence of unity with Christ Jesus in his death. Nothing can ever bring such into condemnation, since they are no longer under the law whose full penalty has been satisfied. They may well rejoice in Christ Jesus, for he is the end of the law for righteousness unto them. They can have no confidence in the flesh, for they know by bitter and continual experience that therein dwells no good thing. Their only rejoicing is that they "are dead to the law by the body of Christ." To such there is now no condemnation, since they are freed from the law by which they were found guilty before God.

In the apostolic statement of the result of the death of our Redeemer, as embraced in our text, there is presented the highest consideration by which the saints could be urged that "they should not henceforth live unto themselves, but unto him which died for them, and rose again." It is not because they owe their natural existence to the creative power of God; for in that sense they are only dependent upon him as are all the works of his power. Certainly even in that relation it is the reasonable service of every creature to obey his commandments. But the subjects of redeeming grace have an infinitely stronger motive for devotion to his service. They are saved by the blood of Jesus from that hopeless condemnation under which they had fallen by their own sin against the holy commandment of God. Well may they be admonished by the word of truth, when they would yield their members to the service of sin, "What! know ye not that your body is the temple of

the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirit which are God's."—1 Cor. vi. 19, 20.

In the conclusion that they whom Jesus has redeemed should live unto him, it is not enjoined upon those who profess allegiance to him that they should disregard the relative duties which they owe to their fellow-mortals. The grace of God shed abroad in the heart of a sinner never made him a worse man in any relation of life. Specific directions are left for our instruction in all these matters. But the motive by which the saints are to be governed in their conduct is infinitely higher than any consideration which could be afforded by this world. Instead of being attracted by the desire of earthly advantage in doing "good unto all men, especially unto them who are of the household of faith," from the fact that we are the purchase of the blood of Jesus, we are to be led by his Spirit in doing everything "heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the inheritance; for ye serve the Lord Christ."—Col. iii. 23, 24. In obedience to this requirement the disciples of Jesus are not called to assume an appearance of austere and hateful severity and gloom. Neither are they to claim to be more holy than their fellow-men. In practical obedience to their Lord they give the best evidence of devotion to his service. He says, "If ye love me, keep my commandments." And all his commandments are embraced in the one precept in which he says, "Follow me." Then to live unto him is to deny self, and look unto him as our pattern and only director.

While every believer is constrained to obedience by the same infinite love of Christ which moved the apostle, it is important to note the difference between the power by which they are impelled and that which governs those who are seeking by their own works to attain unto justification before God. Nothing but the goodness of God leads the subjects of his salvation to repentance; the repentance of the natural man results from the desire to gain by the service rendered that life which the saints inherit by virtue of their unity with Christ. There is certainly a very wide distinction between these two principles. The covetousness of the natural heart would secure the blessing of God by its own service of good works. The effect of the grace already received by the saints leads them to desire freedom from the dominion of sin and perfect conformity to the holiness which is revealed in Christ Jesus. As many as are led by the Spirit of God are manifest by the fact that they hunger and thirst after righteousness. No earthly power can constrain with such resistless and unceasing force as this divine principle of the love of

God shed abroad by his Spirit in the heart of one whom he has translated out of darkness into the marvelous light of the kingdom of the dear Son of God. Such a quickened sinner does not have to try to love righteousness; the constant grief of his soul is that he cannot escape the snares which continually entangle him in sin. Not even his hope of heavenly bliss could be satisfactory without the assurance of everlasting freedom from this bondage of corruption under which he now groans, longing for deliverance.

It is not all of the sweet assurance of faith in Jesus to believe that he died for our offences; the resurrection is the crowning glory of that great love which is given us in him. As in his death all were dead, and infinite justice was thus perfectly satisfied on the part of every one of them, so in his resurrection is given the assurance that there is now no condemnation to them whose sins were borne in his body on the tree. The life of the sinner was the demand of the violated law of God. No substitute or ceremonial offering could ever cancel that holy sentence. "For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me; in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God."—Heb. x. 4-7. In the connection it is explained, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." That is, this one offering is sufficient and final. It is never to be repeated.

Now, here is the test by which the distinction is manifested between those who have the Spirit of Christ and those who are still under the power of death in sin. If by revelation of the perfect redemption which is in the death and resurrection of the Redeemer any sinner is encouraged to continue in sin, there is no indication that the love of Christ constrains him at all; but rather that he rejoices in the sin which crucified the Lord. But if the effect of that knowledge of the sinfulness of sin, by which Jesus was brought down under the suffering of death, produces hatred of self and of every evil thing, the evidence is conclusive in those who are thus constrained by the dying love of Christ, that they have that love shed abroad in their hearts by the Holy Ghost which is given unto them. However they may write bitter things against themselves under daily consciousness of the power of sin working in their members, so that even their own heart may condemn them, yet "God is greater than our heart, and knoweth all things." Then well may we in the fullness of this great love be constrained to the denial of self and of

fleshly lusts, that we should not henceforth live unto ourselves, but unto him which died for us, and rose again. discerning the body of Christ, may we never forget his word, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."—1 John iv. 19-21.

UNTIL FURTHER NOTICE.

WITH our first number for March we discontinued the notice headed "Until March," with a view to withdrawing our extraordinary offer to old subscribers as an inducement for them to procure new subscribers; but we have received a number of letters from very efficient brethren complaining that the time has been so short, and the weather so inclement, that they have not had an opportunity to get out among the brethren and friends as they would like to do, and requesting us for an extension of the time. We will therefore, until further notice, continue our offer to send two *new* subscribers, and credit an old subscriber one year, for three dollars; but we *cannot* afford to send to *one new* subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any *new* subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

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(Continued from page 107.)
their hearts. "God is love." "He that loveth is born of God." It is only as the fleshly veil of selfishness prevents the child of God from showing forth the love he may often feel struggling within, that he is prevented from showing the same diligence to the full assurance of faith. But God is in no way in need of any of these words of the apostle to aid him in the final salvation of his people. It is only in bringing forth the fruits of that salvation that Paul spoke out what was cordially received by them. As the grace of God abounds, the sweet fruit of the Spirit is partaken. Where grace does not reign, a falling away may be expected, but not in the sense of the text, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." This refers to the churches of Galatia, who had been called unto the grace of Christ, but who had been bewitched, and made to believe that there was some relation between their obedience to the law of Moses and their hope. Any law that must be obeyed as a condition of salvation must be the potent means of salvation. Therefore if it be by works, it is not of grace; but if it be by grace, then it is not of works. Whosoever has once believed in Christ as the end of the law, and afterward has become confused or bewitched, and made to believe that there is something left for him to do in order to secure what Christ did to perfect him forever, has fallen from his first faith in grace. Of such only can it be said, "Ye are fallen from grace." B.

STATE ROAD, N. C., Sept. 27, 1893.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I inclose to you the experience of our dear brother, Elder Asa Howard, who is one of the precious among God's dear people in the state of Texas. I feel that his experience will be read with much interest by the readers of the SIGNS OF THE TIMES, therefore I humbly ask you to publish it. In all my travels in thirty-two states and territories I have never met a more precious brotherhood than I met on my recent tour in the great state of Texas. May God bless them all abundantly, is the prayer of their loving brother, I hope,

WM. R. WELBORN.

WEATHERFORD, Texas, Sept. 21, 1893.

ELDER WM. R. WELBORN—DEAR BROTHER:—In compliance with your request, by the help of God I will proceed to give you a brief relation of my experience. I was born near the city of Springfield, Missouri, on February 28th, 1846. My father and mother were members of the Old School Baptist Church, and lived in the service of their heavenly Master. My mother died when I was but three years old, leaving me, with several brothers and sisters, to the care and protection of our lone

father, who provided as well as he could for the comfort of his children. He married again, the daughter of Elder Joel Hendly, of Tennessee, after which we emigrated to the state of Texas, in the fall of 1853, and settled in Tarrant County, where he spent the remainder of his life. There I grew up to manhood, having been blessed with good counsel, and by precept and example was taught to be honest and honorable. From my youth I had serious thoughts, and when I heard the Scriptures read they had a solemn, sacred sound throughout; yet I knew not their meaning. As time passed I became deeply concerned about my future destiny, and of a suitable preparation for the realities of the unknown world. I was taught to respect religious assemblies, and how to demean myself in company and before all people. In 1860 our nation was plunged into a bloody war, and I saw the blazing comet in the open heavens, which seemed to betoken swift destruction and awful dissolution. At the age of sixteen years I volunteered my services to become associated with the southern army. When I had joined the army and set out on a military expedition, five months of service satisfied my curiosity, and I returned home, having realized to some extent the privations incident to a soldier's life. I remained at home with my father until the fall of 1864, when it was made obligatory upon me to go to the field of conflict, which like an arrow struck my heart with great terror, knowing the sufferings and hardships of a soldier's life, and the uncertainty of the battlefield. The thought also of being separated from father, mother, brothers and sisters, perhaps to see them no more forever, touched my heart and shook my sensibilities to the utmost. On that eventful evening my emotions were indescribable. The very thought of leaving all my dear kindred seemed intolerable. I thought, Will I see them no more? Approaching dissolution seemed apparent. Death, the yawning grave and a future judgment were before me. A day or two previous to the above evening I had taken my father's gun and gone out squirrel hunting, hoping my sad feelings would pass off and my mind become differently occupied. But alas! these feelings had taken root to continue. As the sun was sinking behind the western hills I started homeward. Walking through a beautiful valley I came to an elm grove, and looked carefully for some secret spot where I might fall down upon my knees and ask God for mercy; for I felt that I must pray. I came to a little cluster of trees, in the midst of which I knelt down, where no eye but that of God could look upon me, and tried to pray, or say something, I know not what, when the thought was presented to me, Guilty! guilty! O you guilty wretch! Instead of finding relief, a dark cloud intervened, and con-

demnation covered me. I now felt that my very effort at prayer was full of sin and pollution, and I wished that I had never made such an attempt. Shame and reproach had taken hold upon me.

Thus, time passed on, and I set out to join the army again at Shreveport Louisiana. We encamped in the suburbs of that city for nearly two months. In the meantime the same strange feelings remained with me. I would attend places of amusement to drive away these gloomy forebodings, for my sins seemed to increase, and the darkness seemed like towering mountains before me. My cry continually was, "O Lord, be merciful to me, the chief of sinners." The rigor of the law seemed to be pouring forth its wrath upon my poor lost soul. I felt, O that I had never been born! Time after time I would slip away from camp to hide myself among the thick pinery to try to pray. Those who are familiar with the sibilant sound of a pine forest can imagine how lonesome I felt, and the mournfulness of a heart full of sorrow, mourning in consequence of sin. My prayer seemed like the corrupt breathing of abject poverty, vanity and destitution. The thought was with me, O you poor rebel! whence comest thou? The sentence of the holy law, I thought, was pronounced against me, and my doom was sealed; for I saw nothing but darkness and the dawning of a judgment that I was unprepared to meet, although the very breathing of my soul was "Lord, have mercy upon a poor condemned sinner." O what a deplorable condition! My eyes fill with tears as I portray the awful anxiety and intensity of a mind filled with perplexity and reeling on the brink of despair. O what an awful extremity, with no eye to pity, no friend to have compassion. Surely all is dreary. The world, the ocean, with all things, seemed portentous. I felt dejected, sinking down beneath a heavy load of sin and degradation. I thought, Must I die here in this wilderness, far away from all earthly friends even, and my body decompose on the battlefield, without a burial? The consideration of this was awful indeed. I thought, Perchance the Lord will remember poor me for the sake of my christian father and mother, who taught me to be truthful and to live honestly with all men. I thought of all these carnal things, but they were no redress for my grievances. These were only momentary reflections that only tended to aggravate my case and increase my misery, rather than to quiet my troubled breast. All things had failed me. My own works condemned me. I thought, Can I live? For five long dreary months I was hardly conscious of anything.

Early in the month of March, 1865, if I mistake not, our army was ordered from Louisiana to the southern part of Texas, where we remained until the war closed. The sur-

render of Lee's army announced the return of the poor, wrecked, weather-beaten soldiers, whereupon I was permitted to meet my dear father again, and all my earthly friends. They welcomed me with sweet embraces and greeted me with joy, but my soul was full of trouble. O that I could have chimed in with the sweet sentiment of "Home, sweet home." Finally I gave up every prospect. Every refuge had fled away. I felt that I would soon be engulfed in the fiery domain of eternal night. In this agonizing state something seemed to flow over my poor heart, speaking peace to my soul. At that moment I felt that my burden was all gone, the gloomy veil departed, the storm subsided, and a refulgence of joy and peace took the place thereof. All nature appeared lovely, as if pouring out adoration to the God of the whole earth. Here I realized the goodness of God; that he had been gracious to me in all the travail of my mind, in the wilderness of my sins, and I knew it not. I now felt reconciled to God, and felt to praise his holy name, and to serve him faithfully. My soul was full of glory. I thought my troubles were gone, and that I would know no more sorrow. My course seemed marked, my skies were serene, my seas clear. But I was soon assaulted with many doubts and fears. I found a warfare, and a cross to bear. Truly in the Lord our God is the salvation of all his elect. He is a blessed Deliverer, whose mercies saved a soul condemned to die. I would try to get my burden back, that I might be more certain how it was removed. But old things had passed away, and all things had become new. I never saw a great light, such as I have read of others seeing; but I felt a calmness, a demonstration in my soul that tongue nor pen can never describe. I attended a Primitive Baptist meeting and heard them preach salvation by grace, which harmonized with my experimental knowledge. The old preacher would talk to me, and admonish me to go to the church and do my duty. I continued to follow this old servant around from place to place like a poor little lamb for several days. I desired the company of christians, but felt unworthy and unfit. I attended a union meeting held with the clear Fork Church, four miles north of Weatherford, with this same preacher. Many had gathered together, and a deep interest was manifested throughout. On Saturday four joined by experience, yet I could not go. On Sunday a large congregation met at the stand, and Elders Autry, Bryant and Clark preached to the people. This was the fourth Sunday in July, 1865. At the close of the service an opportunity was extended to any one who desired to talk to the church. A hymn was sung, and near the close the old servant said, "Come along if you want to." I did not see him, but I knew

who his speech was directed to. I made my way through the crowd, gave my hand to the Moderator, and sat down. I related some of the things above written, was received amidst much rejoicing, and was baptized the same day by Elder John Bryant in the presence of a thousand people, as Elder Bryant expressed it, in a wilderness place, like that of Judea where John the Baptist baptized. My conscience was made easy and my mind satisfied. I traveled on, concluding that all I would have to do would be to meet my brethren in church capacity and join them in the sweet worship of the Lord of life and glory. But to my utter astonishment the solemn subject of preaching the gospel arrested my attention. I tried by many excuses to eradicate such thoughts; that I was so young, and altogether disqualified for that high station. But all my excuses were ineffectual and failed to remove that impression. From that time till the present, which is nearly twenty-eight years, I have tried to proclaim the unsearchable riches of the complete Savior. Here I might write volumes, but I must be brief. I was licensed to exercise a public gift in the spring of 1866, and in July, 1867, was ordained to the work of the ministry. Many sore trials and temptations have I encountered; but the Lord has helped me hitherto, and will help me all through my journey. The predestination of God in all things, unconditional election and special atonement is Bible doctrine that I prize above rubies. On that doctrine rests my little hope, notwithstanding the frowns and cold indifference of a mocking world.

Now, dear brother, I have given you a synopsis of what I claim as the ground of my hope through the atoning merits of the blood of Christ, which cleanseth from all sin. Tell me, is it thus with you? If I am embraced in that new covenant it is all through amazing grace, amazing mercy, from beginning to end. Praise the Lord and bless his name for evermore. Let the inhabitants of the Rock sing. When it goes well with you, remember me. My kind regards to you and dear sister Welborn. This is yours to do with as you see fit.

ASA HOWARD.

ASHLAND, Mo., Jan. 11, 1894.

G. BEEBE'S SONS—VERY DEAR BRETHREN:—The coming in of the new year notifies me that my time is out for the SIGNS OF THE TIMES, and I am very sorry that I have to ask you to stop it for the present. My indigency and the pressure of the hard times among my brethren, and my inability to labor, my time being all taken up in trying to supply the churches and destitute places, to the best of my little ability, render me unable to pay for the paper. I have so much enjoyed reading your editorials and the many rich communications from so many of the

brethren. O how I prize those articles, tempered with so much mildness from brother F. A. Chick, and the firmness of brother Durand; also the letters of brethren Rittenhouse, Purington and others. The trials of dear brother Brink, who left the New School Baptists and joined the Old School, under the ministry of dear brother Jenkins, brought to my mind the trials of my youth. Not knowing anything of the Old School Baptists, I made the same mistake, and soon began to realize that I was homeless. I felt like I was thrown out on the broad ocean, in a frail bark, without oar or rudder, amid the stormy winds and rolling billows, without land or landing anywhere in sight, and consequently saw no probability of ever landing. I had no cause to expect that I would ever be safely moored in any port or sweet heaven of rest, the thing which my anxious soul was earnestly seeking and praying for. At length, in the midst of the storm and the darkness and gloom, a favorable breeze sweetly wafted me near the shore of a sweet resting place for weary pilgrims. The saints all seemed so happy, and the peals of gospel tidings were flitting on the breezes so sweetly, that my soul was thoroughly enraptured with the joyous prospect that lay before me. But an eddy seemed to be tossing me and my frail bark, first near the landing, and then farther away; so I found myself going round and round, and each round looked as though it would bring near enough the shore that I might land. But ere I was aware the time had passed, and I was yet afloat. Day after day and time after time passed, while I was anxiously praying and earnestly desiring that I might be permitted to join the happy company. At length one day, at a time most unexpected by me, as though the time had been justly appointed, and ere I was aware, I was safely landed among the happy, singing throng. I told them my story of love, and how I had been cast out on the boisterous, tempestuous sea, and how I had been whirled about in the eddy, and how I had been graciously lifted out of all its danger; whereupon I was kindly taken in and baptized. Many have been my trials from then till now; but I still trust in the safe old ship of Zion, while the great Captain of our salvation is at the helm.

Excuse me, brethren, for troubling you. I did not think of writing so much when I began. If you think there is anything in it worthy of being read by the dear little ones, so use it; and if not, cast it aside, and all will be right; but let me remain a trusting brother.

IRA TURNER.

CHANGE OF RESIDENCE.

ELDER Silas H. Durand having changed his residence from Winter Park, Florida, to Southampton, Pa., wishes his correspondents to address him at the latter place.

MARRIAGES.

On March 17th, 1894, by Elder Wm. J. Purington, at his residence in Hopewell Borough, Mr. Joseph H. Breese and Miss Mary E. Wyckoff, both of East Amwell, N. J.

OBITUARY NOTICES.

SISTER Margaret E. Harding passed from earth in the triumphs of a living faith in the God of her salvation at the residence of her brother-in-law and sister, Himan S. and Fannie Collard, near Winterton, Sullivan Co., N. Y., on Saturday p. m., March 17th, 1894.

The cause of her death was pneumonia. Her last sickness was short. She was not only reconciled, but glad to depart this mortal life, which had contained much of affliction and sorrow for her. She was a beloved member of the New Vernon Old School Baptist Church, having been baptized in the fellowship of the same by the late Elder Gilbert Beebe, August 8th, 1875. Sister Maggie was a daughter of the late Jairus and Elizabeth P. Harding, who were also members of the New Vernon Church. She was in the fifty-fifth year of her age. She is survived by three sisters, Fannie, wife of Himan S. Collard, Lydia, wife of Charles H. Brown, and Miss Elsie B. Harding, who with the church and a host of friends feel that they have sustained a great loss in the removal of this loved one.

The funeral services were conducted by her pastor, Elder Benton Jenkins, in the presence of a congregation that filled the meeting-house at New Vernon, where for many years the sweet voice of the departed had been raised in the songs of the sanctuary, and in testimonies to the power and goodness of God; after which all that was mortal of the loved one was deposited in the cemetery adjoining, by the side of the father and mother who had preceded her to "the house appointed for all living."

We close this brief tribute to the memory of our dear sister by quoting a hymn which she had dated and marked by a turned leaf a few days before her departure.

"Father, whate'er of earthly bliss
Thy sovereign will denies,
Accepted at thy throne of grace
Let this petition rise:

"Give me a calm and thankful heart,
From every murmur free;
The blessing of thy grace impart,
And let me live in thee.

"Let the sweet hope that thou art mine
My life and death attend;
Thy presence through my journey shine
And crown my journey's end."

ED.

DIED—At her home in Meridian, Miss., Jan. 30th, 1894, Mrs. S. A. Fewell.

"Sister Fewell was the youngest sister of the late Elder R. C. Leachman, of Virginia, by whom she was baptized in the year 1865 or 1866." (I copy from a letter from her daughter, sister L. R. Fewell.) "She was born in 1816, in Prince William Co., Va., where she married Mr. T. T. Fewell, and lived there until 1860, when she moved to Middleburgh, Loudoun Co., to educate her fatherless children. From thence, ten years afterward, she moved to Meridian, Miss., where she has ever since resided.

"The immediate cause of her death was blood-poisoning, produced by a fall which dislocated her right shoulder and hip. She was ill for eight months, and a great sufferer up to the very hour of her death, but bore it all with the most heroic fortitude and christian resignation to the will of an all-wise Father, whose chastening hand she recognized in her misfortune.

"She leaves three children, a daughter

and two sons, to mourn the irreparable loss of a mother, with whom they had been the first earthly consideration during her thirty-six years of widowhood; also a wide circle of friends, who esteemed her for her uprightness and integrity. In the twenty-four years of her residence in Meridian she never attended the meetings of any other sect; and the only objection to it as a place of residence was the deprivation of church privileges, the nearest church of our faith being in the country, nine miles away. Hence she retained her membership in Bethlehem Church, in Virginia."

I can add but little to what I have transcribed from sister Fewell's letter. I met the subject of this notice some years ago, and am assured of her steadfastness in and love for the truth; and her life has shown that she could not be carried away by any wind of false doctrine. She was much esteemed in the church where her membership was, and her death adds another to the long list of the dear saints who have been called away from us in this part of Virginia in the past few years. May God remember his afflicted poor, keep them in the strait and narrow way, and comfort all his mourning ones.

Affectionately yours,

J. N. BADGER.

ALDIE, Va., March 20, 1894.

"My days are like a shadow that declineth; and I am withered like grass. But thou, O Lord, shalt endure forever; and thy remembrance unto all generations."—Psalm cii. 11, 12.

I am requested to inform you of another who has fallen out of our number at Rock Springs, brother Edward Wicks, in the 73d year of his age.

The deceased was a brother of the late Samuel Wicks, who was a member of the same church, and Deacon while he lived. The deceased was baptized in the fellowship of the Rock Springs Church by the writer, and while he lived in reach was very regular in his attendance on the meetings and calls of the church; but several years previous to his death he moved to Chester, where he ended his days. He was quietly laid away to rest at Rock Springs, where many of his people lie; and I believe he was the last of the name as members of that church, which name has continued there for a great many years, the ancestors having emigrated from England. Now, when I stand in that cemetery and look around, I find myself surrounded with the membership which I met there thirty-five years ago, having all passed away but one who is in reach. The last time I met the brother he asked if I were not glad that I had not much longer to live. I believe he was anxious to depart and be with Christ, which is far better. He leaves a widow and two sons, with a number of nephews and nieces, all of whom seem to take a calm view of the matter.

Brother Wicks was a very orderly and consistent member, and as a man was esteemed; but having a liberal share of the troubles of this life, he has gone from the evils to come, leaving the male membership of that church very small.

WM. GRAFTON.

FOREST HILL, Md., March 23, 1894.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I now forward for publication in the SIGNS OF THE TIMES a notice of the death of sister Maria Owens, who departed this life March 18th, 1894, in the 62d year of her age.

Maria Stuart was born in Pike Co., Ind., April 10th, 1832. When a child she came with her parents to Illinois. At the age of twenty-two years she was married to Jesse Owens, who is gone to the better land. Seven children were born to them, three of whom survive her: Richard Owens, who resides in Holdrege, Neb.,

Mrs. Mary Johnston, of the same place, and Mrs. Charles Wright, of Maroa, Ill.

As well as I can remember, about twenty years ago she became a member of the New Providence Church, of the order of Old School Predestinarian Baptists. She was sound in the faith, believing Christ as her Savior, and remained a consistent member until her death. Since last October she had been a victim of that dreaded disease, consumption. Since her husband's death last November she had resided with her daughter, Mrs. Laura Wright, Maroa, Macon Co., Ill.

Sister Owens was a faithful wife and indulgent mother, loved by all who knew her. She leaves a large number of friends, who will sympathize with the bereaved family. The funeral services were conducted by the writer at the house of her daughter, Mrs. Laura Wright. Her remains were consigned to the tomb in the Old Baptist cemetery at the New Providence meeting-house.

"The storm that wrecks the winter sky
No more disturbs her sweet repose;
There summer evening's latest sigh
That shuts the rose."

L. O. DAVIS.

WARRENSBURG, Ill.

By request of brother and sister A. P. Glenn I will write of the death of their daughter, Mrs. Ida Coffman.

She was born August 12th, 1872, at Greenbrier, Faulkner Co., Ark. Brother A. P. Glenn moved to Conway Sept. 27th, 1886, where the deceased met her husband, Mr. Coffman, and was married to him March 16th, 1893. They then moved to Texas, and afterward returned to Conway. Then brother A. P. Glenn and family moved to Hartman, Ark., and Mrs. Coffman moved with them, where she died with bed fever. She left a dear husband and a little babe, with father, mother, sisters and brothers, to mourn after her; but their loss is her gain, for she fell asleep in the Lord on March 13th, at seven o'clock in the morning. On the same day, about five o'clock in the afternoon, I preached her funeral from Rev. xiv. 13: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

A few days before she died they telegraphed for me, and I went. Mrs. Ida was in her right mind, and said she was going to die, and also told of her hope of eternal happiness. She called all the family around the bed, told them she would die, and named the dear little babe Ruth. The babe was born Feb. 24th, 1894. At her funeral was a large assembly, for her friends were many. Although her body lies silent in the grave, and the soft winds blow over its quiet home, and sweet flowers over it bloom, yet she rests in heaven, where there is no more sorrow, sighing nor tears, for God has wiped them all away.

Yours in hope,

D. WESTALL.

PINE BLUFF, Ark., March 23, 1894.

Mrs. Nancy T. Alward was born in Suffolk Co., N. Y., on April 12th, 1817, and died near Middletown, N. Y., on Feb. 1st, 1894, aged 76 years, 9 months and 19 days.

She was a daughter of the late Isaac Tooker. Her husband, Stephen P. Alward, died about twelve years ago. Their adopted daughter, Carrie, died several years ago; since which time her only remaining sister, Mrs. Deborah T. Jefferson, of Albany, N. Y., has tenderly cared for her. Another sister, Mrs. Hannah Kymer, of Branchville, N. J., died about two years ago. The only surviving brother, Samuel Tooker, resides at Beersville, N. J.

Mrs. Alward never united with the church, but was an Old School Baptist in sentiment, a lover of the truth as it is in

Jesus, and gave unmistakable evidence of having experienced the new and spiritual birth, without which no one can see the kingdom of God. She was blessed with a remarkably pleasant and amiable disposition, which endeared her to all who knew her. The last few years of her stay on earth were filled with suffering, having experienced several strokes of paralysis; but her end was peaceful, and we are assured that for her to die was gain.

The funeral services were held at her late residence on Saturday, Feb. 3d, and were conducted by Elder Benton Jenkins; after which her mortal remains were buried in the family plot in the cemetery near Westtown, Orange Co., N. Y.—ED.

AUNT Margaret Nave died Feb. 28th, 1894, at Cantrall, Sangamon Co., Ill.

She was born in 1812, in Tennessee, where she was married in 1830 to Henry Nave, who died in Cantrall almost four years since. Two children were born to them in Tennessee, who died in infancy. They came to Illinois in 1839 and settled near Cantrall, and afterward moved to Cantrall, where they both died. She joined the Bethel Church of Regular Baptists in 1840. Their house was a stopping-place for their brethren, and it seemed to be a great pleasure to them to wait on them and talk with them. Aunt Margaret's theme was Jesus and what he had done for sinners; and although she was poor in this world's goods, she was rich in faith and a blessed hope of the happy life beyond the grave.

Elder Wm. A. Thompson preached her funeral in Cantrall to a very large and attentive congregation on March 2d. Her body was taken to the Brittain graveyard, near Cantrall, and buried by the side of her husband. Of her relatives she left one sister to mourn her loss, and a great many friends.

Your unworthy brother,

PHILEMON STOUT.

COTTON HILL, Ill., March 22, 1894.

THREE DAYS MEETINGS.

THERE will be a three days meeting held with the Old School Baptist Church called Sidling Hill, situated in Fulton Co., Pa., to commence at ten o'clock on Friday before the first Sunday in May, and to continue Saturday and Sunday.

We extend a cordial invitation to all of our faith and order who feel it in their hearts to visit us. We hope the Lord will put it into the hearts of some of the ministering brethren to visit us.

All coming by railroad will come to Hancock, Md., on Thursday, as early in the day as possible, where they will be met and conveyed to the meeting, a distance of about twenty miles. Those coming had better write to me, brother Dennis Mellott or brother Isaac Varnes, at Needmore, Fulton Co., Pa.

AHIMAAZ MELLOTT.

A THREE days meeting will be held, the Lord willing, with the Broad Run Church, Maryland, beginning on Saturday before the second Sunday in May (12th), 1894.

The train arriving at Barnesville Station about 11 o'clock a. m. will be met on Friday, the 11th. Should any arrive on later trains they will inquire of the stage-driver for Thomas Gott or Benjamin White. We ask our brethren to come, also all others who may desire so to do.

E. V. WHITE.

P E R S O N A L .

ANY one knowing the present address of Mrs. P. Knight, of Cat Creek, Ga., will please send the same to this office.

ADVERTISEMENTS.

EVER since the SIGNS OF THE TIMES has attained its wide national circulation we have been importuned by our subscribers, as well as by those who have had no special interest in sustaining the publication, to open our columns to advertisements; but never having had any experience in that line of business we have hesitated to make the venture. Since the commencement of this volume, however, there has been a combination of circumstances that has encouraged us to make the experiment, and we therefore make the following announcement, viz.:

We will receive for the last page of the paper suitable and reliable advertisements at the following net rates, viz.:

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No advertisements will be received for this paper unless guaranteed to be strictly as represented.

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THE Chautauqua Ladies' Desk is not only ornamental, but convenient, affording a safe place for keeping correspondence, etc. Its three roomy shelves are just the place to keep those choice books always in demand. This desk is offered free by the Larkin Soap Mfg. Co. of Buffalo, N. Y., whose advertisement is in another column, to any one who will buy, at once, a box of their "Sweet Home" Soap. Last year several thousand families received one of these desks and were highly pleased. The Chautauqua Lamp made this Company a good reputation (they can still be had), but the desk has eclipsed all. No other one article of household furnishing ever went into so many homes of this great and glorious land and gave such universal satisfaction.



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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, APRIL 11, 1894.

NO. 15.

CORRESPONDENCE.

REISTERSTOWN, Md., March 27, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—The inclosed letter from brother Durand which I forward to you for publication in the SIGNS will speak for itself. After his letter to which he refers was published in the SIGNS, I wrote to him suggesting some questions, and saying that while I was not satisfied that the view of the text which he had given was correct, yet I was not satisfied that it was incorrect; and I suggested some things and some Scriptures which seemed to me to bear against the view which he had given. The inclosed letter is the pleasant reply which he has sent me to the suggestions which my letter to him contained. I think that such interchange of views is profitable when mutual respect and forbearance can be shown, and when the chief aim is to know the truth, and to search the Scriptures that we may learn their testimony concerning Jesus. It often occurs that when two brethren converse about a text of Scripture upon which each one supposes that the other is wrong, they each find out that their differences are more apparent than real, and that their different views of the text are not opposite, but rather supplementary to each other. I would not say that the Scriptures are many sided, so that one may see one side of them, and another side may appear to another, but rather that they are broader than we think for; and no one of us is capable of looking upon and comprehending the whole meaning of any Scripture. To one may be given to see a truth which is needful for him in some Scripture, while to another may be given to see a still further meaning in that same Scripture, which however is not contrary to, but in harmony with the truth which the other sees. Is it not partly, at least, with reference to diversities of this kind that Paul speaks when in Philippians he says, "Let us therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise [diverse] minded, God shall reveal even this to you?" Union and oneness in faith among God's people never comes about by argument, but by revelation. Nevertheless it is good to tell what we see, for thus fellowship is made to abound. Disputations do not promote fellowship, but testimony does.

With regard to the Scripture con-

cerning which brother Durand wrote, and of which he continues to speak in the inclosed letter, I will say that I had not thought of it as referring to what might be experienced here in time, through faith, by the people of God; and neither had I thought of it as referring especially to the resurrection of the body at the last day; but rather that it related to the general fact that when we should be done with this life and with this world, we should at once be clothed with life and immortality in the spiritual and eternal world. I had thought of it as meaning in substance the same thing as when Paul says, "Having a desire to depart and be with Christ, which is far better."—Phil. i. 23. Or when he says, "For to me to live is Christ, and to die is gain."—Phil. i. 21. Or as Peter said, "Knowing that I must shortly put of this my tabernacle," &c.—2 Peter i. 14. And, as said before, it had never occurred to me as applying to any present experience of believers in Jesus. This in substance I wrote to brother Durand. His letter to which I have referred was full of experimental truth, which I enjoyed for its own sake, even when doubting the propriety of so applying that portion of the Scripture of which he was writing, 2 Cor. v. 1-5.

I desire to say now, as brother Durand has said substantially in the letter which I inclose, that I am now, and have long been, fully convinced that the saint's experience of glory in the future world does not differ in kind, but only in degree, from his experience of grace here. It is true I believe, as some one has said, that "grace is but glory begun, while glory is but grace finished." It seems to me like the bunches of the grapes of Eshcol which the spies brought from Canaan. All the land was like these few fruits; but these bunches of grapes were by no means all the fullness of the land. Our experiences of grace here are spiritual, as is all that the heavenly world contains; but here we see but in part. We shall be at home in that heavenly world, because what we shall see and enjoy there will not be strange to us, only that its abundance will be overwhelming. The beholding of the Father, which shall suffice us, the bearing of his image, with which we shall be satisfied, is just what constitutes our joy now, when our faith leads us unto them. But there and then no portion of our large desire will remain unsatisfied. And many Scriptures present that

which is now and here in our experience, while at the same time they assure us of the glory that shall follow. So with regard to the text of which brother Durand wrote. He and I may think differently about what the special meaning of the Holy Spirit in those words may be, and yet I think we have a right to say that whether the special meaning of the words be our present experience, or an experience yet to be enjoyed when we leave these mortal shores, there is no vital difference, since our experience here is but the beginning of the final glory, while the final glory is but the finishing of the present experience. I ought, I think, to frankly say that some expressions in the connection of 2 Cor. v. and the first verses seem yet to me too strong to be limited to any present experience; and yet I can, I think, appreciate all that brother Durand has written upon the subject, and I gladly send his letter to the SIGNS. I have been, I suppose, rather slow to believe that some Scriptures, like the one under consideration, relate to a present experience; because if there be a heaven beyond, we can know it from the testimony of the Scripture alone; and so there must be some portions of the word that tell us about it. I want to believe in a heaven, and I want some scriptural testimony that there is a heaven and a future life in heaven; and for this reason I may be too ready to understand some Scriptures as referring to that world, when in reality they do not. In my thoughts about that world I always carry my present joy and communion with the Lord and with his people along, and think of it all as an unbroken experience, begun here and perfected there. As the kingdom of God here is righteousness, peace, and joy in the Holy Ghost, so it seems to me that heaven beyond is but all this perfected; and just as hell beyond is but wickedness and sin perfected or finished, bringing forth death, with all its shame, corruption and sorrow, so heaven beyond is but righteousness perfected, and bringing to the soul life, with all its crown of glory, immortality and joy.

One other thought in brother Durand's letter to me I wish to allude to with approval. He speaks of making the Scriptures the final test, and not our feelings, or what we may think are revelations to us; and neither are we to make the writings of any man since the days of the apostles our standard. I want

to express my cordial approbation of this. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." This is as true now as when it was penned by the inspired prophet; and neither our own thoughts nor the thoughts of others can escape this test. The Bible contains the only perfect record of God's will, or of the doctrine that is according to godliness. I trust that I do hold, as I ought, in great respect, and even reverence, the feeblest breathings of the veriest babe in Christ. When I meet one of God's dear children, whether an old man or a child, I feel that I ought to put off my shoes from off my feet, for that this is holy ground. God is with that one, as he was in the bush that burned and was not consumed. But yet I want to remember that they are yet in the flesh, and so may speak wrong. So with the old writers. I read many of them with profit and spiritual comfort, and feel that they are of the one family of God; and yet even they, great, good, wise and spiritual men as they undoubtedly were, were fallible, and often did misinterpret the Scriptures and held sentiments and used practices unwarranted by the Scriptures; and so their teachings, like ours, must be brought to the one infallible testimony; and we ourselves must neither accept them as our guides, nor on the other hand boast over them as though we are wiser than they were. They and we alike are to be regarded as weak, fallible men, having but one infallible guide and teacher. In my writing and speaking I do not often quote from other men, either of former generations or of the present generation, lest I should seem to quote them as authority. At times their words seem to me to convey the truth better than any words I can frame together; but yet, for the reason named above, I think it best to use my own manner of expression, faulty though it may be. I would not be understood as saying that it is wrong to quote another's words, but I have felt desirous of avoiding even the appearance of making any uninspired man an authority. Neither would I be understood as condemning the widest reading of good men possible; on the contrary I approve of it; only let us make no man our standard; and let us, above all other reading, read the Scriptures. I do hold in high regard such men as Toplady, John Gill, and many others like

them; but I cannot accept them as authority. We ought not to let even such men as they judge for us. Let us go to the pure fountains which we know are not defiled; and even then we derive no certain benefit unless we have God's Holy Spirit to unlock their treasures for us and reveal the things of God.

I had not thought to write so much when I began, but my pen has followed my mind. I trust the God of wisdom may lead us into all truth and into further understanding of the Scriptures.

I remain your brother in the hope of Christ,

F. A. CHICK.

Ocala, Fla., March 16, 1894.

DEAR BROTHER CHICK:—Your letter was received nearly a month ago at Winter Park, and I have been waiting for a convenient time to reply. When I am away from home, moving from place to place, constantly meeting new acquaintances, "visiting," and attending miscellaneous appointments, it is not easy for me to find an opportunity to write upon a subject that requires careful and uninterrupted meditation. I will not wait any longer, as I have a little time at my disposal now.

You have written in your usual kind and thoughtful manner, and have been careful to disclaim any intention of controversy, and to avoid even the appearance of it. If all of us as careful of our brethren's feelings, there would be much less trouble among brethren who entertain different views upon any subject. I wish to say that I desire that brethren who do not agree with any view which I have expressed publicly should present their objections, and set forth their own understanding, as publicly as I have presented mine. I have been benefited by such a course on the part of faithful brethren who have spoken or written thus in love, sometimes by being made to see that I was in error, and sometimes by seeing where I failed in clearness and correctness of expression. If I am writing with a view to my own reputation, then my vanity will be wounded when I am forced to acknowledge that any view I have expressed is an error. If this should be the case with me, yet I hope I might be satisfied that such a wound would be among the best results of the criticism which exposes the error. But I am thankful that I have not been troubled much with such feelings. I think my soul is made glad whenever I have seen the truth newly presented, whether by myself or by another, in the ordinary consideration of a subject, and also when presented as opposed to a view I had previously held. I am thankful that I have found it so easy to acknowledge an error that has been shown me, when I could see it. Some might probably wonder at my saying this, for there have been many views of mine

which brethren from time to time have thought that I ought to see were erroneous, and yet I could not acknowledge them as errors. When one assumes a dictatorial manner, and uses harshness or ridicule, and employs the arts of a debater or wrestler, to trip and throw, I want to get clear of such controversy as soon as I can consistently with my obligations as a defender of the truth.

I am glad you have written. You have presented some thoughts, and referred to some Scriptures, which are important in the full consideration of the subject of my article to which you are referring. Your suggestions do not present to my mind any essential difference from the view I tried to express. The one point of difference is not inconsistent with my view, I think. I will now refer particularly to some things in your letter.

I believe that each child of God receives what true and vital knowledge he has of the meaning of any Scripture by revelation of the Spirit. No one of the Lord's children has ever been prepared or allowed to give that knowledge to another. But I do not understand the expression of one's belief that the meaning of a certain Scripture has been revealed to him to be a proof, or any part of the proof, that his view is the true meaning of the Scripture. I have never intended it as such myself, nor have I accepted it from another. That proof will be found in the Scriptures, and will be attested by the experience of the saints. I have read views which brethren said had been, as they believed, revealed to them by the Spirit as the true interpretation of a certain text, when I had other views of the same text, which I also thought had been taught me by the Spirit. As the views were both true in themselves, whether the meaning of that Scripture or not, I could easily think that the Spirit had made the revelation in each case; not that the Spirit would reveal two antagonistic interpretations of the same text; but "no prophecy of the Scripture is of any private interpretation," and no one has ever been given a rigid form of words to be set down as the only authorized expression of the meaning of a certain portion of the word, from which there can henceforth be no departure. I agree with you that every revelation must be tried by the word, instead of the word by the revelation. This I have been dwelling upon in my writing and speaking in the past few years; for it has been forcibly pressed upon my mind by the effort of theologians to try revelations, experiences and thoughts, not by the Scriptures, but by the expressed revelations, experiences and thoughts of other Christians in the present and past ages, and to make the words adopted by some man or councils of men as the true definition of texts and expressions of doctrine, like that bed to which every one must be conformed by stretching or

cutting off. The word is the Lord's to-day, as it was when he inspired the writers and speakers; and it is spoken to his people now as well as then, not to gratify curiosity, or pride, but to supply a felt need, as food to the hungry, clothing to the naked, healing to the sick; and the same portion will come with power to, and supply the need of, thousands upon thousands under all their great variety of circumstances and needs.

The understanding which I formerly had of the two houses in the text, 2 Cor. v. 1, was that the one meant the natural body of the saints, and the other the risen, celestial body; and this has been the general understanding, so far as I know, as expressed in books. You do not hold this view, so we do not see differently in this main point. The expression of the apostle Peter about putting off this tabernacle, evidently referring to the time of his departure, need not, therefore, be further considered in this regard, as he evidently does not refer to the same thing that Paul does by the expression, "our earthly house of this tabernacle," which is to "be dissolved," not merely "put off." I have referred in my article to phrases in other parts of the Bible which appear to correspond with this, speaking of the "earthly tabernacle," and of the "greater and more perfect tabernacle, not made with hands, that is to say, not of this building;" the "tabernacle of God," which is "with men."

Your thoughts upon 2 Cor. iv. and last verse, as expressed at the funeral of Mrs. Grafton, are according to my understanding of the meaning of that text. One expression which you quote from what you said will intimate what I also understand concerning the first and following verses of the fifth chapter, "And the eternity of the unseen things, which are in Christ. These things are begun below; but they also fill eternity, and shall be ours forever."

These things which are in Christ are what I understand to be referred by the expression, "a building of God, a house not made with hands, eternal in the heavens," and, "our house which is from heaven." The only point upon which we may see differently is as to whether the apostle is referring to these things as begun here, as desired by the saints now to be experienced more and more perfectly, as that with which they long to be clothed upon, and as that which is realized more perfectly by the saints the more perfectly they are favored by the grace of God to walk blamelessly in the ordinances of the Lord; or whether he refers to the departure of the saints from this mortal state, and their entrance into the full enjoyment of those things in glory. I will give some of my reasons for thinking the first of these is his meaning.

1st. In the last of the preceding chapter the "far more exceeding and eternal weight of glory" is worked

for us while we are looking at the things which are not seen. That does not seem to me to express the condition of the saints in glory, but the effect upon them here in the midst of affliction, when they have a view by faith of "those things which God hath prepared for them that love him," exalting their souls in the Lord above all the fears and vanities and afflictions of this present time state, causing them to regard those afflictions as "light, and but for a moment," in comparison with the eternal weight of glory," which we now see that they bring to our view, or "work for us,"

"As darkness shows us worlds of light,
We never saw by day."

2d. In the preceding portion of the fourth chapter the apostle speaks of the troubles, persecutions, perplexities and various forms of affliction by which the apostles and other ministering servants of God are prepared to instruct, comfort and build up the people of God. It is only by death working in them that through their ministry the saints realize the working of life in them in the sense spoken of by the apostle; as he says in another place, "I protest by your rejoicing, which I have in Christ Jesus, I die daily." "Bearing about in the body the dying of the Lord Jesus," causes the life of Jesus to be manifest in their mortal body. From this state of affliction, through death working in them, the apostle is assured by faith that they shall be raised up to all the blessed experiences of the gospel which their ministry presents as the heritage of the saints. I formerly thought, as you say you have, that the raising up of both the apostles and those to whom they minister, spoken of in iv. 14, referred to their departure from this world. But the place and manner of its introduction here, with what the apostle says in other places, has caused me to regard it of late as referring to that deliverance by faith in Jesus, through the power of his resurrection from the power and dominion of the affliction and death to which he has referred.—See Phil. iii. 8-15. To the Colossians (i. 28) the apostle says, "whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." This refers to the effect of the apostles' labors upon the saints, establishing them in gospel order. It has appeared to me that in this place the apostle is expressing his confidence that the apostles also will be raised up from this pressure of affliction which he has so pathetically alluded to here and elsewhere, and presented in the same gospel liberty, the liberty of the sons of God for which they long, in which the saints are presented through their labor in the apostolic ministry. Paul could present himself as with them in all their afflictions, in their "weakness and fear and much trembling;" and he will also be presented with them in all the privileges and

blessings of the gospel which he preaches to them. And this appears to me to be experienced in the way expressed in the last verse of chapter four.

3d. All the saints shall enter glory alike, in perfect conformity to the image of God's dear Son. Their entrance and enjoyment there will not depend upon the work of the ministry here, nor will their enjoyment in heaven be any greater or less according to the merit of any work or walk here. He who performs a supposed duty here with regard to its effect upon his eternal state, is acting from a natural, selfish motive, and not by the leading of the Spirit. But the comfort of the saint here does depend upon his walk in obedience to the commands of Jesus. He cannot enjoy the peace of God while his conscience is burdened with transgression. He cannot have the manifest favor of God while walking in disobedience. He cannot enjoy those birthright privileges in his Father's house which he has sold for fleshly enjoyment. He cannot have the felt liberty of the sons of God while under the power of the bondage of corruption, deliverance from which can only be experienced while here by the power of faith, through the power of the resurrection of Jesus.

The apostle's labor, and his teaching to the saints, appear to me to be not so much, if at all, to picture to them the joys of heaven, and to repeat to them assurances that they will one day get there, as to urge upon them by every spiritual consideration to walk in the Spirit, to adorn the doctrine of God their Savior, to strive together for the faith of the gospel, and to attain unto the perfection of Christ; and to declare unto them the true exaltation and glory of the saints when they walk as becometh the gospel of Christ. When they are favored to know the love of Christ, which passeth knowledge, they are "filled with all the fullness of God."

5th. The expression, "If so be that being clothed we shall not be found naked," does not appear to me to be applicable to the entrance of the saints into glory; but it seems to refer to what the apostle says in Phil. iii. 9, "That I may be found in him, not having mine own righteousness, which is of the law." Those of the saints who depend, at any time, and to any extent, upon any work or merit of their own for acceptance with God for his favor, are found naked before him whenever he appears to them. With such clothing on they are made ashamed in his presence. This is an experience which few saints have not had. Many, if not all, have known it to some extent while clinging to some earthly hope, or exalting some work of their own.

6th. The declaration that when we are present with the body we are absent from the Lord, and the preference expressed by the apostle to be

rather absent from the body and present with the Lord, I cannot see as referring to that absence from the body and presence with the Lord which they experience upon their departure from earth and time, but to an experience of the saints while still here. It could hardly be said that no saint is present with the Lord till he goes hence, although there is a sense in which he will then be with Jesus as never before. But the apostle seems here to be speaking of two things, both of which are known in the experience of the saints here. They know the blessed experience of being present with the Lord when they are walking by faith, and not yielding to fleshly propensities, desires and fears; as they know the sad experience of desolation that follows a being "at home in the body," finding or seeking satisfaction from the treasures of this world, seeking the favor of men, depending upon worldly wisdom and strength, and walking after the flesh. Then what coldness, death, bitterness, unrest. It is fearful. The apostles knew the terror of the Lord when he inflicts the promised stripes for disobedience, and they persuade his people against this "at home" feeling in the body being yielded to by them. Every child of God knows enough of the terror of this state to wish to be kept from it. But how deceitful is the natural heart, and how gradual the departure of the false way from the right one.

But this absence from the Lord is not always through open and bold transgression, but through that bitter feeling that we sometimes have of the depravity of the flesh, and the sensitiveness to afflictions and disappointments; and the apostle says, "We labor, that whether present or absent we may be accepted of him." When we walk in darkness and have no light, we are yet graciously commanded to trust in the Lord, and stay upon our God.

I would write more, and on other subjects, but must close now.

Your brother affectionately,
SILAS H. DURAND.

WILLIAMSTON, N. C., Feb. 26, 1894.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—I have felt a desire a long time to write you; but feeling I could not do it as I desired, I have resisted the impression, yet it will follow me to do so. If I could write as I desire, and in a spirit of love to the faithful in Christ, I would at all times desire to exalt the Lord and the precious Redeemer by whose power and grace I have been upheld until this present moment. My mind so often dwells on the past, the years that have gone by, and the blessed seasons that I have enjoyed with the dear people of God in hours of deep sorrow and affliction. How dear have been such seasons. Sweet has been the communion, and dear their fellowship. Hundreds of those dear saints are now resting from their labors, sweetly sleeping in their

graves, and their happy and redeemed souls are now basking in the full blaze of eternal glory, being made like their glorified Redeemer. How dear is the fellowship of saints, a bond of union that can never be broken. This union does not grow in the garden of nature; it springs from the fountain of eternal love, and is brought about by the quickening power of the Holy Spirit, which makes dead sinners alive, and awakens from the death of trespasses and sins, which leads to repentance, and reveals Christ as the way, the truth and the life. This blessed work brings strangers and foreigners nigh by the blood of Jesus. So the fellowship of saints springs from the ocean of God's love. This golden chain is fastened to the bleeding cross of Jesus. It goes back to Abel and runs down through all time until it takes hold of the last jewel of the cross. It is all linked together, and it cannot be broken. It is sealed by the blood of the Son of God. The fellowship of the saints is a sacred bond. It is of infinite value and precious. Did it not abound in the days of the apostles and martyrs when they went to prison and to death, and when they met in caves and dens of earth to worship their glorious Lord and Master, who gave his precious life to ransom them from death and bring them nigh to God? Now the dear saints are under that same power of love and faith. How carefully should this blessed fellowship be cherished. It is the love of God shed abroad in the heart, and unites to Jesus and his chosen people. The fellowship of God's children is sometimes marred through the imperfections of the flesh; but it cannot be broken. We know the enemy is ever on the alert to mar the peace of the saints and break fellowship for a time. If he can get his cloven foot into the building of mercy he is satisfied; but that is all he can do, for the King of Zion will destroy his hold. If the love of God abounds in the hearts of God's people, fellowship will flow from heart to heart, and true charity will abound, which suffereth long and is kind; and they will be knit together in love. This blessed love will cover a multitude of imperfections, the reigning power of self will be on the background, and the blessed fruit of the Spirit will be seen, which yields the peaceable fruits of righteousness to those who are exercised thereby. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not." It is wondrous love, boundless grace. O that it might be said of the dear saints, "Behold, how these love one another." My mind goes back in my experience to some fifty-five years ago. My heart was so drawn out after the dear saints. My heart was drawn out to all the patriarchs, prophets and apostles, and to all the

saints in by-gone ages, and it seemed to me that I communed with them. My heart was filled with love, and I felt that I was willing to bear the reproach of the cross. Such seasons are sweet and blessed. But am I one of that number? I often think of the poet, and feel to say,

"When thou, my righteous Judge, shalt come
To fetch thy ransomed people home,
Shall I among them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at thy right hand?
I love to meet among them now,
Before thy gracious feet to bow,
Though vilest of them all;
But can I bear the piercing thought,
What if my name should be left out
When thou for them shalt call?"

I trust I do love the gates of Zion more than all the dwellings of Jacob. I feel pained to see anything that looks like discord or variance. The kingdom of Christ is but one; her doctrine is but one. "One Lord, one faith, one baptism, one God and Father of all." Antichrist has lords many and gods many; many faiths, many laws, many baptisms; but this is not the church of God. Nations may fall and kingdoms crumble to atoms, but the kingdom of God will never be shaken. All the floods of error and delusion may beat upon her, but she cannot be moved. The gates of hell cannot prevail against her, for she is founded upon the Rock of ages. I have no doubt but trying times await the church of God. Persecutions may drive all the dear saints together, so they may cease to strive about words to no profit, but come meekly down to the simple word of truth, and like little children sit at the feet of Jesus.

I often think of your dear departed father. He was a bold defender of the truth, and labored and suffered much persecution for the truth. His labors were blessed of the Lord, in preaching and in writing, and his works follow him. I remember with grateful emotions his great kindness and gospel fellowship in my hours of deep affliction and trial. His last visit to my home was touching, when in family worship he read in regard to Paul parting with his brethren. He was melted to tears, as were all the rest; and truly it was his last farewell. Yes, the dear servants of God, many of them, have gone, my precious husband among the number. How happy and blessed are they now with their glorified Redeemer, with all the heavenly host. Wonderful, wonderful love. Glory to God in the highest! May the mighty Redeemer be with and sustain us by the power of his Spirit; and may all our dear brethren editors be thus led and sustained, so that they may unitedly labor in behalf of the peace and prosperity of Zion. May peace and love abound, and glorious harmony, among the saints, so that sweet fellowship will flow from heart to heart, and the little ones be strengthened; for some are weak and feeble among the fold.

(Continued on page 117.)

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 11, 1894.

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

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

G. BEEBE'S SONS.

KNOWING YOUR ELECTION.

"KNOWING, brethren beloved, your election of God."—1 Thess. i. 4.

Whatsoever may be the judgment of men on the subject, it is certain that the doctrine of the election of the saints in Christ Jesus is one of the principles of the system of salvation which is revealed in the Scriptures. There can be no experimental knowledge of divine grace but that necessarily involves this principle as the only ground of hope for the favor of God to be manifested toward guilty sinners. When the Lord in his providential government in time claimed his portion, he found Jacob "in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye." This record does not state that the reason for the choice of Jacob could be traced to any merit which he possessed as a man, nor yet was it in consideration of works of righteousness foreseen in him. Paul cites this illustration in proof that the election of God is exclusively by grace, and not of works, lest any man should boast. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, The elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated."—Rom. ix. 11-13. Until the enemies of truth and righteousness can destroy the plain meaning of this testimony, and disprove the whole volume of inspiration, there can be no possibility of refuting the declaration of the apostle, wherein he includes the saints and faithful in Christ Jesus with himself, saying, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."—Eph. i. 3-6. Language cannot be so framed as to more definitely express the fact that the whole system of salvation originates in the electing love of God. In equally clear and unequivocal words the important truth is revealed that in this election of divine grace is secured

the final deliverance of every subject of the love of God, not only from the penalty of sin, but also from its pollution and guilt. So that in denying the full and complete salvation of all the subjects of this election the enemy must reject the testimony of those holy men who spoke as they were moved by the Holy Ghost. With those who show such contempt for the word of the Lord we have no right nor disposition to contend. If we could convince their judgment of the truth, we could not hope to give them the love of it; so that they could only receive the belief which causes devils to tremble. It is far more profitable to labor for the encouragement of the afflicted and poor people for whose comfort all Scripture is given, than to seek for victory in argument with those who can neither know nor receive the things of the Spirit of God. When enemies assail the faith of the saints, they have the warrant of divine authority and example for contending earnestly for that faith; but when they become so strong in themselves that they seek to achieve honor to their own skill by provoking controversy with those who resist the truth, they are presumptuously tempting the Lord, and he will show them their weakness by giving them unto the power of the adversary for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Instead of this severe chastening being an evidence that they are not truly subjects of the redemption that is in Christ Jesus, it is only in dealing with those whom he claims as his children that the Lord visits his chastening upon transgressors. So Wisdom says, "My son, despise not the chastening of the Lord; neither be weary of his correction; for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth."—Prov. iii. 11, 12.

To the weary pilgrims who are beset with doubts and fears, so that it seems presumptuous for them to claim that they positively "know" anything, it often appears that they cannot know their election of God. Neither can they realize that the apostle could have that knowledge concerning them. At times they do indeed feel that they know the election of God secures the salvation of every one whom he has chosen; and they have no doubt of the power of God in saving all whom he has ordained unto eternal life in Christ Jesus; but of their own interest in that salvation they have but a trembling hope. When they have the confidence of faith by which to rest in the election of God as the only foundation of their hope, no consideration of their own sinfulness can disturb their peace. Then to every accusation which is brought against them in consideration of the sin which doth so easily beset them, by faith they can answer, "But God, who is rich in mercy, for his great love wherewith he loved us, even

when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."—Eph. ii. 4-7. Since all our pollution and unworthiness was fully known to God when he chose us unto salvation, it is evident that no mountains of guilt can separate us from the love of God which is in Christ Jesus. And, as if to make his grace more abundantly sure to those who mourn their subjection to the power of sin, Jesus says, "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance."—Matt. ix. 12, 13. To those who are ready to perish in consideration of their own unrighteousness, there is all the riches of everlasting consolation in this gracious word of the Lord. Never are the saints tempted to doubt their interest in the redemption that is in Christ on the ground that they are too righteous to need that grace. He has never called to repentance one who could continue to be satisfied with his own righteousness. The very first effect of the entrance of his word in the heart of the sinner is the manifestation of such exceeding sinfulness as shows the justice of God in his condemnation. This light never fails to convince the one in whom it shines, so that every enlightened sinner confesses before God that his condemnation is just. Those who have learned this truth can never hope for acceptance in their own merit. To them there is infinite joy in the word of the Lord proclaiming that grace by which he saves his people from their sins. There can be no mistaking this joyful sound. Only those who are blessed of the Lord can ever know the glad tidings of great joy contained in this precious word of the gospel of divine grace. And this fact gives assurance that all the consolation of this truth belongs to every one who hears it as the joyful sound. They have in this knowledge the infallible evidence that they are led by the Spirit of God, and are therefore the sons of God. This is the only way in which any saint can know his election of God. The natural mind cannot receive this revelation, because it is known exclusively by the faith which is the fruit of the Spirit of God. This revelation never fails to give the light of the knowledge of the glory of God in the face of Jesus Christ. Hence, it must be alone by faith that any saint can know his election of God, or can receive that knowledge concerning others, in whom the Spirit of Christ is manifested by the fruit which is borne. In this knowledge there is nothing to puff up the pride of the

carnal mind, nor does the possession of this assurance of your election of God lead to that presumption which would say, Let us continue in sin that grace may abound. On the contrary, the Spirit of Christ finds in this perfect knowledge the very highest motive for constant aspiration after holiness, and unceasing desire to be free from sin.

The apostle does not address this language indiscriminately to the world of natural men. To the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ, he says, "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." These are the characters whom Paul designates as "brethren beloved;" and of the knowledge of their election of God he speaks confidently. In their walk according to the order of the gospel he finds the evidence of that election. It will be observed that this is directly the reverse of the system which is consistent with natural reason. All the doctrines and commandments of men are founded upon the theory that the saints by their works must secure their election of God. As specified in this address, the walk and conversation of these saints prove conclusively that they are brethren beloved of the apostle, and that they are subjects of that election of God which was settled in heaven before the world began. Nothing can be found in the revealed testimony of truth by which the subjects of divine favor are authorized to attribute their interest in this election of God to anything which they have done. As in the case of the sons of Isaac, the purpose of God was settled before they had any manifest existence. This is the election of God by which his people were blessed with all spiritual blessings in Christ before the worlds were made, or time itself was created by the will of God.

The inestimable value of this revealed truth in the experience of the saints, is found in their deliverance by it from that legal bondage under which they were seeking to be justified by their own works. Since they were chosen in Christ before they were manifest in the flesh, none of their works or wishes can have any weight in securing the benefits resulting to them from that choice. So far is that election of God from depending upon their obedience that the very reverse is declared to be the truth. Peter addresses the scattered saints as "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." Thus it is evident that the election of these strangers cannot depend upon that obedience which is itself secured in the election of divine grace.

Hence, not even the fact that they are conscious of their own vileness as rebels against the holy commandment of their God, nor the conviction of their own heart, by which they are condemned, can affect the testimony of faith assuring them according to electing love before the worlds were made, of their interest in the eternal choice of God in Christ Jesus. Thus it is seen that this vital principle of the doctrine of God our Savior is not a mere notion, over which men may argue; it is the very foundation upon which God has built the whole system of salvation for sinners. Without this truth there can be no hope for any transgressor of the holy law of God. When the blessed Comforter takes and shows to the mourning captive who is without hope, that heavenly provision of grace by which the love of God chose his people in Christ before sin was manifest, then the principle of election is full of glory in his sight. And throughout all his subsequent experience, when by grace that choice of God is shown as his only deliverance from the power of sin, which is ever bringing him into captivity, then he learns in every trial that this provision of divine grace not only secures his salvation from sin in the final triumph of electing love, but that it is in this same election that God is his refuge and strength in every conflict, and the victory is always given him through the same election.

Since there can be no separating those who are "beloved of God" from the subjects of this election, it cannot affect the signification of this text if the marginal rendering be substituted for the reading as quoted from the authorized version. According to that rendering, it would read, "Knowing, brethren beloved of God, your election." Certainly the election of God embraces all who are beloved of him, and no others. The whole experience of the saints attests constantly this election of God even in directing their steps, and giving them his protection in every time of need. So, the tried saints may sing, with David, "If it had not been the Lord who was on our side, now may Israel say, if it had not been the Lord who was on our side when men rose up against us; then they had swallowed us up quick, when their wrath was kindled against us; then the waters had overwhelmed us, the stream had gone over our soul; then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us a prey to their teeth."—Psalm cxxiv. The doctrine of personal and eternal election is clearly expressed in this psalm, as it is in all the Scriptures; and the saints can never afford to forget that all their hope for time and for eternity must rest upon this indispensable principle. "Knowing, brethren beloved, your election of God." May this knowledge be abundantly ministered to all who trust in the grace

of God for salvation from sin and death, and in the light of this truth may each trembling believer find refuge and strength while resting in the love of God, and looking unto Jesus, the Author and Finisher of their faith.

UNTIL FURTHER NOTICE.

WITH our first number for March we discontinued the notice headed "Until March," with a view to withdrawing our extraordinary offer to old subscribers as an inducement for them to procure new subscribers; but we have received a number of letters from very efficient brethren complaining that the time has been so short, and the weather so inclement, that they have not had an opportunity to get out among the brethren and friends as they would like to do, and requesting us for an extension of the time. We will therefore, until further notice, continue our offer to send two new subscribers, and credit an old subscriber one year, for three dollars; but we cannot afford to send to one new subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any new subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

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G. BEEBE'S SONS,
Middletown, Orange Co., N. Y.

(Continued from page 115.)

The strong have to bear with the infirmities of the weak. My dear brethren, I am weak and feeble. I need constant strengthening grace. I know and feel that in me, that is, in my flesh, dwelleth no good thing. I have come down to the time of "old age," and have seen much of the goodness of the Lord. Of all the children of grace I ought to be the most grateful and humble. I have known and felt affliction and sorrow; deep and sore trials, deep waters, I have passed through, and the waves and billows have rolled over me. But he who is a strong hold in the day of trouble has been my refuge and my high tower. So in the Lord alone I desire to glory and bless his holy name forever. "Great and marvelous are thy works, Lord God Almighty! Just and true are thy ways, thou King of saints!" All his works praise him; and should not his saints bless him?

Will you please forgive my folly in trying to write you in my weakness and infirmity? Will you throw a mantle of charity over all, and remember me as one of the weak ones of the flock, who desires to know the fellowship of saints?

Your aged sister in hope of perfection in Christ,

M. M. HASSELL.

P. S.—Dear brethren Beebe, I have scribbled you a long letter; but after all I feel to hesitate to send it. It is so badly done you may not be able to read it. My sight is so poor that I cannot see to read a word out of my right eye, and my left eye is very dim. I hardly can see to read my letters after writing. I desire to feel resigned to God's blessed will. I humbly hope we will meet where sight will be perfected in glory. No dimness of sight there. I hope you will accept this from a weakling. I will be seventy-nine my next birthday. Time flies, and the end will soon come with us all. My kind remembrance to all the faithful with you.

M. M. H.

KINGMAN, Kan., Nov. 29, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—As I have two new subscribers I will send their subscriptions with my own for the dear old messenger, the SIGNS OF THE TIMES. I walked eight miles to see two of the many Baptists in a famine land, spiritually speaking. I hope I was suddenly directed and suddenly started to see them, without any previous preparation. I had never met them before, but we had a refreshing season from the presence of the Lord, not to be forgotten soon either by myself or them. I was hungry, and so were they. We put our money to the exchangers, and I think we more than doubled it. I have never met two better and sounder Baptists in all my life. They dropped everything and gave their whole time to talking of the goodness of the Lord. I took the

SIGNS to them, and they were more than glad to have the opportunity to take it. If this shall find a place in the SIGNS, I would say to my dear brethren, Go out into the highways and hedges and hunt the scattered lambs of the fold of Christ, and compel them to come into the borders of the family circle. They will be glad you came around and gave them an opportunity to get our family paper. Get them to drop some of their political papers and spend their money for something they need, and which will benefit them spiritually. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where your treasure is, there will your heart be also." Let us try to live for our brethren as well as for ourselves. Dear children of God, if we had all the wealth of the world without our hope we would be miserably poor. The richest millionaire would give all he had to live a while longer on earth; but the poor christian would sing,

"Hinder me not; come, welcome death,
I'll gladly go with you."

We are so apt to crave the things of this world, and all feel more or less like saying, Let us have more of the things of this world, and then we will try to give more of our time to the cause of Christ. But Jesus said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He feedeth the small insects of the earth and clothes the grass of the field. How much more will he clothe you, O ye of little faith? Think who owns this world and all that is in it, and then think how much you own of this world that God did not give you. If you have much of the goods of this world, remember that the great God gave it to you. Do not think because a brother has not as much as you have that he is a bad manager. If you were placed in his stead you would do exactly as he does. Who maketh thee to differ from another? What hast thou, O man, that thou hast not received? It is God that maketh one to differ from another. We have not anything that we did not receive from the hand of the great God. It is God that giveth, and it is God that taketh away, no matter how much or how small the amount may be. God doeth his will in the army of heaven and among the inhabitants of the earth.

Your brother in hope of a better world,

J. M. DULEY.

CRAWFORDSVILLE, Ind.

DEAR BRETHREN:—This morning I keep up such a talking with my

dear kindred in Christ, and for the sake of some with whom I am personally acquainted I will try to put a few of my thoughts on paper. I tremble when I think of my weakness, and pray the Lord to guide my pen. I have thought much of the unwritten language expressed by a look or a sigh. The poor publican stood afar off, and could not so much as raise his eyes to heaven, but smote upon his breast, and said, "God, be merciful to me, a sinner." A sister who followed along after the church and fed beside the shepherds' tents for twenty years, had not courage to enter the fold. Her downcast eyes and solemn looks during our meetings would speak the language, "If I were only worthy I would love to live with this people." Finally an old sister, a deacon's wife, took her by the hand and said, "Come, live with us; we understand your language." Thus she was enabled to rise to her feet and speak of Jesus and his power to save; and she continued a faithful member as long as she lived.

Dear old sister West, of our church, now ninety years old, fell and broke her hip ten years ago. For many weeks she was a great sufferer, and some of the time was so blind that she could not see to read, or even see her friends. Her physician said she would never walk again, and would, perhaps, never see again. But after some weeks she could sit up in her bed, which she had placed near an east window, and had the SIGNS handed her. "The Testament was too heavy for me," she said. At first she could only read the heading in large print, SIGNS OF THE TIMES. She said, "That seemed like speaking to an old friend, and my heart was filled with praise that I could see that much." The next day she sat up in the window, and had a white door opened against her, so that it reflected on her paper, and she read one page of the SIGNS. She said, "Then I thanked the Lord for restoring to me my sight. That reading seemed sweeter to me than honey." Now this dear sister walks without crutch or cane; but she is feeble and hard of hearing. She cannot hear preaching, but enjoys reading, and tells me during my frequent visits to her what she has read. Mary Parker's writings she always mentions, and tears run down her face when she mentions the extreme sufferings of the much afflicted and tried sister. On the first Sunday in June, 1893, it being sister West's birthday, she was taken to meet with the church and commune with them. She said, "I cannot hear your voices, but I can see the image of the blessed Master in your countenances. I thank him for his many mercies, and for this blessed privilege of sitting with you at the Master's table." At one time she asked for the church to sing the hymn, "O for a closer walk with God," &c.

LINA W. BECK.

SANDUSKY, Ala., March 3, 1894.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I have passed over the true time a little to send on my remittance for the SIGNS. I have held back awhile hoping I might find a new subscriber, but so far have failed. I wish I could send a hundred or more. I am of the opinion that if the SIGNS could be established as a dollar weekly the subscription list would still increase, it would be so cheap. It is already the cheapest, and, I think, the strongest paper among our people. It was founded upon a solid platform of doctrine; and now, in the sixty-second year of its age, so far as I can judge, it maintains the same old principles by the editors and correspondents. The senior editor and some of the pioneer writers have gone hence to share in their inheritance which is incorruptible and undefiled, and that fadeth not away; but the Lord in his goodness has raised up others to take their places, who still contend for the old faith, and do not yield one inch of the ground occupied by the primitive fathers. For this we should all be thankful, and endeavor to cast the mantle of charity over the imperfections of those who assail these sacred principles with unbecoming epithets, as they, like some of old, "know not what they do."

The eighth number of the SIGNS for this year has reached me, and the matter of each number has been to me excellent and encouraging. I have read and reread Elder Curry's article in the last number, because he took a peculiar and interesting subject to write upon. He has given us a more complete exposition of the terms "fate" and "fatalism" than I had ever seen before, and I am not prepared to take any issue against him on any point he has set forth. My opinion is that he has fastened it upon the parties it belongs to, and has cleared the Old Baptists of the charge. It remains for those other parties to wear it, or clear themselves if they can. They may say they do not believe it; but their system proves it, and they will have to change their system to come clear. Nothing short of predestination of all things will bring them entirely out; for Elder Curry has plainly shown that where predestination stops fatalism begins. Those of our brethren who are trying to testify on both sides of this question had better drop one or the other. It is hard to understand children that speak half in the speech of two nations. I suppose Elder Curry's congregations are as intelligent as any Old Baptists, and he states that they could not tell what the able minister referred to was driving at. If that minister should fall in with Elder Curry's article he will find some food for thought, and ought to make a profitable resolve. The ministers of God are commanded to speak comfortably to Jerusalem; but there is no comfort to be derived from one

who lampoons predestination. If this word, with all its concomitants, is not just as God saw it from eternity, who can tell in what particular he is disappointed? I would that we could all say, with Paul, "Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe;" that when we come to lay our armor by we may also say, "I have fought a good fight, I have kept the faith." These words of Paul fill me with emotions that I cannot express.

I will close this imperfect scribble, and leave it to your better judgment how to dispose of it. "I know that in me (that is, in my flesh) dwelleth no good thing."

Yours in the afflictions of the gospel of Christ,

P. J. POWELL.

OBITUARY NOTICES.

OUR dear brother, **Deacon M. Allen**, departed this life Jan. 21st, 1894, at the residence of his son, Mr. Henry Allen, in Harrison Co., Texas, at the advanced age of 82 years, 9 months and 6 days.

The deceased was born April 15th, 1811, in Jasper Co., Ga. He received a hope that his sins were forgiven, and united with the Enon Church, Muscogee Co., Ga., and was baptized by Elder J. G. Willingham in 1834. He was therefore a member of the Primitive Baptist Church about fifty-nine years, and for several years prior to his death a Deacon in that body. By reference to Vol. lviii., No. 20, of the SIGNS OF THE TIMES, a sketch of his christian experience may be seen. He moved to Texas many years ago, and lived and died an honorable citizen of Harrison Co. He and his wife raised several children. The writer does not know the number, nor the date of his wife's death, but she preceded him to the grave several years. Brother Allen held a high position in the estimation of many brethren, sisters and friends, who will long remember his soundness and faithfulness and interest in the welfare of Zion. He was a great hand to travel to and from meetings, often visiting sister churches. We shall sadly miss his presence; but we are thankful to believe that he has gone

"Where congregations ne'er break up,
And sabbaths never end."

ALSO,

Mrs. Penelope Scarbrough, wife of our brother J. N. Scarbrough, passed from this mode of existence on March 12th, 1894, at 2:25 o'clock a. m.

Sister Scarbrough was the daughter of James and Elizabeth Satterwhite, and was born in Harris Co., Ga., Nov. 1st, 1823, and was therefore in her seventy-first year. She was married to brother Scarbrough on Dec. 4th, 1853. To them were born two sons and two daughters, all of whom, except one daughter, are still living.

Sister Scarbrough experienced a hope in Christ in early life, and united with the Union Church, in Russell Co., Ala., in 1852, and was baptized by Elder Tate. She moved with her husband to Texas in the winter of 1853 and 1854, and was in the constitution of the Bluff Springs Church, in Harrison Co., in the year 1860. She has ever since that time lived a sound, consistent and esteemed member of said church. She was of a meek and quiet disposition, and we have ever regarded her as a devoted and faithful companion to her husband and mother to her children. For several days prior to her death she realized her situation, and talked quietly and calmly of the approaching end, leaving abundant evidence that the

change was a happy one. May the good Lord afford that comfort to the mourners which he only can give.

The writer was present on the occasion of the burial, and tried to speak to the comfort of the mourners, using as a text 1 Corinthians xv. 48, 49.

ALSO,

Augustus Arnold peacefully and quietly fell asleep in Jesus on Feb. 15th, 1894, at the house of his father, in Upshur Co., Texas. He was the son of J. B. and S. C. Arnold, and was born in the state of Alabama, April 24th 1869, and was therefore 24 years, 9 months and 22 days of age. His disease was typhoid fever.

"Gus" was of good moral character, and possessed a kind, genial disposition, and therefore had many friends, as was evidenced by the large attendance at his burial. He did not belong to the church, but left satisfactory evidence to those who witnessed his death that he possessed a good hope through grace of a better life beyond this vale of tears. The following particulars were given me by his uncle, who was with him some time before he died:

"About four hours before he passed away he began to show signs that he knew that death was near. He called for his brother Joe's baby; and when it was brought to him he took it in his arms and said, 'Come to me. God bless your little soul! Just such as you came from heaven; there are many like you up yonder.' Shortly after this he called to his uncle, D. A. Culpepper, and asked, 'Where are all the women? [they being out of the room at the time.] Tell them all to come in and stand where I can see them, and where they can see me. My time is about up. Now, I want you all to sing.' On being asked what he wanted sung he said, 'Anything that's good.' 'Grace!' 'tis a charming sound,' was sung. During the singing he lay perfectly quiet, with his eyes turned heavenward; not a muscle seemed to move. Before this he was very nervous. Afterward he said, 'Sing another short piece, and I'll leave you.' A young man in the assembly started the piece, 'There's a land that is fairer than day.' He stopped him, and said, 'Don't sing that here; sing something good. Sing, The day is past and gone.' After this was sung he said, 'I hate to leave you all, but I must go.' He then called his relatives (several of whom were present) to him one at a time, and bade them an affectionate farewell, saying, 'All who want to, come and kiss me.' Being asked by his uncle, D. A. Culpepper, if he thought it would be a happy change with him, he said, 'Of course it will.' He then seemed to sink for a little while, and then revived again. About this time his brother Joseph, who had been absent, came in. In bidding him farewell he said, 'I want you to be a better boy than you have been. This old world is nothing compared to the one to which I am going. I have now said about what I want to say. I must go; my time is up.' His father said, 'You revived a little while ago; you may revive again.' He said, 'No, I won't; I only revived to wait until Joe came.' A few minutes after this he passed quietly away. Many other things than those mentioned transpired during the dying hours, which were strong additional testimony that 'Gus' was both a believer in and a partaker of that salvation which is solely by grace. May this glorious thought afford consolation to the many bereaved relatives and friends."

May God enable them to realize that their loss, which is but for a short time, is his eternal gain.

"O happy soul, who safely past

Thy weary warfare here,
Arrived at Jesus' feet at last,
And ended all thy care.

"No more shall sickness break thy rest,
Or pain create the smart;

No more shall doubts disturb thy breast,
Or sin afflict thine heart."

H. B. JONES.

LONGVIEW, Texas, March 20, 1894.

DIED—At the residence of her brother-in-law, Wm. Turner, of Orford, Ontario, March 8th, 1894, **Sarah McMillan**, daughter of brother John McMillan, aged 37 years.

Her disease was dyspepsia, turning to consumption of the bowels, from which she suffered very severely at times, but was never heard to murmur or complain, but was wonderfully patient through long months of lingering illness and pain, and was truly wasted to a skeleton. She was wonderfully supported through all her sickness by the unfailing grace of God, of which I desire to write a short sketch, which I hope may be of interest to the readers of the SIGNS OF THE TIMES.

I could tell about her natural amiability and kindness of disposition, but that is not what God's poor and afflicted people desire to hear; but, as the poet says, they desire that "grace all the work shall crown." As our dear friend gradually grew weaker from the effects of the disease, it was not to be hidden that her mind was sorely exercised as to her condition before God; and though she said but little or nothing, the earnestness of her countenance when conversation on spiritual things was going on was evidence that she realized the solemn position of a sinner passing into eternity. I had long felt that she was a subject of grace, although she never spoke of her hope to me; but from her conversation I knew that she knew and loved the doctrine of God our Savior, and had no use for any of the false systems of religion that are abroad in the earth, and which are all of the earth, earthy, and have no power to benefit a sensibly lost sinner. As our dear departed friend grew weaker and weaker it became more evident that her distress of soul was getting deeper and keener. I tried to encourage her hope, and quoted many passages of the word of truth that I thought were very applicable to her case, but all in vain; for while she knew it was all true, yet she was made to realize that the only thing that could help her was the Lord himself coming to her and shedding abroad his love in her heart. On one occasion I was telling her father some of my own experience in the adjoining room, not thinking she heard; but she called to me to come in and tell her again what I had been saying, and with tears from her eyes she told me how she had the same vision, but feared it was a delusion. My experience and hers being alike, comforted her in some measure; but she felt that was not what she wanted, but her desire was that the Lord would say in her own heart, "I am thy salvation." On another occasion she said she had the words come to her, "I will not leave you comfortless: I will come unto you." She said she could rejoice, but only for a moment, as it were, when all again was gloom and despondency. But the appointed time for her deliverance came, and all the powers of darkness had to flee away before the presence of him whose eyes are as a flame of fire, and to whom belong the issues of death. A little more than two weeks before she died, as she lay on her bed, whether asleep or awake, or whether in the body or out of the body, she said she could not tell; but there arose to the vision of her spiritual understanding the form of the Savior with the spear thrust in his side, from out of which flowed blood and water; and it flowed over herself, taking away all her guilt and fear, and causing her natural strength to so revive that if she had not been gently but firmly held would have got right up to praise and adore her beloved Savior, who had come to deliver her from all her fears. She told me that the room and the house seemed to be as bright as the sun, and everything was praising the

Lord. She called all the family one by one, and told of the wonderful work of God to her, and said many things that were precious to those who heard, but which perhaps will not be prudent to take up your space with, as I have already trespassed to a considerable length. She said to me after her deliverance that she felt so full of the love of God that she could hold no more. How wonderful are the works of God!

From this time she gradually wasted away, getting weaker and weaker, until the dear Savior said to her, "Come home," and she gently fell asleep in Jesus without a struggle or a groan. The last two weeks or more of her life was to her a heaven below, and not a murmur escaped her lips. She said to me one day, "I feel that I would like to get well again, and I think I will; but it makes no difference whether I live or die, for all is well." It was truly a privilege to hear her tell of the goodness and mercy of God to her, and how she had learned how vain are the efforts of man to bring deliverance to the Lord's children. That work, as well as the giving of life, belongs alone to the God of Israel.

I could relate many things of interest concerning her, but do not wish to occupy too much of your space; and I would not have troubled you at all, but it was such a wonderful display of the manifestation of the power and glory of God that I felt it would be of interest to your readers. She was buried in the Duart cemetery, and Elder Pollard preached a very appropriate, able and comforting discourse from Colossians i. 21, 22. May the Lord comfort the mourning ones, is my prayer.

R. SCATES.

HIGHGATE, Ontario.

Mr. Morgan Schutts was born Oct. 1st, 1808, and died March 16th, 1894.

ALSO,

Mrs. Esther Schutts was born Jan. 23d, 1810, and died April 23d, 1892.

Brother Schutts had resided in Oakland township, Pa., fifty-six years. By fixedness of purpose and by a life of unflinching integrity he won the respect and esteem of all who knew him. Early in life he was converted to Christ, and declared to be a child of God by faith. In 1834 he was baptized, and united with the Baptist Church in Maryland, Otsego Co., N. Y. Sixty years he walked with God in faithful and devoted service; thereby he made his "calling and election sure." His last illness was painful, but he was sustained by the all-sufficient grace of God. Though at times his mind was clouded, he never lost sight of Jesus.

His funeral was largely attended on Sunday, March 18th, and the writer preached from Matthew xxviii. 6: "Come, see the place where the Lord lay," and directed the thoughts of the bereaved ones to the assurances and consolation which they might derive from the fact declared by the text.

At the time of her death Mr. and Mrs. Schutts had been married sixty-one years. Baptized at the same time, they pursued together the heavenly journey, sustained by the same faith, comforted by the same hopes, and cheered by the same spiritual joys. Owing, perhaps, to her peculiar temperament, the experience of Mrs. Schutts was more marked than that of her husband, but, like his, was characterized by firm reliance and an overcoming faith. As she neared the heavenly shore, and looked back over a long life of vicissitude, and traced the pathway in which she had been led, she could say, Christ my Lord has ever been near to console me in all my afflictions, and sustain me in all my trials. He has not left me comfortless when all earthly sympathy failed; and I joy in God through Christ, who loved me, and gave himself for me.

Next to the Bible, brother Schutts loved

the SIGNS OF THE TIMES, which he had taken and diligently read for forty-nine years.

ABNER MORRILL.

MUCH ESTEEMED BROTHER BEEBE:—On arriving home from a visit to brethren south of me I found a letter from a dear brother whom I left in Kansas more than twelve years ago, and in it a request that I should send you the obituary of his wife, sister **Sally A. Compton**.

The beloved wife of J. A. Compton was born May 31st, 1850, and died March 3d, 1894. She was the mother of seven children, all of whom survive her. Brother Compton says that she died as she had lived. This is most cheering intelligence to me, as of one who knew her personally for six years during my residence in the state of Missouri, where I formed their acquaintance; and to this state they had recently moved for the benefit of her health, but under the force of a combination of terrible diseases, and wading through a sea of fearful suffering to the realization of that substantial peace procured by the holy life and vicarious death of the dear Son of Jehovah's love. Our dear brother C. says that she had many precious love visits from her beloved Lord and Savior during her severe afflictions; and I do verily believe that if the Bible terms, "The excellent of the earth," were ever truly applicable to poor, sin-polluted worms of earth, those terms were met and shone conspicuously in her case. Although their married life was spent in the stern and unrelenting grip of poverty, they mutually together shared those durable riches and righteousnesses which were purchased by that adorable Being who, when a man of sorrow, and most intimately acquainted with the griefs of his redeemed and elect bride, was so poor that he had not where to lay his head. I will just add that after many wanderings to obtain a settlement in this fickle and inconstant world, she came back very near where eighteen years ago I was permitted to bury both husband and wife in the waters of the James River, at Compton, Webster Co., Mo. I would fain breathe a desire that the bereaved husband and dear family may be enabled to seek and obtain succor to sustain them in their sore affliction from that faithful and infallible source proceeding from the throne of God and the Lamb.

T. NORRIS.

DE KALB, Ill.

My dear husband, **Willard S. Records**, died Feb. 28th, 1894, aged 38 years, 4 months and 4 days.

He was not a member of the visibly organized church, but a firm believer in the doctrine of salvation by grace, and always attended the regular meetings of the Old School Baptists when he possibly could. From this, as well as many things he said to me during his sickness, I do believe that he is resting and sleeping that blessed sleep from which none ever wake to weep. His disease was consumption, from which he suffered greatly the last three months before he passed away. He seemed to be very much distressed when he was taken sick, and had been before, and said that he would not mind dying if he only had the bright evidence that he was a child of God, like some he read of in the SIGNS, which he dearly loved to read. A few days before he was called away he said to me, "Lou, I don't dread death any more. I know I have a Savior, and he is all my hope now." He seemed to sink away like a child falling asleep, fully satisfied.

He leaves an aged father and mother and five brothers to mourn their loss, but not without hope; while I am left with four children, three boys and one baby girl two months old. I desire the prayers of all the dear brethren and sisters, that I may be given grace to look to him who alone can heal the broken heart. Elder

Poulson preached at his funeral to a very large congregation in the Old School Baptist church-house in Salisbury; after which his remains were laid to rest there in the church-yard.

"Dearest husband, thou hast left us,
And our loss we deeply feel;
But 'tis God that has bereft us—
He can all our sorrows heal."

Your sister, I hope, in much sorrow,
LUCINDA E. RECORDS.

SALISBURY, Md., March 28, 1894.

Jonas Nesley was born Sept. 10th, 1812, and died March 5th, 1894, aged 81 years, 5 months and 25 days.

He was united in marriage to Elizabeth Shoemaker on March 3d, 1833. To this union were born eight children. One son, one daughter, one brother and ten grandchildren survive him. He professed a hope in Christ and united with the Methodists in the year 1827, and remained a faithful member of the same until his death in the triumphs of a living faith in Christ.

His funeral was largely attended on March 7th, and the writer tried to speak words of comfort to the sorrowing ones from a text selected by the deceased, and at his request that the writer should preach his funeral and use the said text, John viii. 36: "If the Son therefore shall make you free, ye shall be free indeed." After which the body was laid in the vault at Reynoldsburgh to await burial, and the resurrection from mortality to immortality and eternal rest beyond.

G. N. TUSING.

DIED—At our home near Snow Hill, Md., on Saturday, Feb. 17th, 1894, my dear grandfather, **Spencer Davis**, aged about 80 years.

He was partially paralyzed for seven months, but was the most patient sufferer I ever saw, never complaining. Everything we did for him he would say, "It is all right." He never made a profession of religion, but lived a quiet, peaceable life. He leaves two children, with grandchildren, to mourn their loss, which we trust is his gain. May the Lord resign us to his will.

"Peaceful be thy silent slumber,
Peaceful in the grave so low;
Thou no more wilt join our number,
Thou no more our sorrows know."

KATIE BAILEY.

SNOW HILL, Md.

ASSOCIATIONAL.

THE Baltimore Old School Baptist Association will be held, the Lord willing, with the Harford Church, Harford Co., Md., to begin on Wednesday before the third Sunday in May (16th), 1894, and continue three days.

THE Delaware Old School Baptist Association will be held, the Lord willing, with the church at Rock Springs, Lancaster Co., Pa., to begin on Wednesday before the fourth Sunday in May (23d), 1894, and continue three days.

THE Delaware River Old School Baptist Association will be held, the Lord willing, with the Southampton Church, Bucks Co., Pa., to begin on Wednesday before the first Sunday in June (May 30th), 1894, and continue the two succeeding days.

THE Warwick Old School Baptist Association will be held, the Lord willing, with the church at Warwick, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June (6th), 1894, and continue three days.

THE Chemung Old School Baptist Association will be held, the Lord willing, with the church at Cammal, Lycoming Co., Pa., to begin on Wednesday before the third Sunday in June (13th), 1894, and continue three days.

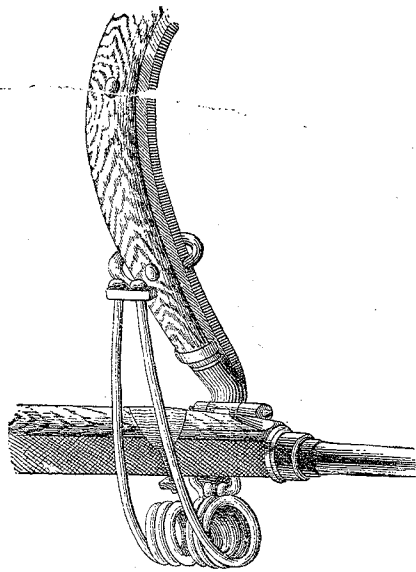
ADVERTISEMENTS.

EVER since the SIGNS OF THE TIMES has attained its wide national circulation we have been importuned by our subscribers, as well as by those who have had no special interest in sustaining the publication, to open our columns to advertisements; but never having had any experience in that line of business we have hesitated to make the venture. Since the commencement of this volume, however, there has been a combination of circumstances that has encouraged us to make the experiment, and we therefore make the following announcement, viz.:

We will receive for the last page of the paper suitable and reliable advertisements at the following net rates, viz.:

Inches	1 week	4 weeks	13 weeks	26 weeks	52 weeks
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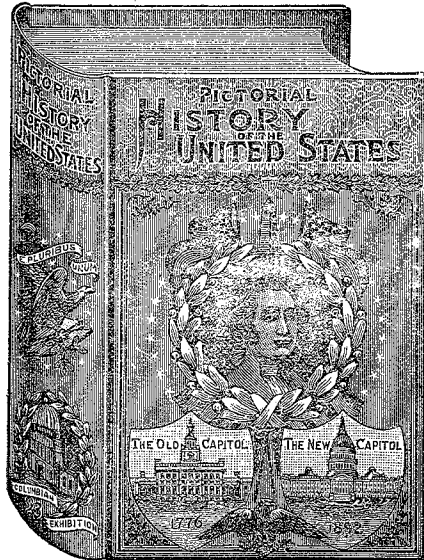
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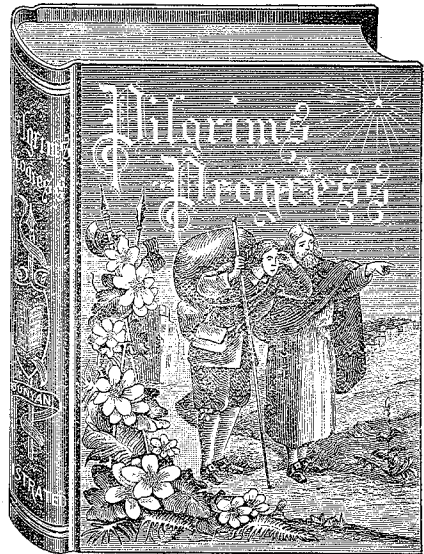
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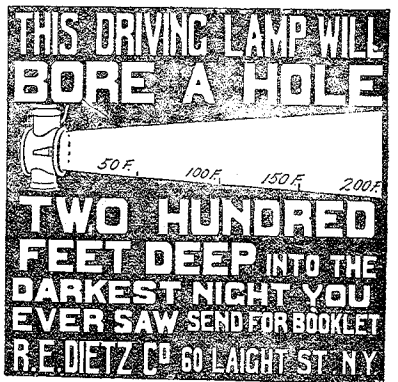
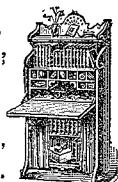
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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, APRIL 18, 1894.

NO. 16.

P O E T R Y .

PREDESTINATION.

ETERNAL! Infinite! thy name we praise;
Without beginning, without end of days.
All things to thee eternally were known,
From smallest atom to the boundary zone.
Of worlds yet undiscovered, all were made
By thee, and for thee, in thy counsel laid;
And hence thy wisdom could the end foretell,
Certain and sure, in all things ordered well.
"Thy works shall praise thee"—the divine decree;
Thy saints shall sing their praises unto thee.
Knowledge of causes, laws, and means, and end,
In God's infinite wisdom surely blend.
The supreme law, his own eternal will;
Then every fraction shall its station fill.
To him the present, past and future stand
An open book in his almighty hand.
Is Joseph sold? Do brethren basely lie?
'Tis God has sent him, that they may not die;
And Egypt's ruler he must needs become,
And famine drive them to their brother's home.
God works in every line his sovereign will,
And Israel's saved, and hungry Jacob filled.
Free agency no place nor plea can find,
For God created all the laws of mind.
Conditions, circumstances, choices, all,
Jehovah's mandate makes to rise or fall.
From earth's creation, Adam's earliest breath,
Man's reason chose the road that leads to death.
Yet God had loved in Christ, the eternal Head;
The earth is made to be inhabited.
The children must of flesh and blood partake;
The holy, righteous law of God must break.
The offering was prepared, as slain of old;
The law and prophets often this foretold;
Their names God wrote in his eternal book,
Ere he the nature of his brethren took.
Their names he in his breastplate ever bore,
And them he carried all the days of yore.
And here all evil which within it lurks,
The eternal good of those who love him works.
'Twas love, eternal love, ere time began,
The choice of God in his own darling Son,
That sent the Lord of glory down to earth,
And of a woman gave him humble birth.
Salvation thus is born, and hope begins;
He comes to save his people from their sins.
All power in heaven and earth is in his hands;
He lives to fill the law's severe demands.
The victim of eternal Justice dies,
His body the accepted sacrifice;
Then rises the appointed day and hour,
The demonstrated "Son of God with power."
His life laid down, his life he takes again;

The Lamb of God, the helpless sinner's friend.
The law has over them no more demand;
The debt is paid; in him complete they stand,
And clad in righteousness of spotless white,
Though sins were scarlet, dark as blackest night.
'Tis God who loved, saved, called and bless'd,
Preserves them to prepared eternal rest.
To bring them there his righteousness is pledged,
And his almighty power is thus engaged.
Lift up your heads, ye trembling, doubting few!
Redemption's nigh; earth's trifles bid adieu,
And run with patience all the christian race,
And honor him who called you by his grace.
This house of clay must soon decay and fall;
Await with joy the heavenly Father's call.
When rising, from earth's cares and sorrows free,
We'll join our Savior, and shall like him be;
'Mid scenes of joy unknown to earthly eyes,
And harmonies of heaven and paradise;
The tree of life, rivers of water sweet;
Our loved ones round the crystal throne to meet;
With sorrow, sin and tears all pass'd away;
To praise eternally in endless day.
GARRETT MURPHY.
NORA SPRINGS, Iowa, Oct. 24, 1892.

C O R R E S P O N D E N C E .

ELGIN, Oregon, Jan. 21, 1894.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—I have felt a desire for some time to give my views on the unity or oneness of Christ and the church. I notice in some of our Old School Baptist papers that some brethren are very much opposed to the doctrine of eternal vital unity of Christ and the church, and some class it among heresies. Now, it may be that I am so unlearned and ignorant that I cannot see what such a doctrine will lead to; and as I do not wish to believe or hold to that which is contrary to and not supported by the word of God, I have concluded to let my brethren know my belief, and if wrong, then let them show me the good and the right way of the Lord.
John tells us, "And this is the record, that God hath given to us eternal life, and this life is in his Son." Then it follows, "He that hath the Son hath life [in him]; and he that hath not the Son of God hath not life." Now, brethren, when was this life given to poor sinners of Adam's race? Was it not when they

were chosen in him? Were they not chosen in him before the world was? Paul says to his Colossian brethren, "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Then, if Christ is our life, when did he become our life? Was it not from everlasting? My own simple mind is, there never was a time when Christ was not the life of his bride; and we know his "goings forth were of old, from everlasting." There and then his bride's substance was not hid from him. "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." In this oneness of life, I believe, it is that Adam is "the figure of him that was to come." When God formed man of the dust of the ground it is said, "Male and female created he them, and called their name Adam"—both in one. The life, as well as the law, was given to Eve before she was separated from her husband; and when she was made of the rib of Adam, and brought to him, he said, "This is now bone of my bones, and flesh of my flesh." There never was another such bride given to man as was Eve. They twain were one flesh without the law making it so. Some brethren speak of Adam following Eve into the transgression, and that he did this rather than be separated from her; but, brethren, will that idea do? Was Adam ever separated from bone of his bones and flesh of his flesh? "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." My mind is this, that Eve no sooner ate of that forbidden fruit than was Adam involved. He took it at her hand. It was, and is so to-day, that a wife's debt involves her husband; it is set to his account no sooner than she contracts it. Was there ever a time when Christ, the heavenly Husband, was separated from his bride? Paul says, "For the husband is the head of the wife, even as Christ is the head of the church: and he is the Savior of the body." "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." Christ loved the church just as well while involved in sin as since he washed her in his own blood; for Paul says, "For no man ever yet hated his own flesh, but nourisheth it and cherisheth it, even as the Lord the church. For we are members of

his body, of his flesh, and of his bones." It seems to me plain that because of the oneness of life which we had in Adam, we as his descendants are sinners, as Paul 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." This they did in Adam, because of oneness of life; and in that sense our life is as old as Adam. Again, Paul says, "By the disobedience of one man many were made sinners; so by the obedience of one shall many be made righteous." Was not this all accomplished by the unity of life in each case? So that, "As in Adam all die, even so in Christ shall all be made alive." Here are the two Adams; the first a living soul, the second a quickening Spirit. The Bible gives no account of death out of Adam, neither of life out of Christ. Brethren, I wish to say right here that to destroy or do away with this eternal vital unity, we destroy the very foundation of salvation for poor sinners. "For it became him [because of this oneness of life], for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren; saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold, I and the children which God hath given me." These children thus given are sons and daughters of Adam, partakers of flesh and blood; and now Christ, who is the life of these children, must be one also with them in that relation in which they had sinned. So it is said, "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." "Made of a woman, made under the law." In all things made like unto his brethren, yet without sin. Here is where he was "numbered with the transgressors." Here as Head of the church, as Husband of the wife, as Shepherd of the sheep, he was made to be sin, who knew no sin, that his people might be made the righteousness of God in him. Justice in God's law said it must be satisfied. Sin must be punished. "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." But how will smiting the Shepherd release the sheep? The law requires the life of the sinner. Christ is our life, and as the life of the church he was delivered for our offenses; as Peter says, "Who his own self bare our sins in his own body on the tree; that we, being dead to sin, should live unto righteousness; by whose stripes we are healed." The prophet says, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." I do not believe that a volunteer or substitute could take our place and do this; no more than could I volunteer and take the place of a condemned criminal, and go to the state prison in his place. God's throne is established in justice. He will not punish the innocent, and let the guilty go free. But Christ, who is our life, says, "I lay down my life for the sheep." So I understand that every one of God's people becomes dead to the law by the body of Christ; as Paul says, "Know ye not that so many of us as are [margin] baptized into Jesus Christ were baptized into his death?" Again, Paul says, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." Peter tells us, "He that is dead is freed from sin." Does not the prophet have reference to this when he says, "Thy dead men shall live, together with my dead body shall they arise?" Again, "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." As the poet says,

"One when he died, one when he rose,
One when he triumphed o'er his foes;
One when in heaven he took his seat,
While seraphs sang all hell's defeat."

I believe this sentiment is proved to be correct by the words of Paul, "For ye are dead, and your life is hid with Christ in God." This is the way, brethren, I understand that God can be just and the justifier of him who believeth in Jesus. I view Jesus as everything to his people that the Father desires they should be. "For it pleased the Father that in him should all fullness dwell. And ye are complete in him." Of God Jesus is made unto us wisdom, righteousness, sanctification and redemption. All this is Jesus to his people. Well may the poet say,

"If God is mine, then present things
And things to come are mine;
Yea, Christ, his word, and Spirit too,
And glory all divine."

"If he is mine, then from his love
He every trouble sends;
All things are working for my good,
And bliss his rod attends."

While I meditate on the wonders of salvation the words of the beloved

John seem so appropriate, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." That we should be called the sons of God, poor, fallen, sinful creatures that we are. Jesus says, "Thou hast loved them as thou hast loved me." "Thou lovedst me before the foundation of the world." Well may Paul say, "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places." Always together. "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." "For whom he did foreknow [in the covenant of grace], he also did predestinate to be conformed to the image of his Son." This tells us that God's people are by nature not conformed to the image of Jesus. In that earthly life and nature they are as vile as sin can make them. Here all have gone out of the way; none do good. "By nature the children of wrath, even as others." Jesus says, "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." "As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." Paul tells his Ephesian brethren, "You hath he quickened, who were dead in trespasses and sins." This, I understand, is to give life. When a sinner is quickened he for the first time realizes that he is a poor, lost, undone sinner. The eyes of his understanding are opened, and the first cry escapes his lips, "God, be merciful to me, a sinner." Now he is in the way he had not known. He is not now a mechanical sinner, or one who has only been told that he was a sinner; for he feels now what he had only heard before. He finds now to his sorrow that he is ten thousand talents in debt, and nothing to pay with. Feeling the curse of God resting on him, brought to the end of his own strength, he cries, "Lord, save, or I perish." Here the arm of flesh faileth him, and grace, free grace, is his only hope. Now in his own experience he is dead to the law, having been slain by it; for now that which he had thought was ordained unto life, he has found to be unto death. Here is the experience of God's people, spoken of by the prophet Isaiah in the thirty-fifth chapter of his prophecy, "The desert shall rejoice, and blossom as the rose." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." What a

surprising wonder is this, so contrary both to reason and nature. Here the poor soul drinks of the fountain of everlasting love; for these streams are of that river that David says shall make glad the city of God. But there is now another experience in store, and that is to learn that these streams are from the river of life, and do not have their rise and origin in this desert. We must learn that this desert is and will remain a desert. No oasis in this desert. "In me (that is, in my flesh) dwelleth no good thing." All that a poor sinner has that is good is of God; no part made sinless or holy. Our holiness is not here. Here we are vile and corrupt; but Jesus is the Lord our righteousness, and from him is our fruit found. We received in the new birth eternal, spiritual life; but it is our life just as much as is our natural life. One is from the earthly Adam, the other from the heavenly or second Adam. In our first birth we only have a corruptible nature; in the second we receive the divine nature. This divine nature is what prompts God's people to present their bodies a living sacrifice, holy, acceptable to God. In fact, we walk by faith and live by faith.

Now, brethren Beebe, I am going to leave this in your hands, with the request that if you do not think best to publish it do not. May the Lord in mercy bless you in your labors.

Your brother, I hope, in gospel bonds,

G. E. MAYFIELD.

ELLIOTTSVILLE, Ky., March 21, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—As some of the brethren seem to have mistaken my views on predestination, thinking I hold that God leads men by his Spirit to do wickedly, and therefore they are not accountable for their acts, I desire to state them as clearly as possible in the SIGNS, though I am not gifted in writing, and cannot well express my thoughts with pen. I have had a great desire for some time to write on this and other subjects, and several times have attempted it; but after reviewing what I had written I felt it unprofitable, and consigned it to the flames. I do not feel now that I can make my views plain on this mysterious subject, but perhaps the brethren can understand me.

I have never taught that God by his Spirit causes men to err, nor tempts them to evil, nor that man is not accountable to God for his acts because God has determined that he should do them. 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." Again, he asks, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?"—James iv. 1. Our temptations, wars and fight-

ings proceed not from the Spirit of God, but from our lusts. "When lust hath conceived it bringeth forth sin." This plainly teaches that sin is the fruit of lust, and not of God's Spirit. Let us look for the origin of lust. It is a very general belief in this part of the country that Eve conceived lust by the serpent; but the Scripture does not say that when lust is conceived it bringeth forth sin, but "when lust hath conceived." It is the lust that conceives, not the person conceives the lust. If sin is the fruit of lust, it would be just as impossible for a person to sin when there is no lust in him, as it would for fruit to grow where there is no tree; and had man been created without lust it would have been impossible for him to sin. So I conclude that man was created with lust, which is a fleshly, carnal desire; and when the serpent beguiled Eve that lust conceived and brought forth sin; and sin, when it was finished, brought forth death. So "by one man sin entered into the world, and death by sin." Man possessed lust from his creation, but it had to conceive before it could bear fruit.

Man only acts as quickened or moved by a spirit. Matter in itself is entirely inert. "The body without the spirit is dead." Man always acts according to the spirit principle that is in him. There are two spirits that quicken or move the child of God to action: the Spirit of the living God that dwells in his children, and moves them to acts of obedience and righteousness; and the spirit of antichrist, "the prince of the power of the air, the spirit that now worketh in the children of disobedience," and moves them in all their actions, and the children of God to acts of sin and rebellion. The apostle Paul places all the acts of the child of God under two heads, viz., the fruit of the Spirit, which "is love, joy, peace," and everything that is pure; and "the works of the flesh," which embrace every corrupt and sinful act. As there is nothing but flesh in them who are not born of the Spirit, all their acts are sinful and vile. If man only acts as moved by a spirit, and these two spirits move him (who is born of God), it is plain that he will always obey the one that acts the stronger upon him, and he has no control of himself. "The flesh [spirit that dwelleth in us] lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would."—Gal. iii. 17. Can you any more avoid doing the things that you would not, than you can succeed in doing the things that you would? "To will is present with me; but how to perform that which is good I find not." Why? Because "The flesh lusteth against the Spirit." We are led and controlled by these two opposing spirits; but what controls these spirits? Or are they two rival powers that always stood in opposition to each other, and each

performed all its pleasure, except when it came in contact with the other? We will trace them to their source, and ask, Has the Lord and Satan always stood in opposition to each other (which would make each eternal), and each done his pleasure, only when he came in contact with the other? Or has the Lord made Satan for himself, and controls him as he sees fit? Of the advocates of an eternal devil I would ask, Can there be two eternal things, and one before the other? For God "is before all things, and by him all things consist."—Col. i. 17. Is the devil a thing? A thing is anything you can think of. Can you think of the devil? If so, the Lord made him; for "The Lord hath made all things for himself; yea, even the wicked for the day of evil."—Proverbs xvi. 4. Those who claim that the Lord made him, but did not make him with his wicked spirit and corrupt principle, but made him good, and he by disobedience became corrupt, will do me a great favor by explaining the difference between the devil and his wicked spirit, if the wicked spirit or corrupt principle itself is not the devil; but if you believe him to be a material being, and matter is entirely inert, and only acts as moved by a spirit, explain the origin of that spirit that moved him to his acts of disobedience. Paul says, in Romans xiii. 1, that "there is no power but of God;" which absolutely excludes from men and devils all power but what they receive from God. John tells us that Satan was bound a thousand years, that he should deceive the nations no more till the thousand years should be fulfilled; and when the thousand years are fulfilled he should be loosed out of prison, and go out to deceive the nations. The Lord bound him, that he should not deceive them; and at his own appointed time loosed him, to deceive them. So he only occupies the bounds which God has fixed for him, and all his wicked works fulfill God's purposes. If the wicked spirit that moves men to acts of unrighteousness is given its bounds by the eternal God, and can only go to the end of the power which God assigns it, can it be possible that the acts which it moves men to perform are unfixed, undetermined, or left out of God's predestination? Most assuredly not. To me it is a comforting thought that God works all things after the counsel of his own will; that whatsoever he pleases he does in heaven and earth, in the seas, and all deep places.—Psalm cxxxv. 6. He has made all things for himself, and everything moves in the path which the Lord has assigned it. He has given the sea its decree, that its waters cannot pass his commandment, and says to it, "Hitherto shalt thou come, but no farther: and here shall thy proud waves be stayed."—Job xxxviii. 11. Is it not as much God's decree that "Hitherto shalt thou come," as it is, "but no farther?" Is it not as impossible for

the sea to stop before it reaches the limits which God has given it, as it is for it to pass them? "Here shall thy proud waves be stayed." They cannot fail to reach that place, neither can they pass it.

The Lord says, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt."—Isa. lvii. 20. If the wicked are like the sea, is it not as true that the Lord has given them their decree that they cannot pass his commandment? Balaam says, "If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak."—Num. xxiv. 13. It is as true of the wicked as of the sea (for they "are like the sea"), that "hitherto shalt thou come, but no farther." So with all men; the Lord "hath determined the times before appointed, and the bounds of their habitation." "Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass."—Job xiv. 5.

The great objection people have to this doctrine is that the carnal mind cannot understand how God can predestinate all things without being the author of sin; and I shall not attempt to explain this, for I have not known the mind of the Lord, nor been his counselor. Could the carnal mind understand it, it would be evidence that it is not the doctrine of our Savior; for "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14. The natural man not being able to understand it, is proof of it being of God. Some attempt to show how God hardens men's hearts so as to be free from sin. This seems to me to be trying to fix up an excuse for the Lord. We know that he is righteous in all his acts, and whatever he does is right; and if we cannot understand it we should "be still, and know that he is God." We may not be able to see how God can be "of purer eyes than to behold evil, and canst not look on iniquity," and yet looketh on them that deal treacherously, and holdeth his tongue "when the wicked devoureth the man that is more righteous than he" (Hab. i. 13); yet it is true. "He hath mercy on whom he will have mercy, and whom he will he hardeneth." If he pleaseth to raise up Pharaoh, and harden his heart, that he might show his power in him, that his name might be declared throughout all the earth, who shall reply against him? Has the worm a right to impeach his justice because he did not give it the strength of the lion? or the ostrich to say, He ought to have given me the wisdom of man? "Shall the thing formed say to him that formed it, Why hast thou made me thus?"

Nothing more clearly shows the

narrow conception men have of the power and wisdom of God than to hear them ask how God can do a thing without being the author of sin. If he can predestinate one wicked act of one man, and not be the author of that one sin, on the same principle he can predestinate all the wicked acts of all men, and not be the author of their sins. Then it only remains to be proved that God ever predestinated one wicked deed of man, and this objection is buried. Numerous places are in my mind where the Lord predestinated men's wicked acts, but I only wish to mention one. In Absalom's rebellion, when king David was fleeing from Jerusalem, when he had come to Bahurim, there came out a man of the family of the house of Saul, whose name was Shimei, and cursed still as he came. He cast stones at David, and at all his servants, cursing him, telling him of the blood he had shed, and that the Lord had returned upon him all the blood of the house of Saul, in whose stead he reigned, &c. Abishai, the son of Zeruiah, desired to go over and take off his head. "And the king said, What have I to do with you, ye sons of Zeruiah? So let him curse, because the Lord hath said, Curse David."—2 Samuel xvi. 10. Was Shimei justified in his cursing because the Lord had bidden him? Did that exonerate him from sin? No; for he fell down before David and confessed his guilt. He says, "For thy servant doth know that I have sinned."—2 Samuel xix. 20. David swore unto him that he would not put him to death with the sword, but commanded Solomon to "hold him not guiltless;" "but his hoar head bring thou down to the grave with blood."—1 Kings ii. 9. Here is an instance where God bade a man curse, and yet he owns his sin, was held not guiltless, and his hoar head was brought down to the grave with blood for it. Who can deny that God predestinated Shimei to curse David? Who will claim that Shimei was guiltless because God predestinated it? He who claims that he is justified in his wicked acts because God predestinated them is one of those who are "turning the grace of God into lasciviousness," and using it as an occasion to the flesh. As Elder Durand says, "If one can go in a way that is sinful and foolish, and find enjoyment in it, and not realize painful checks of conscience that spoil the expected joys of the flesh, and feel powerful desires to be kept back from the vanity, what evidence is there of life? One may say, It is the old man, and he cannot do anything but sin; or, It is predestinated that I should do this, and I cannot help it. But this is not the language of the exercised soul. I would have to reply, I will not dispute what you say, but will add that it was predestinated that you should thus manifest the falseness of your profession, and undeceive those who had received you as a child of God."—SIGNS, Vol. lxi., page 274.

I quote this because I cannot find language to express my thoughts as well as they are here expressed. I hope none of the brethren will draw the conclusion that I think we should "continue in sin that grace may abound." "How shall we that are dead to sin live any longer therein?" May we "make no provision for the flesh, to fulfill the lusts thereof," but through the Spirit mortify the deeds of the body, that we may live. When we live after the flesh we die; and how painful is this separation, or death to the joys of our salvation. But when we through the Spirit mortify the deeds of the body, we live to these joys and spiritual blessings in heavenly places in Christ Jesus. Then how pleasant to sit down under his shadow with great delight, and how sweet his fruit to our taste. May we be brought to his banqueting house, where his banner over us is love.

J. W. FAIRCHILD.

PSALM CL. 1.

"I WILL sing of mercy and judgment: unto thee, O Lord, will I sing."

This is a song of that mercy which is free, and which was predestined of the Father long before it was written. "Therefore hath he mercy on whom he will have mercy; and whom he will he hardeneth." Why should man say it is not just in God to save some and not others? Would it not be better to say, Why should he save any? for all have sinned. Should we not say, How merciful to save any? Why should he love us when we are such rebels? If you can tell me why a mother loves her children, and why a father leaves all for his sons, then I can tell you why God loves us. "Because ye are sons, God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father." It is only his people who can truly wonder at his mercy; that mercy which he revealed to Abraham, giving to him the promise, "In thy seed shall all the families of the earth be blessed." Not that he would save all nations eternally, but in giving them a salvation in time. In giving to a nation peace, that his people may enjoy it, is not the whole nation blessed? In this, and in many other ways, man is blessed by the "peace on earth." This mercy is far reaching. Strangers in Israel enjoyed the fruits of good government. Though held in check, restrained by her laws, they were naturally benefited by them. Surely the Father in showing mercy and in his protecting care of his chosen ones has blessed those whom his people love naturally.

When David said, "I will sing of mercy and judgment," surely the Lord was with him, and it was a time of rejoicing. We cannot sing of mercy when in darkness; but when the light comes, and we see that we have been walking along by a deep pit of death and sin, the words, "My grace is sufficient for

(Continued on page 125.)

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 18, 1894.

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

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

G. BEEBE'S SONS.

BELIEF AND SEALING.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Will you please give your views through the SIGNS OF THE TIMES on the text, Ephesians i. 13, 14? I heard a Missionary Baptist preach from that text last Sunday. He seemed to hinge our eternal destiny or salvation on our belief. If we believe not, then we are never sealed; and if not sealed we are lost. After preaching I asked him how were we to believe, or what caused us to believe. He answered, "Christ quickened the dead sinner into life, and caused him to believe." I asked, "Why did you not tell it that way in the stand?" He replied, "I was not on that part of the subject." Please let me hear from you, if not asking too much.

LYDIA POWELL RAY.

MARYSTOWN, Texas, March 14, 1894.

R E P L Y .

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Eph. i. 13, 14.

Although fully appreciating the fact that it is utterly impossible to reply separately to every perversion of the truth devised by those who are engaged in propagating false doctrine, it is our desire to render service to troubled believers in salvation by grace by presenting such views as are given us upon any subject connected with the testimony of Jesus. It is not required of those whom God has called to proclaim his gospel that they should convince natural men of the truth of the doctrine. Their work is done when they have declared the message which they have received "by the revelation of Jesus Christ." In every one who hears that proclamation the witness of the word will infallibly determine whether he is led by the Spirit of God into the truth, or whether he is still in the night of death in sin. While the testimony of Jesus is to them that perish foolishness and a stumbling-block, unto those who are called by the Spirit of truth it is "Christ the power of God, and the wisdom of God." Surely it is not necessary to tell the saints that nothing short of the omnipotence of God can animate one who is dead in sin with the life which is in Christ Jesus. Every one who has been translated out of the kingdom of darkness into the light and liberty of the kingdom of the dear Son of God, has learned by experience that no other power but the voice of God can give life to those who are dead. Therefore the preaching of the gospel is not designed to profit unbelievers; it is for the comfort and confirmation

of those who believe. None can believe without faith, which is the evidence of things not seen, in every one who is born of God. Even in natural and earthly things it is impossible for men to control their belief. In the absence of evidence there can be no real belief, even though there be no inclination to dispute what is presented; but when the evidence is received, belief necessarily results, although the whole heart may desire to avoid that conclusion. Thus it is manifest that belief does not depend upon the will of man; neither is it subject to his control. This fact alone is sufficient to prove the falsehood of the doctrine which represents that the salvation of sinners results from their will in believing the gospel. Since they have no volition in believing natural things, it is absurd to contend that they have more control of their belief in spiritual things.

In the preceding context Paul ascribes to the riches of the grace of God the redemption of his people from sin and death, and the revelation of "the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ." This last clause is rendered in the margin, "who first hoped in Christ." By this translation it is evident that the apostle designated himself and the other inspired apostles as those "who first trusted [or hoped] in Christ." They are indeed to the praise of the glory of that God who called them, and established them as his immediately inspired princes who shall rule in judgment till time shall be no longer. He does not claim that their trust in Christ was to the praise of their own glory; but all the glory belongs to that God who purposed that they should be set forth as the first to trust, or hope, in the grace which was revealed in Christ Jesus.

"In whom ye also trusted [or hoped], after that ye heard the word of truth, the gospel of your salvation." It is one of the peculiar excellencies of the doctrine of Christ that it is taught alike to every subject of electing love. While there are diversities of gifts, yet the one Spirit of truth shows unto each of the saints the same essential principle of salvation by the grace of God alone. This is taught in the first experience of every conscious sinner. Seeing himself under just condemnation, he can hope for no favor in consideration of works which he can render in satisfaction to divine justice. When Christ is revealed in him as his justifying righteousness he is made to

rejoice in Jesus alone as the hope of glory. No claim of personal merit is then thought of. All the joy of that heavenly light which shines in his heart is the rejoicing that abounds in Christ Jesus, and self is forgotten. Yet so deceitful is the working of sin in the heart of the believer that he constantly seeks for confirmation of his hope in the works of his own hands. Finding a law in his members that when he would do good evil is present with him, he is ready to yield to the suggestion of the adversary, and confess that his hope is a delusion. If it were left to their strength to keep their own trust in Christ, the tried saints might well sink in despair; but the rock on which they stand is the immutability of the counsel of God, which he has confirmed by an oath. Even the keeping of themselves is not left to their own watchfulness. They are "kept by the power of God through faith unto salvation, ready to be revealed in the last time." Language could not furnish expression for clearer condemnation than that which is here given of the doctrine advanced by the preacher to whom our sister refers. The clause here quoted cannot be distorted to admit the deductions which he professed to draw from it. It is expressly stated that they did not trust in Christ until after they "heard the word of truth, the gospel of your salvation." How could their salvation depend upon their believing the proclamation that they were already saved? The proposition is absurd even in its statement; no argument is needed to expose its falsehood, since it is manifestly inconsistent with itself. That salvation whose glad tidings they had heard, could not depend upon their believing the message which reported it to them. Those who have heard the word of truth, and rejoiced in the gospel of their salvation, must necessarily be saved before they can hear that word. But now they are qualified to trust in Christ Jesus as the God of their salvation. They are not yet released from the body of this death; and while they remain here in time they are subject to conflicts and temptations which they are unable to resist in their own strength. From their earliest knowledge of Christ as their Savior they are constantly compelled to trust in him for deliverance in every time of need. This trust is not a condition upon which they bring him under obligation to save them; it is their highest privilege to rest their every care and confidence in the unchanging faithfulness of the word of his grace. This is their present salvation while passing through this dark valley of time, where death casts its gloomy shadow over every object. How often are they cut off from earthly refuge, and compelled to write bitter things against themselves, as they feel that in themselves dwells no good thing! Yet their trust is in that Jesus who spoke the word which was to them the gospel of their sal-

vation. They must ever ask, as did Simon Peter, "Lord, to whom shall we go? thou hast the words of eternal life; and we believe and are sure that thou art that Christ, the Son of the living God." It is of necessity that every believer trusts in this only Savior of his people. Nor is it possible that any other character but a believer ever can trust in the Christ of God.

"In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." It is not with the expectation of showing the real meaning of this inspired language to any who have not the light of divine light that this comment is written. Those who cannot see the clear testimony of Jesus in the Scriptures certainly cannot be taught it by the efforts of any finite being. To such characters Jesus said, "Why do ye not understand my speech? even because ye cannot hear my word." None of those who know the Lord will claim that they can give that knowledge to their fellow-men. It is communicated by no other power but the voice of the Son of God; and it is life eternal to every one to whom it is given. To every one who has received this unspeakable gift it is the abiding witness by whose testimony they are led to believe the gospel of the grace of God. Having received this gift of God by which they believe in the salvation revealed in Jesus, they are then qualified for the reception of the sealing of "that Holy Spirit of promise." As they were dependent upon the grace of God for the faith by which they believed God, so they are dependent upon that grace for the experience of the sealing whereby they are confirmed in the hope of the gospel as made sure to them in Christ Jesus. It is not needful that the saints should bear this seal in order that they may be known to their God. It is because they are known to him as his own elect sons, and heirs of eternal glory, that he has sent forth the Spirit of his Son into their hearts, crying, Abba, Father. It must be observed that those who were thus favored of God to receive this sealing were not thereby made sons of God. Paul says it is "because ye are sons." This is very important for the consideration of those who believe. None can bear this peculiar mark unless they have been already "sealed with that Holy Spirit of promise." Even among men the use of sealing is to identify that which is the property of him by whom it is sealed. No one would understand that he might acquire possession of anything by sealing it with his own name. So, the saints to whom Paul addressed the language under consideration, in the sealing by which they were marked, bore the witness of that Holy Spirit of promise, establishing beyond controversy the fact that they were the children of God,

and that they were "heirs of God, and joint heirs with Christ." To this infallible witness Paul directs the minds of the saints, and the assurance thus presented is illustrated by the idea of *sealing*, as establishing beyond controversy a legal document. But instead of their having received such a seal as should establish them in an earthly or temporal kingdom, they "were sealed with that Holy Spirit of promise, which is the earnest of our inheritance." This settles the matter beyond controversy that every one who has received this mark is an heir to this divine inheritance. If it were the seal of an earthly king it might be that his kingdom should fail, or his will might change; but by this sealing with the Holy Spirit the truth of God is pledged for the fulfillment of the promise. This is the significance of the "earnest" which is already received by every one whose hope is in Christ Jesus. It is the pledge by which God, that cannot lie, has given assurance that the inheritance with the saints in light is secured unto every one in whom this earnest abides. The Holy Spirit of promise is all that is given to the saints in this earthly house of our tabernacle. The fulfillment of that promise can only be received when we awake with the likeness of our glorified Redeemer; but the earnest which is now received cannot prove a delusion. The heritage is sure to all the seed.

This unfailing testimony of the Holy Spirit of promise cannot cease to sustain the hope of every one to whom it is given "until the redemption of the purchased possession." This is the consummation of the glory embraced in the gracious promise of God, which he promised in Christ before the world began. It is the inconceivably glorious accomplishment of the eternal counsel of God in the final exaltation of all his ransomed people in his own perfection of holiness. The "purchased possession" of our Redeemer is the whole general assembly of those whom he ransomed from condemnation and death by the sacrifice of himself without spot to God. They were all given him by his Father before they were manifested in Adam. They were still his own people when they fell under condemnation in their earthly head. He must satisfy the demand of justice against them, even to the laying down of his life for their redemption. This is the sense in which they are "the purchased possession." Jesus never purchased any sinner who was not written in the book of life before the foundation of the world. In that book none were written but the members of the body of Christ. But while they are redeemed by the perfect redemption price which Jesus paid on Calvary, they are yet subject to the vanity of the body of this death. This is the occasion of their groaning in this tabernacle. They cannot do the things which they would do. They are saved by hope

under their present subjection to vanity and constant strife against sin; but their redemption is certain, for it is already accomplished, and it draweth nigh.

The last clause of our text presents the strongest consideration which could be given in establishing the sure accomplishment of all the promise contained in the text. It is not alone that grace abounds in the salvation of his people from their sins, but that abundant display of saving grace in Christ Jesus is "unto the praise of his glory." The failure of that salvation in a single case must then involve the loss of that much of the declarative glory of our God. Then let the conscious sinner rejoice in the hope of the glory of God. For that glory the purchased possession must certainly be redeemed from subjection to the body of this death. They are guilty sinners in themselves; but "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." Then let the saints be patient in tribulation, and evermore rejoice in the hope of the glory of God, which shall be revealed when our Redeemer shall come to deliver his afflicted and poor people from this mortality, and translate them into his own immortality. Then shall be clearly seen that all his appointments are "unto the praise of his glory."

UNTIL FURTHER NOTICE.

WITH our first number for March we discontinued the notice headed "Until March," with a view to withdrawing our extraordinary offer to old subscribers as an inducement for them to procure new subscribers; but we have received a number of letters from very efficient brethren complaining that the time has been so short, and the weather so inclement, that they have not had an opportunity to get out among the brethren and friends as they would like to do, and requesting us for an extension of the time. We will therefore, until further notice, continue our offer to send two *new* subscribers, and credit an old subscriber one year, for three dollars; but we *cannot* afford to send to *one new* subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any *new* subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

PLEASE BE SURE

To give us the same name in which your paper is coming when you send a renewal of subscription. The best plan is to inclose in your letter one of the little pink slips containing your name, taken either from the margin of your paper or from the wrapper in which it comes.

(Continued from page 123.)

"thee," are indeed welcome. When we have been saying, O Lord, give me this or that; or, take not this pleasure from me, but satisfy my ambition; or, withdraw this thorn that is so sharp, and which causes so much pain; then when he says, "Peace," we can sing of mercy. But how soon we forget his loving care, and the source of life, and go about seeking the living among the dead. It seems as though we should remember where our life is, and who feeds and teaches us. Often when we do not understand some portion of the word we go about asking this one and that one, forgetting that "they shall all be taught of the Lord." May the Lord help us to come to him, or rather draw us that we may run after him. Then we can truly sing of his mercy, which keeps us from sin and shows us our weakness. He knows that we are not worthy to be called by his name, and that it is through his mercy alone we are saved from sin. O that the Lord may not leave us alone, for we are weak and blind. Would it not be best that we should die? What profit can come of our lives? Why not cut down the unfruitful trees, that they may not cumber the ground? Yet may the will of the Lord be done. Have we not been cut down and cast into the fire? And who shall say that we do not come through it all in newness of life, and with the song of mercy and judgment? While in darkness we may sigh for the fleshpots of Egypt; but when the light comes we look upon a land of milk and honey, and upon peaceful times. Night comes on again, and we wonder, Am I deceived, and deceiving others? Then again we come to one of the sure things, "We know that we have passed from death unto life, because we love the brethren." And this love is so pure, so gentle, so comforting, surely it is of the Father, for no other love is like it. Instead of feeling angry with a brother for a fault, it makes us feel more pity for him; and the love seems to take a stronger hold as we look at one in the hands of the law; and back we go to that sure promise that God will take care of his own. "That of all which thou hast given me I should lose nothing." What a sweet mercy to be allowed to mingle with them, and to feast at the table of the Lord. Even if the thorn of unworthiness does hurt us, we cannot give them up.

How can we sing of his judgment? Only those who have felt the terrible weight of it can do so. Standing before that throne of truth, called hither by the word of the King, feeling the weight of a burden of sin, we must of a truth fall down before him, like an unfruitful tree, to be cast into the fire, crying, Guilty! unclean! We do not feel to wait for judgment to be passed upon us, for we know we are guilty, and can only say, "God, be merciful to me, a sin-

ner;" forgetting or not knowing that the mercy has gone before, and is the cause of this soul-searching. What a mercy to have our sins made manifest to us. It is a strong proof of light and life, since the dead cannot see or feel; so it is the light of life eternal that is making manifest this burden of sin. This is indeed a new life, a new man, made manifest, or born, and crying for the sincere milk of the word. Only living children cry and are hungry. Only the children of the kingdom can say, "Just and true are thy ways, thou King of saints."

For days I thought and studied to write about judgment. I wandered about, but found nothing. But this evening, being alone, I have felt it. The weight of sin and trouble seemed too great to bear. A poor, useless piece of clay, why was I made? I cried aloud, and the prayer seemed to rise from my heart, "I thank thee, Father, that we have an Advocate to make intercession for us." While we cry out with longing in our hearts that we can see no way to satisfy, a light falls upon us, and is in our heart, and we are ready to sing of judgment.

Perhaps I should not write so much about myself; but I trust it may help some one who, like me, feels his burden heavy. If so, I hope he may also feel the peace of God quieting his stormy thoughts, and be enabled, as I am at this time, to say, "Just and true are thy ways, thou King of saints." May we have grace that we may serve him in giving a cup of cold water to the thirsty. We have no confidence in ourselves, but all confidence in him. No matter how unworthy we are, he can enable us to feed the hungry. May God give us strength to sustain us in such trying hours, enable us to follow the leading of the Spirit, in the deed as in the spirit, making us willing to follow in the path of sorrow and loneliness, if needs be, humbly looking for the light that is to light us to rest. Trusting the Lord will give us strength to bear the slurs and scoffs of the world, and will restore unto us at needful times the joy of his salvation, I am, with fear and trembling, I trust, your brother,

DUDLEY G. JOHNSON.

LAWRENCEBURG, Ky., Jan. 9, 1894.

UNION GROVE, N. Y., Jan. 8, 1894.

MY DEAR BRETHREN AND SISTERS IN CHRIST:—While reading the SIGNS OF THE TIMES I have often thought of giving in my testimony; but I have delayed until now on account of a feeling of inability, and do not know that I shall now succeed. I know that God is the giver of all good and perfect gifts, and without him we can do nothing. I fully indorse what Mrs. J. K. Boyd says. She quotes, "Whatsoever is not of faith is sin," and says, we are commanded to come out of Babylon, and not be partakers of her iniquity. I have at dif-

ferent times gone to the meetings of different denominations, and have heard some things said that were good. They would quote some Scripture, and that I knew was true. The Scriptures plainly tell us that a fountain cannot send forth both sweet and bitter water.

What a dear and precious Savior we have. He has revealed himself to us as the only Savior of sinners, and such I feel myself to be. It is now thirty-two years since I first had these thoughts and reflections. I know and sensibly feel my weakness. In the year 1858, after I had passed my sixteenth year, my father was away from home, and it was the custom of my mother to take the Bible and read to her children. I well remember the portion she selected on this particular occasion, in the book called Revelation, where it is declared that time shall be no longer. I was sitting back of her, but so as to catch every word, for I did love to hear my mother read. I thought she was a christian, and hoped that some day I would be like her. As soon as she began reading, the thought came into my mind as if some one had spoken it, The day of judgment will be soon at hand, and you are not prepared to meet it. I went to my bed, but passed a very uneasy night; but I said nothing to any one about my feelings. During all that winter I could not sleep much on account of my sins. Thus time passed on until spring, when I was taken sick, and thought I would surely die. But I got better, and resumed my work, and attended parties and places of amusement until the year 1859, when I was married and went to housekeeping. Then my youngest sister was scalded so badly that she died twenty-five hours afterward, which added new grief to my poor soul. It seemed to me that I could not live, for she was the idol of my heart, and also of the whole family. As I now look back over the past I wonder with amazement, and often say to myself, It is a great mercy that I have been spared thus far; for if I had my just due I would be cast off forever. But glory be to God's great name forever, for unto him all the glory belongs.

Thus time passed with me for three years or more, until I was again called to a bed of sickness. Then my troubles got to their height, for I thought that surely hell was my portion. But while on the brink of despair, when no arm but God's was near, these words were applied to my soul, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."—Isa. xl. 1, 2. I spoke about it to one of my aunts who was staying with me, and asked her what she thought about it. She tried to encourage me, and said it was a good evidence that my sins were forgiven.

But I could not think it was meant for one so vile as I.

"Although his solemn praises were flowing from my tongue, Yet fears were oft suggested that yet I might be wrong."

But however the case may be, I know I cannot change it nor do I wish to. The declaration has gone forth that his mercy endureth forever. When I look back over my crooked path, and see how far short I have come of living the life of the dear Savior, according to the pattern he has left on record for his followers, I often exclaim, like Paul, "O wretched man that I am! who shall deliver me from the body of this death?" If not altogether deceived, I have known some joys as well as sorrows. I have lost by death two lovely daughters; but I feel that they have left a world of sin and sorrow, and that God has a right to do with his own as pleases him, however contrary to our nature. I feel to bow in humble submission to his holy will.

Affectionately your humble and unworthy sister,

E. A. HUNTLEY.

FORT BRANCH, Ind., Feb. 14, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—There must be light in order for a shadow to exist. The light is not the shadow, but the first cause of a shadow. In order to produce a shadow there must be something set before or in the light. Shadows are mentioned in many places in the Scriptures, and differ in nearly every place, if not every place, as to their meaning. The inspired writer in Hebrews x. 1 says, "The law having a shadow of good things to come." There can be nothing real in a shadow, but a form or prefiguration of the true substance that stands in the light to cast the shadow or form of the thing to be known or sought for. We learn from a shadow or pattern what the real thing or substance is, by tracing the shadow in all its forms back to the substance itself; and when we find the substance sought for, we have no more use for the shadow. The apostle Paul says, "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster," or the law. Israel of old worshiped and served under the shadow, in offerings, &c. But when Christ, or the good things that were to come, did come, the shadow vanished away, and the works and forms with it. They had now reached the substance prefigured by the sacrifices; therefore all things were completed and perfected in Christ. The service or sacrifices under the shadow did not make the comers thereto perfect; but the offering of Christ did. He hath perfected forever them that are sanctified.

In order that one may see the substance, and learn the lesson prefigured by the service under the shadow,

they must also be in the light, or in possession of faith; and faith, or the sight of faith, is given to them by the Holy Spirit writing the law in their mind, or upon their heart. In this seems to be a remission of sins; as the apostle says, "Where remission of these is, there is no more offering for sins." He exhorts the saints to hold fast the profession of their faith without wavering; for he is faithful that promised. "Provoking one another to love and good works;" not willfully misrepresenting one another, nor backbiting, nor devouring the sheep, but adorning the doctrine, in honor and reverence to the builder of the house. God is the builder of all things. "Moses was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."—Heb. iii. 5, 6. "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."—Verse 14. The "ifs" in these quotations indicate, as I understand, that if we hold or remain firm in the confidence that Jesus is all in all in the things pertaining to salvation, it is evidence and assurance of the work or seal of the divine Spirit, showing that we are his by purchase; but if we continue not in the faith, but fall away after the popular faith and false religion of the world, and deny the sufficiency of Christ to save, it is evidence that we are not made partakers, nor ever have been, of the real substance, but are deceived, and have only the shadow, an outward, carnal profession, and have never seen the substance in faith. Such follow their own pernicious ways, causing the way of truth to be evil spoken of; very often deceiving and beguiling some of the sheep, and causing them to be drunken with the wine of their abominations and lying spirit which they are possessed with, in order that they may have full access to perform their wolfish trickery, to devour certain sheep of the flock against whom they have a spirit of envy and hatred; thinking if they can get such and such ones out of the fold they can then run things their own way. But it is well said that they shall be known by their fruits, or works; for while they run to and fro, and connive in secret plottings, in order to hide their trickery and crimes, they only make themselves the more manifest to all around them that they are wolves in sheep's clothing; with their lips professing to know Christ, but in their works denying him; foaming out their own shame, and advertising themselves to the world; fulfilling the Scripture, that there is nothing hid that shall not be revealed, and that that which is spoken in secret shall be declared upon the housetop. When these wolves get the power in this way among the sheep, the church

or places of assembly ceases to be a peaceable habitation and a quiet resting place, as Isaiah intimates.—Isa. xxxii. The sheep cannot go in and out and find pasture then; for there is no shelter from the stormy blast of the false brethren, while the wolves control the law and discipline. As the sober sheep cannot fellowship them, they must withdraw, or be excluded. While wolves may be left to destroy the peace of the sheep in the shadow of the great Rock, and may deprive them of the liberty of the shadow in that particular place, and may howl around and make terrible threats, yet they cannot destroy the Rock, the real substance; nor can they destroy the life, or peace, or rejoicing, or confidence of the sheep, which is in Christ Jesus; for he always has been and ever will be a rock for the saints in a weary land. He is the author and finisher of their faith and salvation. But woe to those who oppress and devour the little ones. May the sheep be careful to not drink of their wine of disobedience, lest they be drunken, and so bring shame and disgrace upon themselves.

N. TOMLINSON.

ST. LOUIS, Mich., Jan. 18, 1894.

DEAR BRETHREN BEEBE:—I feel a desire to pen a few thoughts in reply to our inquiring brother Scott. Not that I feel able of my own self to write anything to edification, but such as I have I will freely give. The first thought that flashes into my mind on reading our brother's inquiry concerning faith is the apostles definition of faith. "Now faith is the substance of things hoped for, the evidence of things not seen." The faith of God's elect receives God's truth, whether their natural reason can see it or not and receive it in love; for this faith works by love and purifies the heart from dead works, to serve the living God. The doctrine and ordinances of the church of the living God are also called the faith of God's elect, and are received without question by true faith as the perfect law of liberty, and is really from faith to faith, as coming from him who is invisible, whose right is to rule. It was by the power of this holy faith that the holy martyrs of Jesus have suffered untold miseries since the world began, not accepting deliverance at the expense of denying the faith. It is this to-day that sustains all the true defenders of eternal truth, as seeing him who is invisible; not accepting popularity and ease at the expense of truth. These keep the faith, and, like the apostle, see by an eye of faith an invisible crown of righteousness, which the invisible Lord and righteous Judge shall give them in due time; and not to them only, but to all them who love his appearing. This faith loves the appearing of the great God and our Savior Jesus Christ as he appears in the great doctrine of election, predestination and unity with the church.

in choice before the world began; for this is the way the great God and our Savior appears to the faith of God's elect. They have the evidence within that this is true, though unseen by mortal eye, and can say, when those glorious points of truth are contradicted and blasphemed, "Let God be true, and every man a liar." This faith does not need the glorious appearing of the great God and our Savior Jesus Christ in their doctrine to be smoothed over or toned down to suit the caprice and notions of mortal men, but looks carefully and prays to be delivered from wicked and unreasonable men; for all men have not faith. First, it is unreasonable to expect the great God and our Savior Jesus Christ to appear in any other way, seeing he is Lord of heaven and earth, and dwelleth not in temples made with hands, neither is worshiped with men's hands, as though he needed anything. Second, he does not have to appear in any other way, for he does his pleasure in the armies of heaven and among the inhabitants of the earth; and none can stay his hand. So those who have not faith cannot please God, for they are always contrary to him, being abominable and disobedient, whereunto also they were appointed. So true faith sees another invisible thing to mortal eye, namely, that God is not disappointed in them.

I will send this for the consideration of brother Scott and the brethren generally, if brethren Beebe shall see fit to publish it.

DAVID TITMUS.

MACOMB, Ill., Dec. 3, 1894.

DEAR BRETHREN AND SISTERS IN CHRIST:—I feel a desire to try and write to you who read the much loved paper, the SIGNS OF THE TIMES. It is with fear and trembling I make the attempt, as it is my first attempt, and I feel weak and ignorant. I want to tell the dear saints of some of my trials and troubles. I feel that God has had mercy on poor me. I have been traveling the road of trouble, and seeing myself a sinner, for about twelve years, and have been praying God to have mercy on me. I have often, while about my work, found myself saying, "Jesus! blessed Jesus!" But I never told any one of my troubles until about three years ago, when I was taken sick; but not dangerously so. I was sick about three weeks, and all that time thought a great deal about dying. It was on my mind nearly all the time. I thought how soon the great Lord might take me away, and I believed I was so wicked that he would be a just God in sending me to torment, and I believed that would be my portion if I should die. One day while my mind was so troubled with that thought of dying, and felt that I could live but a short time, and that I would be lost forever, my girl said to me, "Ma, what is the matter?" I told her I did not know. But all at once,

when all hope was gone, there was the most beautiful light I ever saw, and a voice said, "Look well at this, for this is the way it is in heaven." I hope the good Lord opened my eyes and showed me where and how I could go. I felt some better after that, my mind was somewhat relieved, and I felt somewhat encouraged, hoping it was the work of the Lord. I am often cast low down in the valley, and am made to feel how little and unworthy I am. Sometimes I am made to rejoice and feel glad to know that I have a just and holy God to reign over me. I always love to go to the Old Baptist meetings, and always go when it is possible. On the second Saturday and Sunday in last September I went to an association in Hancock County, Illinois, and heard such good preaching from the dear brethren that I was made to rejoice. The gospel was preached, and it came to me with much power. It was rich food to my poor soul. I had never felt that I was fit to join the church, but often felt that I would like to if I were only good enough, so that I might go among them, for I always thought they were the best and most happy people on earth. I had no notion of joining the church when I left home. On Sunday some one said there would be baptizing on the morrow, and something said to me, "Why don't you go too?" As that was on my mind all the time, I told my sister-in-law I would not go to meeting that evening. She asked me why, and I told her I was afraid I would have to join the church if I went, and that I did not want to do so, as I was not fit to think of such a thing, for I was the worst of all. But she told me to go, and I went. Two others went forward and related their experience. I could not stay away any longer, and so went forward and told the church what I believed the Lord had done for me. If I have done wrong I hope the good Lord will forgive me. I want you all to pray for me, for I feel unworthy to be one among those I believe to be God's children. While we all have our trials and temptations, Jesus has said, "Be of good cheer; I have overcome the world." I love to be with this dear people, and would like to be with them all the time. I know the period will come when we will not have to part, where there will be no more death, sorrow nor pain, for the former things will have passed away. May the dear Lord grant that I may reach that heavenly shore.

Dear brethren Beebe, I fear I have written more than I need to, and have not told much. I know I am weak and sinful, and not fit to eat the crumbs that fall from God's dear children; but do as you please with this, and all will be right.

Much love to all the household of faith. I am, very unworthily, your sister,

EMILY F. BYERS.

LAMONTE, Mo., Jan. 10, 1894.

BRETHREN BEEBE:—I will write you a few lines, as my dear old mother is remitting for our family paper, the SIGNS OF THE TIMES, which has, with her Bible, been her almost constant companion for the last thirty or forty years, and is now her lone companion, as she is so afflicted with rheumatism that she can no longer hold the Bible on her lap. It furnishes her almost all the preaching she gets, as well as reading, and so she passes many lonely hours in its perusal. Occasionally some of the dear brethren come to see her and preach for her. We have a family of six, one a little boy of seven years, five belonging to Walnut Branch Predestinarian Baptist Church, all fully agreed on the doctrine of salvation by grace, the Old Baptist doctrine, which is the doctrine of the Bible; all eagerly devour the contents of each number of the SIGNS, seeing very little to object to; receiving much solid comfort from the precious experiences and doctrine contained in the contributions of the dear ones. I see much trouble arises from periodicals publishing angry discussions in their columns; also, occasionally we have had papers to spring up which seemed afraid of the whole truth, and have admitted articles as well as sent forth editorials reflecting on some portions of Bible doctrine, which were calculated to cripple some already weak in the faith. Sheep are very strange animals; for let one get scared and run from either an imaginary or real foe, and the entire flock are almost sure to take the same scare. So let those who are established take heed that they get up no imaginary scares at the doctrine of God our Savior, for weak, doubting ones to become crippled on.

Now, brethren editors, I can truthfully say that I have seen nothing to seriously object to in the SIGNS. I know it has suffered at different times for not allowing discussions to go through its columns which would only have served to gender strife and division, and been condusive of no good. I know, precious brethren, that you have had much to bear, as did also your precious father, for the truth's sake; but it has been almost exclusively from enemies of the truth, which sooner or later have shown their colors. And now, my precious brethren, I want to say that I can doctrinally indorse all that I see in your paper in the way of communications and editorials, although some things seem too deep for me, and rather dark and mysterious; but as far as my limited judgment goes they are precious truths. Our beloved brother Paul tells us that he is not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth. It is the power of God unto salvation, and to the believer. Then this salvation must consist in a deliverance from antichrist, as the

servant of Christ wields "The sword of the Lord and of Gideon." Go on, precious brethren, with the sword of the Lord and of Gideon, and may the Lord bless you, is the prayer of your brother,

J. A. TEAGUE.

INQUIRIES AFTER TRUTH.

WILLOWDALE, W. Va., March 31, 1894.

WILL brother F. A. Chick please give his views through the SIGNS OF THE TIMES on "sanctification," and oblige an inquirer after truth?

Your sister in hope,

F. P. PATTERSON.

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

J. G. Ford, Ohio, 1, Mrs. Abbie Carpenter, N. Y., 50c, Mrs. Philip Brome, N. Y., 1, T. H. Baker, Ky., 1.—Total, \$3.50.

ASSOCIATIONAL.

THE Baltimore Old School Baptist Association will be held, the Lord willing, with the Harford Church, Harford Co., Md., to begin on Wednesday before the third Sunday in May (16th), 1894, and continue three days.

THE Delaware Old School Baptist Association will be held, the Lord willing, with the church at Rock Springs, Lancaster Co., Pa., to begin on Wednesday before the fourth Sunday in May (23d), 1894, and continue three days.

THE Delaware River Old School Baptist Association will be held, the Lord willing, with the Southampton Church, Bucks Co., Pa., to begin on Wednesday before the first Sunday in June (May 30th), 1894, and continue the two succeeding days.

THE Warwick Old School Baptist Association will be held, the Lord willing, with the church at Warwick, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June (6th), 1894, and continue three days.

THE Chemung Old School Baptist Association will be held, the Lord willing, with the church at Cammal, Lycoming Co., Pa., to begin on Wednesday before the third Sunday in June (13th), 1894, and continue three days.

THREE DAYS MEETINGS.

THERE will be a three days meeting held with the Old School Baptist Church called Sidling Hill, situated in Fulton Co., Pa., to commence at ten o'clock on Friday before the first Sunday in May, and to continue Saturday and Sunday.

We extend a cordial invitation to all of our faith and order who feel it in their hearts to visit us. We hope the Lord will put it into the hearts of some of the ministering brethren to visit us.

All coming by railroad will come to Hancock, Md., on Thursday, as early in the day as possible, where they will be met and conveyed to the meeting, a distance of about twenty miles. Those coming had better write to me, brother Dennis Mellott or brother Isaac Varnes, at Needmore, Fulton Co., Pa.

AHIMAAZ MELLOTT.

A THREE days meeting will be held, the Lord willing, with the Broad Run Church, Maryland, beginning on Saturday before the second Sunday in May (12th), 1894.

The train arriving at Barnesville Station about 11 o'clock a. m. will be met on Friday, the 11th. Should any arrive on later trains they will inquire of the stage-driver for Thomas Gott or Benjamin White. We ask our brethren to come, also all others who may desire so to do.

E. V. WHITE.

APPOINTMENTS.

ELDER W. J. May, of Pinsonfork, Pike Co., Ky., will, by divine favor, preach as follows:

May's Lick, Saturday and Sunday, May 12th and 13th; Elk Lick, Monday, 14th; Turner's, Tuesday evening and Wednesday, 15th and 16th; Sulphur Fork, Thursday, 17th; Pleasureville, Saturday and Sunday, 19th and 20th; Beech Creek and Elk Hill, the following week, as Elder Ritter may arrange; Little Flock, Saturday and Sunday, 26th and 27th; Salt River and Goshen, the following week, as Elder Hawkins may arrange; Bethel, June 1st, 2d and 3d, at the annual three days meeting, beginning on Friday at three o'clock p. m.; Mt. Sterling, Monday night, 4th.

I have not had time since receiving a definite answer from our dear brother to consult the brethren as to the time. If it is not desirable, and they will let me know, I will arrange otherwise to fill up the time.

P. W. SAWIN.

ADVERTISEMENTS.

EVER since the SIGNS OF THE TIMES has attained its wide national circulation we have been importuned by our subscribers, as well as by those who have had no special interest in sustaining the publication, to open our columns to advertisements; but never having had any experience in that line of business we have hesitated to make the venture. Since the commencement of this volume, however, there has been a combination of circumstances that has encouraged us to make the experiment, and we therefore make the following announcement, viz.:

We will receive for the last page of the paper suitable and reliable advertisements at the following net rates, viz.:

Inches	1 week	4 weeks	13 weeks	26 weeks	52 weeks
1/2	\$.95	\$ 3.80	\$ 8.50	\$12.00	\$ 22.50
1	1.90	7.20	17.00	24.00	45.00
2	3.80	14.40	34.00	48.00	90.00
3	5.70	21.60	51.00	72.00	135.00
4	7.60	28.80	68.00	96.00	180.00

No advertisements will be received for this paper unless guaranteed to be strictly as represented.



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MR. PLATT OF HAZLETON Greets the Reader.

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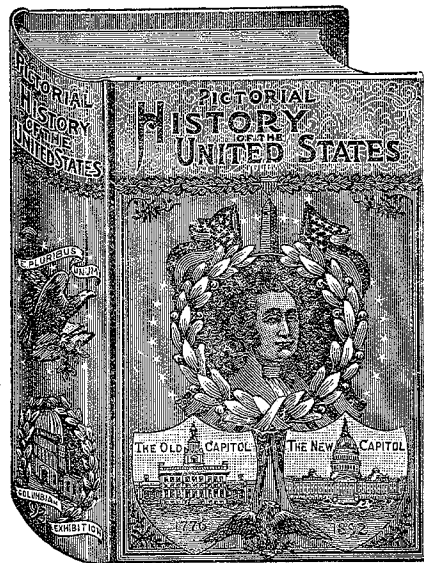
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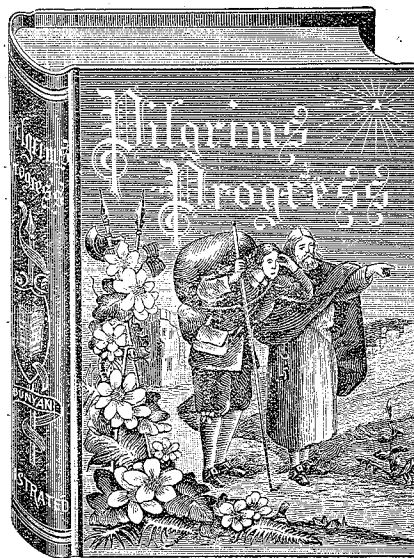
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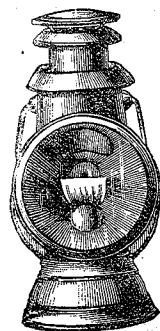
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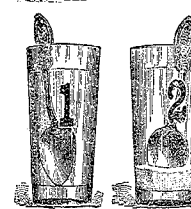
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VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, APRIL 25, 1894.

NO. 17.

CORRESPONDENCE.

LEXINGTON, Neb., Jan. 15, 1894.

JOSEPH BRUCE—VERY DEAR BROTHER IN CHRIST:—As I have promised to write you a sketch of my experience I will now try to fulfill my promise. I was born in Jefferson County, Iowa, October 7th, 1861, and brought up by good parents, who were believers in the Adventists' doctrine. In the year 1877 my dear mother was taken away from this earth to the realities of a world beyond. From that time on I worked away from home most of the time. In the year 1882 I was united in marriage to Annie M. Jones. In 1884 we moved to Ringgold County, Iowa. One night in February, 1885, it occurred to my mind that I was a sinner, and that I ought to live a better life. This caused me to shed many tears. As time passed on the thought left me; but at times I was made to look back to that night. In July, 1885, we moved back to Jefferson County, and in 1886 moved to Van Buren County. Shortly after this a protracted meeting began within a half mile of us, conducted by the Methodists. We attended nearly every night, and I began to notice a change in my wife, which made me feel badly, for I did not believe their doctrine. My mind would go back to that night in the year 1885, when I was first shown that I was a sinner. On the 15th of March, after we had retired for the night, my wife fell asleep, but my mind was exercised beyond measure. I could see that she was a changed woman, and I believed the Most High God had done the work. I felt that I was not fit to live with her, and thought that of all men I was the most miserable. The next night we went to meeting as usual, and she related what the Lord had done for her. After we retired that night she fell asleep as before, while I was as restless as one could be. When I could lay no longer I sat up, and so wore the night away, having slept scarcely any. But I did not tell my wife anything about my trouble. On the night of the 17th my trouble got so great that I felt I could not bear it any longer. I awakened my wife and told her of my trouble. She asked, "Can't you pray?" I told her I could not; that I was too wicked. Those who have never had such feelings cannot imagine how I felt. I saw myself a great sinner before God. I saw that

all his laws and precepts were good, while I was carnal, sold under sin. So I said to my wife, "Can't you pray for me?" and she uttered what I thought was the sweetest prayer I had ever heard. After we went back to bed a light appeared to me which seemed to fill the whole room. The light appeared brighter than the noonday sun, and it seemed as though I could see Jesus hanging on the cross, crying with a loud voice, "It is finished." I was made to feel that he had borne my sins in his own body. We talked a great deal that night, for I could not sleep much for thinking of the vision of Jesus which I had seen. When morning came I arose, and everything seemed to be praising God. I felt like I wanted to go and tell the neighbors what I had experienced; but I did not. It occurred to me that there was something for me to do, and when we went to the meeting that night we both joined on probation. Still I did not believe what they preached, nor the way they said sinners were saved; yet I felt that I had some duty to perform. In the course of time the meeting closed, when a Sunday School was organized, and I was elected treasurer. As time went on that got to be a great burden to me, so I quit taking any part in the Sunday School. I only sat and looked on, and received the money that was contributed. At last I concluded I would not play Judas for them any longer, so I handed them the bag of money and resigned. Then I could hear it murmured around, "He is backsliding." But I still felt there was something for me to do, but I could not find out what it was. It seemed as if there was a veil over my eyes yet. One night I had a dream or vision. I thought I saw a great crowd of people, and there seemed a great attraction in the midst of them. There seemed to be a building or structure there, but the crowd was so great that I could not see what it was that attracted their attention so greatly. As I looked up I saw two rafters, which I caught hold of and pulled myself up sufficiently so see. In a great chair sat a great woman, exceedingly large, and dressed in the finest of gold and diamonds, and every fine jewel that is obtainable in the world. She was talking to the people, saying, "I will not work; you have got to keep me." At this time the timbers I was holding to began to give way, and I let go, and turned and

went away. As I went, it seemed as though I was attracted by a small crowd, and I went and looked on. I saw, as it were, Jesus ministering to his church, and telling them how he had been crucified, and had arisen again from the dead, that they might be brought home to ever be with him. When I awoke it seemed so plain to me that I could hardly believe it was a dream.

As time passed on the preacher wanted to baptize all the new converts; but my wife and I had come to the conclusion that we did not want him to baptize us. Then came the quarterly meeting, and on Sunday morning was "love feast," as they called it. They passed bits of bread and water, and wanted all in the house to partake of them, and by so doing wish the Methodist Church to prosper and gain members. When they came to us we shook our heads, for we could not wish them success. My dream was too plainly before my eyes. As time went on and "Conference" set, the preacher had to move. One Sunday he called to see us, and said he wanted to baptize us, as he was going away, and wanted to make as good a showing as he could. I told him when I wanted him to baptize me I would let him know. Before he left us he said he wanted to have prayer with us, and I told him he might; for I did not think he could hurt us any. As he had said he wanted to make as good a showing as he could, I thought it was more show than reality. One day while at the home of my niece I met old sister Spitler. This was the first time I had ever talked with a Primitive Baptist. We talked about four hours, much to my satisfaction. After this my mind was drawn toward Round Prairie Church, about eight miles distant, and on the third Sunday in December, 1886, we went there and heard Elder Speirs preach about an hour and a half from the third chapter of Genesis and twenty-fourth verse. "So he drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." He preached the experience of a child of grace. I was amazed and wondered who had told him all about me; for this was the first time I had ever seen him, and it was the first Baptist sermon I had ever heard, although I was raised within eight miles of that church. During the

meeting my vision came before my mind, and I could plainly interpret it. I felt a desire to unite with the church, but felt too unworthy, and so let the opportunity pass. During that winter I read the Bible and compared its teaching with the sermon of Elder Speirs, and found that they agreed. On the third Sunday in March, 1887, I went again to Round Prairie, my wife having gone on Saturday with brother and sister Spitler. When the opportunity was given I felt like going forward, but a feeling of unworthiness prevented me. At this time I was living on brother B. T. Williams' farm. One day he asked me what I thought of the Old Baptist doctrine. I told him it just suited me. He asked me if I could understand it. I told him I could. We had a great deal of talk that day about the church, and about Jesus Christ, and what his object was in coming to this world of sin and sorrow. On the third Sunday in April, 1887, I offered myself to the Round Prairie Church. I tried to tell them a part of what I have here written, and to my surprise I was received. While at the water that same day my wife was received, and we both were baptized by Elder R. Speirs. Then I felt as though I had performed the duty I had felt for over a year, but could not find out what it was until the good Lord revealed it to me. Brother and sister Spitler went home with us and staid all that night, and I think it was the happiest time of my life. I thought all would be peace and happiness with me; but after a short time the tempter came and told me I was deceived, and that I had deceived the church, and I would have to answer for it; also many other things, which caused my heart to ache. From that day to this I have had many ups and downs, many dark and cloudy days. But we are promised by the Savior that he will never leave nor forsake us. I do feel thankful that he has spared me as long as he has, and has been so good and merciful to me. I can say with Paul, "I know that in me (that is, in my flesh) there dwells no good thing." When I would do good, evil is present with me. The things that I would, I do not; and the things I would not, them I do. But thanks be to God, "it is no more I that do it, but sin that dwelleth in me." If salvation depended on anything good I must do, I would be lost. If I am saved it is through the goodness and mercy of God. He knew when he

made me what kind of a creature he was making, and certainly knew what he would do. He sent his only begotten Son to pay the debt of his people. The Scriptures tell us that "There is none other name under heaven given among men whereby we must be saved." It is only through Jesus Christ and him crucified. "There is a way that seemeth right unto man; but the end thereof are the ways of death." There are those in the world who have a form of godliness, but deny the power thereof. The Savior said, "Woe unto you scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two fold more the child of hell than yourselves."

I will close. I have told you scarcely anything that I wanted to tell you. I may write again. Yours in hope of a life beyond the grave,

F. O. LONG.

JOHN III. 16.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The Bible contains more rhetorical figures of speech than any other book I have ever read or studied; the simile, the metaphor, the metonymy, the interrogation and allegory. In all these varieties of rhetorical figures of speech the Bible abounds. Hence it is not strange that works on rhetoric blossom with so many beautiful flowers gathered from this garden of wisdom to illustrate the different modes of expression. With these preliminary remarks I will proceed to take up and consider the text in John iii. 16.

Zacharias, speaking of John the Baptist, said, "And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways, to give knowledge of salvation unto his people by the remission of their sins through the tender mercy of our God; whereby [Greek, *en hois*, referring to mercy for its antecedent] the dayspring [Greek, *anatole*, sun-rising] from on high hath visited us, to give light to them that sit in darkness and the shadow of death."—Luke i. 76-79. "In him was life; and the life was the light of men." "That was the true Light, which lighteth [instructs, teaches] every man that cometh into the world." Greek, *kosmos*, order, good order, government, the universe, from its perfect arrangement, opposed to chaos, or confusion; the earth, the inhabitants of the earth, mankind.—John i. 4, 9. "He that soweth the good seed is the Son of man; the field is the world [*kosmos*]; the good seed are the children of the kingdom; but the tares are the children of the wicked one."—Matt. xiii. 37, 38. Here we have the elect and the non-elect clearly defined by the great Teacher, who taught as one having authority, and spake as never man spake. The 44th verse says, "The

kingdom of heaven is like unto treasure hid in a field [the world]; the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." His deed to the field protects him in the full and peaceable possession of the field, together with all appurtenances thereunto belonging. In this instance the purchaser does not buy the field for its own intrinsic value, its own native fertility, but purely for the rich treasure hid therein, the pearl of great price; and because of the treasure, the pearl, he carefully preserves the field until he has gathered out all the treasure, all the pearls, and then he has no further use for the field. How often has this been illustrated in the gold fields of our western country, and the diamond fields of Africa. So long as the treasures existed in paying quantities, the fields were guarded with the greatest vigilance; but so soon as the gold and diamonds are all gathered out, the fields are abandoned.

John iii. 14 says, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." The uplifting of the brazen serpent benefited none but the Israelites, and none of them but the living bitten ones. All the surrounding tribes and nations might have been bitten by the poisonous serpents that troubled Israel, and yet none of them would have been benefited by the brazen serpent, because it was not lifted up for their benefit, but only for the living bitten ones of Israel; for to successfully accomplish a desired end or purpose, the means must be intelligently applied with an eye single to said end or purpose. The ordained means, as in this case, may be amply sufficient to accomplish much more than they do; yet not having been designed for the accomplishment of anything farther than the original purpose, they (the means) perfect it, and their efficacy ceases right there and then. The dead Israelite was not benefited by the brazen serpent, for he could not look upon it. The unbitten Israelite was not benefited by it, because he felt no need of the healing virtue of the brazen serpent. Not the whole, but the sick, need the physician. "Even so must the Son of man be lifted up." The careless, impenitent, unbelieving, dead-in-trespasses sinner is not benefited by the sacrifice which Jesus made when he offered himself through the eternal Spirit without spot to God; for he is lifeless in sin, and hence cannot feel and see his deplorably wretched and helpless condition; nor does he feel the need of nor seek after the medicinal virtue emanating from the cross of Christ. The self-righteous Pharisee is not benefited by Christ's offering; for he feels self-sufficient; feels that his personal legal obedience will make him righteous and secure his acceptance with Christ. Hence

neither of these two classes are benefited by the one great offering which Jesus made when he laid down his life, nor do they believe in him. Hence they perish, having not eternal life; and that, too, not because there is insufficient efficacy in the sacrifice, or insufficient virtue in the healing balm of merciful love for the cleansing and the saving of every son and daughter of want; but because the efficacy and virtue were not designed by infinite wisdom and goodness and love for the deliverance of any but the elect, the treasure, the pearl of great price.

"For God so loved the world that he gave his only begotten Son." Here we have the figure, the metonymy, the container (world), for the thing contained, the treasure, pearl, elect, the children of the kingdom. God does not love the world for its own intrinsic, inherent value; but he loves the treasure, his people, and for their sakes he carefully guards and preserves this world. Hence his people are called "the salt of the earth."

"That whosoever believeth in him should not perish, but have everlasting life." As it was with the living bitten Israelite, so it is with the sin-sick soul; having been quickened from death in trespasses by the law of the Spirit of life, which God writes in his heart, and which life God graciously gives, he feels his sinfulness, his poverty, his helplessness, his utter inability to keep the law and to propitiate for his past sins, and to secure his acceptance in the sight of that order-loving, sin-hating God. Hence as the bitten Israelite looked to the brazen serpent for relief, so the sin-sick soul looks to Jesus for deliverance from the power of darkness, and for translation into the kingdom of God's dear Son. Hence he believes in Christ, and feels that his is the only name under heaven given among men whereby he can be saved; and he exclaims, "To whom shall I go? Thou hast the words of eternal life."

"For God sent not his Son into the world to condemn the world, but that the world through him might be saved."—John iii. 17. "He that believeth on him is not condemned." "He that believeth on the Son hath everlasting life." "By him all that believe are justified from all things, from which ye could not be justified by the law of Moses." "Whosoever believeth that Jesus is the Christ is born of God." Hence he that believeth does not perish, but has eternal life; but "he that believeth not is condemned already; because he hath not believed in the name of the only begotten Son of God." Now, as God works all things after the counsel of his own will, he will preserve this world, and in this sense is the Savior of all men.—1 Tim. iv. 10. Christ gave his flesh for the life of the world, the preservation thereof, till the last vessel of mercy, the last one of the children of the kingdom, shall

be manifested and fully prepared by grace divine for the perfect enjoyment of the beatitude of heaven. And when he who is immutable, who declared the end from the beginning, who does all his pleasure, who speaks and it is done, who commands, and it stands fast, who is the same yesterday and forever, hath done all things according to his good pleasure which he purposed in himself, the prophecy of 2 Peter iii. 10 will be fulfilled. The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works therein shall be burned up; a new heavens and new earth will appear, wherein dwelleth righteousness. But until all this is complete, the saints, the people of God, will need the intercessory prayers of Jesus. Hence he says, "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine." If they were of the world, the world would love its own; but because they are not of the world, but Christ has chosen them out of the world, therefore the world hateth them. But let the saints ascribe glory and gratitude to God for Christ having overcome the hating world. Let them glory in the cross of our Lord Jesus Christ, by which they are crucified unto the world, and the world unto them. Jesus said he would pray the Father (and the Father always hears him) to send them the ever-abiding Comforter, the Spirit of truth, whom the world cannot receive; but the saints know him, for he dwelleth with them, and shall be in them. He gave his people the word of God, and the world hates them because they are not of the world, even as Christ is not of the world. Christ did not pray the Father to take his elect out of the world, but that he would keep them from the evil, from the contaminating, blighting influence of the world. Jesus Christ the righteous is the propitiation for the sins of the elect Jews; and not for them only, but also for the sins of the elect Gentiles. These chosen ones out of every nation, kindred, tongue and people are commanded not to love the world, neither the things of the world; also, to be not conformed to this world, but to be transformed by the renewing of their mind, by the Holy Ghost, that they may prove what is that good and acceptable and perfect will of God. They are of God; and by the reign of his grace, and the indwelling of his love, and the communion of the Comforter, they overcome the spirit of anti-christ; and the fact that the world hatefully persecutes them is one of their strongest, brightest evidences that they are of God; for if they were of the world, the world would love them. They that are of the world, speak of the world, and the world heareth them, which is an unmistakable evidence that they belong to the world.

May God for Christ's sake continue

to manifest himself to his elect treasure, to his priceless jewels, to his elect poor, as he doth not unto the world; and may he keep them from all evil temptation, is the desire of your little brother in hope,

T. C. HERNDON.

FERGUSON, Ky., Feb. 27, 1894.

KELLY'S CORNERS, N. Y., Feb. 28, 1893.

ELDER D. MARVIN VAIL—DEAR BROTHER IN THE FELLOWSHIP OF THE GOSPEL OF CHRIST:—I read your letter and would like well to see you and have a chat with you about many things. It is a pleasure for me to have the companionship of those who preach the unsearchable riches of Christ, because none but those whom the Holy Ghost has put in the ministry can fully enter into the joys and sorrows, the cares and continual solicitude for the welfare of the people of God that must exercise the soul of one whom God has given such a high and sacred vocation. Often it looks like a thing incredible that such a vile sinner, that such a creature as I, has been called of God to preach Jesus Christ and him crucified. I know, dear brother, from personal experience the sore and painful exercises of soul portrayed in your letter lately published in the SIGNS OF THE TIMES. When I met you among these mountains some seventeen months ago (then so little thinking that I should soon be living here), I was in the depths of trouble of soul regarding my position as one preaching the unsearchable riches of Christ. The distresses that it pleased God I should be made to endure for some nine months before this time cannot be put into words. Every day, and every hour of my wakeful hours, my soul was deeply exercised. It was not all grief, anxiety, and darkness; O no! There were moments of relief, sweet seasons when as a babe I was nestled in the bosom of our God. My soul was comforted in the knowledge that he was my God, my unchanging Friend, my Salvation, my Shepherd, yea, my all! I was constrained to believe, notwithstanding all the temptations, all the afflictions my soul had endured, and all the providences that had befallen me, that I was loved of God, and one to whom he would shew his mercy and grace. Such times were like drinking of the brook in the way; so that I could lift up my fainting head. I sometimes look back to the time when I was first impressed about the work of the ministry. Those words in Jeremiah i. 7 were with power spoken by the Lord in my heart, "Thou shalt go to all that I send thee, and whatsoever I command thee thou shalt speak." Many times since then, when my soul has been cast down within me, and I have been "ready to halt," the Holy Spirit has often remembered this word unto me, and thus encouraged me in the way. When I look into such Scriptures as Ezek. xxxiv., Jer. xxiii., 1 Peter v. 14, Acts xx. 28, and the epistles of

Paul to Timothy and to Titus, I am constrained to exclaim, "Who is sufficient for these things?" To be a pastor after God's own heart (Jer. iii. 15), one must certainly love all the flock over which the Holy Ghost has made him overseer. There are both lambs and sheep in the flock, and sometimes feebleness, infirmities and sickness are manifest among the people of God; and when disorders arise among the saints, it is truly a trying time to the faithful gospel minister. Though my experience is but limited, yet have I learned that I am in need of constant supplies of wisdom and grace from our God, that I may fulfill with joy that ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. I know that the gift to preach the unsearchable riches of Christ to the edifying of the body of Christ is of God. The apostle Paul has said that God maketh us able ministers of the new testament. We are but earthen vessels, which the Holy Ghost filleth with the treasure of the precious doctrine of Christ; and the excellency of the power is of God, and not of us. This truth is often a comfort to my soul. I am so often feeling so barren, desolate, empty, sinful, unfitted for the work; I am so unequal for so sacred and such a divine vocation; I say in my heart sometimes, What will the poor flock do to-day? I have no food for them. I look abroad, but all, as far as my poor dim sight can see, is a barren waste, scorched and desolate, a veritable wilderness; no green pastures, no tender grass springing up after rain, wander where I may. I may try to think upon some spiritual theme, but it seems like a stagnant pool. I peruse the Scriptures, but it appears as a sealed book to me. I may search the hymn-book to see if I cannot find a thought, but all is in vain. I am empty and profitless; and if I am a steward of the manifold grace of God, it would appear the Lord of the house withholds at such times the keys of the kingdom of heaven. How then can such a poor, worthless one enter in and bring forth things new and old, when all is under lock and key? I am made to experience such destitution that I feel when I come to speak before a congregation I have no word from the Lord to testimonially open or shut the kingdom of heaven. Indeed I have sometimes been in such darkness, unable to concentrate a thought upon heavenly things; all seems like a vast parable, and I am for a season like those without, to whom it is not given to know the mysteries of the kingdom of heaven. There is a set time to favor Zion. I have been, dear brother, in straits, and in my infirmity I have attempted many expedients to bring to myself relief. Sometimes I seek to call to remembrance texts of Scripture that I have preached from in times past, thinking that perhaps I may find a little food in them. But all the places I

wander into and cast my eyes upon appear to be like parched places of the wilderness, a desert land. How then can such a worm like me feed the church of God which he hath purchased with his own blood? At such times as this I have often experienced the gracious ministry of the Holy Ghost, the Comforter. He instructs my soul, and causes me to remember that I am an earthen vessel, and that it is only by the grace of God that the ministers of Jesus Christ preach his unsearchable riches; that the excellency of the power is of God, and not of the poor, empty, earthen vessel. "Thou shalt go to all that I send thee, and whatsoever I command thee thou shalt speak." When I have found all cisterns to be broken, then the gracious Lord has drawn my heart to look to him alone, and I have gone to my appointments looking to the Lord to fill a poor, empty, earthen vessel, and to enable me to pour out such precious, divine and spiritual treasures as he himself shall pour in. "Our sufficiency is of God." I feel ashamed that I have ever been unmindful of this, that I ever should have had a thought that I had the ability, a sufficiency in myself with which to come before the household of God. O how good, my dear brother, it is that our God will keep us humble, dependent, looking and waiting at his feet. Then it is I find in due season green pastures appear, quiet resting places are found, and safe folds are revealed, all in the precious gospel of Christ. But there are times also with me that I feel to have no liberty given me in speaking. I seem like one pumping up stagnant water; my preaching appears to me like spreading on the table hard, dry, mouldy crusts of bread for the children to eat. When I have felt like this I have inwardly sighed, and my heart has pitied the dear children of God, for whom it appeared I had such poor food. But the truth remains that the excellency of the power is of God, and not of us. Such preaching has often been of God a word in season to some poor, weary, wayfaring man, a feast of fat things full of marrow, of wines on the lees well refined.

It appears to me that if I pen much more I shall make this rather a long letter, so I will come to a close. I know that you will agree with me that to preach the gospel, and to have the oversight of churches, is such a calling that the wisdom and grace of God must be continually ministered to him, that he may be a faithful gospel shepherd. May the Lord be with you, dear brother, and bless you, and the churches under your care, is the heart's desire of your brother, I hope, and companion in the gospel of Christ,

FRED. W. KEENE.

NEW YORK, N. Y., Aug. 24, 1893.

DEAR ELDER VAIL:—By your request I write you this letter as a testimony of God's divine grace,

through faith in Jesus, who, I hope, hath called me, a sinner, out of darkness into his marvelous light. With the heart man believeth unto righteousness, and with the tongue confession is made unto salvation. No sinner can express this truth correctly or see it in God's light unless it be by grace, through faith in Jesus Christ. He must be born again before he can see the truth as it is in Jesus; and surely his experience in grace must bear record with the word, and then his testimony will be sweet. This I say because it is my experience, and a great privilege above all others; for I can remember when the goodness of God led me to repentance, how I felt the blindness of my heart, the ignorance, the darkening of the understanding, with a heavy, guilty heart, a sinner from head to foot before God and man, not being able to discern the truth, and wishing often to be an animal of some kind rather than a man. I felt less than a man. Yes, such is my experience. It is impossible for me to tell you in this letter the way of the Lord to me. I feel every day as though I were the only sinner upon the earth. The view that I have of myself, too, for the moment seems discouraging, for it causes me to fear, doubt and mourn with many tears, of which I have a plenty. I have more tears and groanings than I am able to tell you of, my dear Elder. But we know that all things work together for good to them that love God, to them who are the called according to his purpose. Now unto him that is able to do exceeding abundantly above all that we think or ask, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, world without end. Amen.

From your unworthy brother,
WILLIAM HENRY LESLIE.

BALTIMORE, Md.

DEAR BROTHER KEENE:—After many attempts in my mind to write to you since the meeting at Black Rock, I will try to pen a few lines; but I feel there is such a difference between us in spiritual things, what can I write to please or interest any of the Lord's people? While I have my full share of vanity in a natural sense, still I almost feel it is sacrilegious at times for me to attempt to write upon spiritual things, for fear that I know nothing about them. But I know this, that while you, dear brother, and the world, may be deceived in me, the great God is not; and I am so glad I cannot deceive him; for I might try if I thought I could. While I do not wish to, if I know myself, I feel there is so much pollution and corruption in my nature that if I were not restrained by the power of God I would certainly be led all the time by the evil one. You know the evil one can appear in many attractive forms, as an angel of light. I know God's grace swallows up all our sins, like a fathom.

(Continued on page 133.)

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 25, 1894.

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

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

G. BEEBE'S SONS.

APOSTOLIC ENTREATY.

"DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation."—1 Peter ii. 11, 12.

In the testimony of Jesus as left for our guidance by the appointed judges in spiritual Israel, there is unmistakable evidence of the guidance of the Spirit of Christ in the meek and affectionate language wherein the decisions and directions are written. None of the arrogance of earthly rulers is assumed by the princes who rule in judgment and occupy thrones of authority in this everlasting kingdom. Neither do they use feigned words in addressing their brethren unto whom they are sent to administer the law of Christ, the King who reigns in righteousness. Among men, those who have dominion and command the obedience of their fellows, while often assuming a form of humility in words, yet by their manner demand the respect due to superior position; and they thus exercise dominion and authority upon those whom they rule. Jesus told his disciples of this, and charged them, "But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. xx. 20-28. In accordance with this instruction, Peter in our text addresses the scattered strangers not as subjects whom he would command, but as brethren whom he loved with an affection beyond the power of nature, and for whose welfare he was willing to labor and endure the loss of all earthly advantages. However much the pride of the carnal mind may be disposed to despise the authority which speaks in such terms of humble entreaty, to those who have the love of God shed abroad in their hearts by the indwelling of the Spirit of Christ, there can be no form of commandment which so directly addresses itself to their highest emotions as this very solemn entreaty of the inspired apostle. They do not render enforced obedience to the directions of their Lord, as if moved by the terror of slavish fear; but from grateful appreciation of infinite mercy and grace already received, they have no more exalted aspiration

than that they may be found walking in every precept and example of their Lord. Hence, this form of entreaty is the very strongest appeal which could be spoken to the particular characters to whom it is restricted.

"*Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.*" It is important to observe that this affectionate form of address is not used in a mere complimentary sense, as is customary among men of the world. No natural affection can compare with the love of God by which the saints are united, so that they are "of one heart and of one soul." While this spiritual unity is beyond the comprehension of their own natural minds, and does not in any wise depend upon their own will, the subjects of its sweetly irresistible power know that it binds them together in such spiritual accord as causes them to forget the little animosities and divisions which involve the nations of this world in perpetual rivalry and bloody strife. The apostle is himself identified with his dearly beloved to whom he writes, as one with them in being "strangers and pilgrims," by reason of their sojourning in a strangeland, and finding no city to dwell in. As fellow-citizens of the same nativity in the heavenly Jerusalem, the fact of their companionship in this wilderness where they together wander as strangers and pilgrims, might well give them a feeling of tenderness and sympathy toward each other; but they are yet more closely identified in the unity of their sorrows and of their mutual longing for their one eternal home in Christ Jesus.

But what is this subject upon which it is needful that the apostle should so affectionately beseech these fellow-strangers? The anxiety of modern teachers of popular Christianity is directed to the continuance of that work in which the Pharisees were engaged in the time when they crucified the Lord of life. Now, as then, they "compass sea and land to make one proselyte, and when he is made, ye make him two fold more the child of hell than yourselves."—Matt. xxiii. 15. No such work is included in the entreaty of Peter. His wish is directed alone to the benefit of those whom his love so tenderly embraces. He solemnly and earnestly beseeches them to the honest practice of total abstinence. This is not that they should join with the world in a crusade against any article of natural food or drink; but that as strangers and pilgrims, they should abstain from fleshly lusts. Let all who have reverence for the word of the Lord particularly notice that no other total abstinence is enjoined upon anyone in the law of Christ, but that which is embraced in the entreaty of Peter in our text. It is of the utmost importance to the saints that they give constant and diligent attention to this exhortation. But the apostle has not left room for

the suggestion that even the neglect of the strangers and pilgrims to give heed to this exhortation may endanger the salvation which is secured for them in Jesus. It is for the present deliverance of the soul from the cruel enmity of those fleshly lusts, that the saints are exhorted to abstain from them. Peter does not say that by abstaining from fleshly lusts they who are satisfied to dwell in this world may become the companions of those strangers and pilgrims to whom this exhortation is addressed. His solicitude for the characters definitely described in the opening words of this epistle, is all summed up in the specification that the lusts to which he refers, and from which they are entreated to abstain, are such as war against the soul. Since they have to encounter these adversaries in their weary pilgrimage here in time it is evident that their opposition is felt in their present experience. The word soul, as here used, signifies that comfort and satisfaction known by the saints in the answer of a good conscience toward God, which is found in the humble obedience of faith. Those who have been long in the pilgrimage of this wilderness of tribulation, cannot have failed to learn by experience what it is to feel the cruel effects of this war of fleshly lusts against the true spiritual joy and comfort which they prize as far above all earthly considerations. So Paul says, "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh; for if ye live after the flesh, ye shall die; but if ye through the Spirit do modify the deeds of the body, ye shall live." Certainly this is said concerning the present comfort of the disciples of Jesus. It cannot refer to that life eternal which Jesus gives to his sheep, in which he says that they shall never perish.

"*Having your conversation honest among the Gentiles.*" This clause explains how it is that these saints were to comply with the entreaty of which we have been treating. By the word conversation is not meant merely the words which might be uttered by them, but in all their walk and actions they were to "show forth the praises of him who hath called you out of darkness into his marvelous light." It is in explanation of this holy calling that the exhortation in our text is written. They who are called with this high vocation can never afford to forget that they are no longer their own, being bought with the unspeakable price of the blood of Jesus Christ. Surely it is their reasonable service that they should glorify God in their body and in their spirit, which are God's. This requires that they should be honest in a deeper sense than that which relates to their outward deportment. Of course, there must be an honest course of conduct in their association with their fellow-men. Without this, no eloquent words, nor unanswerable arguments,

will declaratively glorify God. But the honest conversation here enjoined must be measured by the pure standard of divine perfection. In the sight of God there is nothing honest but that which is perfectly conformed to the example and commandment of our Lord Jesus. When our conversation is according to this rule no rage of enemies nor devices of the adversary can do us any real injury. All their fury is directed against the impregnable walls of salvation which our God has set for the defense of his own eternal truth. Their futile rage can only result in manifesting more clearly the victory of the honest truth of the gospel of divine grace.

"*That whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation.*" This does not signify merely that the opposers of the truth now speak against the saints as evil doers, but that *the time will come* when they must glorify God. This clause must be taken in connection with the preceding portion of the text. The compliance of the saints with the entreaty of the apostle so fully refutes the accusations of the enemies of the doctrine of God, that their very wrath in thus speaking against the strangers and pilgrims, instead of injuring the objects of their malice, redounds to the declarative glory of God through his grace sustaining the persecuted ones. The Scriptures abound with illustrations of the manifestation of the glory of God, in which the very efforts of wicked men for the destruction of the saints were turned to the accomplishment of the gracious purpose of God. Well does the psalmist say, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." The wrath of Cain furnished the occasion for the faith of Christ to be manifested in Abel. The wrath of Joseph's brethren brought about the fulfillment of the dreams which God had given to the child, by which their envy was excited. Adversaries of the doctrine of the infinite sovereignty of God see in this truth an excuse for their evil and corrupt actions. They do not recognize the essential fact that God sees and judges the heart, and finds murder in an angry thought, even though no blood has been shed. He is not like man, whose judgment can only deal with accomplished actions. Even when in his humiliation he was manifest in the flesh, our Lord knew what was in man. He was never mistaken in any of those whom he called to be his disciples, nor in one of those to whom he said, "I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me; but ye believe not, because ye are not of my sheep, as I said unto you." No device of falsehood can deceive the Judge of quick and dead. When evil men charged Jesus with being an impostor, the works which he did

were the witnesses of the true source of his divine power. So, when his disciples are falsely accused, there is no clearer vindication of their character than the works of obedience to the law of Christ which are wrought in them by the Spirit of truth. When thus refuted by the good works of those accused, the very malice of their detractors is made to bear testimony to the glory of that grace by which the saints are made to walk in newness of life. Such victory can never be attained by one who yields his members servants to the flesh, even though it be only to consult carnal policy for the direction of his conduct. God is glorified by his own works exclusively. Whatever carnal wisdom may suggest, all the glory resulting from such action is due to the mind in which it originated. Every creature of God declares the glory of its Creator by filling the place for which it is fitted. The bird is not required to swim beneath the seas; the fish is not made to walk in the fields; man was not made to occupy the place of angels or seraphim. The wisdom and omnipotence of God appear in all his works. Wolves and lions were not designed to eat grass like sheep. Yet the ferocious beasts were made by the same God who formed the dove and the lamb. Each of them glorifies the Creator in its own sphere. So, God is glorified in the wrath of man just to the extent which the hand and counsel of God before determined to be done, and that glory is further revealed in restraining the remainder of that wrath.

If by the phrase, "In the day of visitation," is meant the time when God shall be pleased to visit them in the revelation of his love for their salvation, there is a still more exalted sense in which "They may by your good works, which they shall behold, glorify God." This was exemplified in the case of the very religious Saul of Tarsus, whose zeal against the doctrine of Christ led him to persecute the saints even unto strange cities. When it pleased God to call him to the knowledge of the truth, he did glorify that grace which was displayed in the very saints whom he had punished in every synagogue. The grace which illuminated the face of the martyred Stephen as he prayed for his murderers, shines forever to the glory of God in the sight of every sinner who is brought to the knowledge of the truth. Wherever that meek and forgiving principle rules in the heart and actions of a saint, there is God declaratively glorified. But there is no room for boasting on the part of any creature; since it is only by abstaining from fleshly lusts that they can be the occasion of the ascription of glory to God. This exhortation forbids the indulgence of any natural emotion, or dependence upon any earthly resources. Everything which is not of the Spirit is included in the lusts of the flesh,

from which the apostle beseeches the strangers and pilgrims to abstain. Experience teaches the saints this same needful caution. Nothing is profitable for the comfort and growth in grace of the followers of Jesus but the immediate instruction received from the guidance of the Spirit which leads them into all truth. All other attractions but lead them into snares of the enemy, where they suffer the loss of that comfort of hope, and the assurance of faith, in which alone they find rest to their soul. May all those who hope in the salvation of God as revealed in Jesus Christ be enabled to give heed to the exhortation of our text; and walking in love may they ever find the presence of their Redeemer their refuge and strength in every time of trouble! So shall they know the blessedness of keeping the statutes of the King in Zion, and abide in the blissful light of his countenance.

BIBLES OF ALL SIZES.

ON our last page will be found an advertisement of some of the sizes, styles and prices at which we can furnish Bibles. The vast variety of sizes and combinations compiled in Bibles is too great to all be given in our space, but we are now prepared to furnish any of them that may be desired.

The smaller Bibles mentioned in the advertisement are the ones most in demand, and these we will mail postage paid on receipt of price. The larger or Family Bibles, being too large and heavy to go safely by mail, will be sent by express.

UNTIL FURTHER NOTICE.

WITH our first number for March we discontinued the notice headed "Until March," with a view to withdrawing our extraordinary offer to old subscribers as an inducement for them to procure new subscribers; but we have received a number of letters from very efficient brethren complaining that the time has been so short, and the weather so inclement, that they have not had an opportunity to get out among the brethren and friends as they would like to do, and requesting us for an extension of the time. We will therefore, until further notice, continue our offer to send two new subscribers, and credit an old subscriber one year, for three dollars; but we cannot afford to send to one new subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it. Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any new subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

(Continued from page 131.)

less ocean, and raises us, his creatures, and leads us to repose in the depths of the eternal love of God. It is grace that finishes the work begun in us. But the question is with me, Am I one of the elect number? Was I remembered in the great covenant? Was my name written there? I ask, How could that be, when so many others doubt, who, it seems to me, have so much more ground to hope than I? Their walk is consistent, while I am naturally full of levity, easily amused, and like to amuse others sometimes, as the children say, for the fun of it; but compunctions of conscience I have always realized from a child; there are so many things I have done and said that I have been sorry for. I made resolutions long ere I joined the church; but alas! I have learned I am not my own keeper. Long before I united with the church I used to think I was better out of the church; and I say even now to myself, What can I say about spiritual things? Perhaps I am a hypocrite; and if so, I better not make any attempt to try to deceive any longer. I often wonder if I have an experience; and if not, I have no right in the church. Many a time have I lain myself upon my bed at night, disgusted, and despising myself for the sins that I have committed. Many bitter tears have I shed over my wrong doings. Ah, how must I appear in the sight of God, who knoweth all things? Years ere I joined the church I often tried to pray that the Lord would forgive my many sins, and be merciful to me, a poor, vile sinner. The desire to be a christian was a thought uppermost with me for a long, long time. I learned full well that I could do nothing good; that salvation must be of the Lord alone. I knew I was too prone to sin to be capable of one single act to merit God's favor. I have always felt that I deserved his frowns and scoffs rather than his mercies and blessings; and yet how bountifully he has bestowed them upon unworthy me. My dear brother, if I have an experience at all, I can only answer you as I did dear brother Chick, that I cannot date the beginning of it at all. I can remember when a child, perhaps thirteen or fourteen years old, I had said some saucy words to my dear mother, which I was very sorry for afterwards, and wept many bitter tears on account of it. I thought to myself, Why is it I yield so readily to the influence of the evil one? I am so impulsive. I thought at that time, if in such moments of temptation God would only put his dear name in my mind it would cause my tongue to be bridled, even if angry feelings and thoughts did exist within me. I thought I should then be saved from apparent disobedience; yet in the sight of the holy God my sin would be as great. Many resolutions did I earnestly make, only to break them again and again; so I

have given up the fight long ago in thinking that I have power to control myself. I know I am not my own keeper for one single moment. While I have been kept from going into outbreaching sins, yet the world has had many attractions for me. I used to be very fond of dancing parties, and pleasures of that kind. I enjoyed also going to the theatre occasionally. All those things seem to have had their day with me; but I sometimes think it is only because as we grow older our tastes naturally are apt to change; and then I have different responsibilities now, a husband and home to look after. O! I am so afraid of deceiving myself and others; but I am glad to know I cannot deceive our God and King, and I trust he will make me submissive to his will in all things. After the desire I had that God's name might be in my mind at an angry moment, the desire was granted me, only to show me that the mere name in my thoughts alone was nothing without his power. I was depending upon my own strength, simply asking to have his name in my mind; like the religion in the world to-day, only the name without the power. Well, I traveled on in the gay whirl of excitement, and enjoyed myself generally, though at intervals I would have moments of sorrow for my sins. In the still hours of the night I would think upon the Lord, and sometimes peace would come to my troubled soul. Some precious moments would be given me; joy and sorrow commingled; sorrow for my sins, yet joy was there also in the thoughts that God had made me to sorrow over my sins. After years of worldly pleasures a great sorrow fell upon me in the loss of a very dear brother, just ushered into manhood, and who promised to be all that heart could wish in nature. I was proud of him, and loved him dearly. I felt when he told us his appointed time had come it was more than I could bear. I felt rebellious, for I would have kept him if I could. He seemed so willing, so submissive to the pleasure of the Lord. His death seemed to have drawn my affections from the world, and my thoughts were now concentrated upon heavenly things. How marvelous are the ways of the Lord! Brother Chick thought that sad event the time of the first manifestation of my experience; but I cannot say. I am so full of doubts and fears all the time, and not having any illuminating manifestations like some have had, it makes me anxious indeed at times. I have never had any beautiful dreams and visions like some have had. I have wished and longed for them, for then I would be so much better satisfied, I think. Five years after we lost that dear brother, we lost our father, which was another sorrow upon us, though he was relieved from great suffering, as he had been subject to rheumatism for years, and was greatly afflicted when

our darling boy died, who said, "Father you'll be the next." Five years after we lost our father, our dear mother was taken from us, one whom we all looked up to so much, for we thought her judgment almost infallible. Though she was delicate all her life, yet her energy and ambition never forsook her. Even dear old father depended upon her management during the last few years of his declining life. What a trial it was to give up these darling ones; but there was unspeakable joy and satisfaction in the bright evidences of grace which each of them gave. O that my hope may be as bright as theirs, when called upon to lay aside this fleshly tabernacle. This is the desire of my heart. So you see my life has had its clouds, and some sunshine too; much that is natural, but not so much that is of a spiritual nature, if I know anything of a spiritual life. Our dear mother heard you preach but once, and that was at Black Rock, the time that you first attended an association in Maryland. She was well pleased with your preaching. She was considered quite a deep discernor of preaching, though her feelings of unworthiness kept her out of the visible church; and to think that I am a member of the church, when I cannot compare with her in patience, endurance, or in fact in anything; yet I feel if I cannot be there I have no place anywhere. When I went before the church I told them I came offering myself not as a christian, but desiring to be one. How readily the hand of fellowship was extended to me. I often catechise myself in regard to a christian life. I trust the little hope I have will never be removed from me, as it is very precious. I believe that true religion is a free, unmerited gift of God. I feel, if I am to be left to perish with the world and their idols, why do I feel to hear the truth preached with joy in my heart? I know that salvation is of the Lord alone, and only for his mercy and forgiveness and grace I should be utterly lost. I have no other place to flee to, and often wonder that he has been so merciful to me. I marvel that such a sinner has any comfort any way given me, when I do so much that is displeasing in the sight of God; but a little hope glimmers, and I would not part with it for kingdoms. I hope you can read this letter of imperfections. I close with kind remembrance. Your unworthy sister,

E. S. JOHNSON.

1 TIMOTHY IV. 1.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

From the promptings of some kind of spirit within I again take up my pen to write; but it is with much fear and trembling that I do so. If it is the prompting of an evil or seducing spirit, I know full well that none of the Lord's people will be

edified, comforted or built up in the faith of God's elect people by reading what I may write. "Thus saith the Lord, Cursed is the man that trusteth in man, and maketh flesh his arm." I have no desire, then, to trust in man, or in flesh (self), for guidance in writing upon any subject taught in the Scriptures of divine truth. Unless I am led by the Spirit of God, not only in writing, but in all I say or do, I can do nothing as I ought to do. If I am not led by the Spirit of the meek and lowly Lamb of God in all things it will be impossible for me to so write as to comfort any of God's dear children. Having no other desire but to comfort, and, if possible, try to exhort them to continue in the faith which once was delivered unto the saints, I pray the Lord to guide my mind aright. During the past four months I have received some very comforting letters indeed, some of which are from entire strangers to me in the flesh. Others, again, are not so comforting, as they tell of discord and confusion brought about from various causes among some of the churches; yet it is but the fulfillment of the declaration of Jesus, "It is impossible but that offenses will come."

"Now the Spirit speaketh expressly [positively], that in the latter times some shall depart from the faith." I think I may safely say that the "latter times" referred to in the text are now. Paul in his letter to Timothy says, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers," &c. "Having a form of godliness, but denying the power thereof."—2 Tim. iii. We need not go to some distant part of our land to find just such characters as the apostle here describes, for we find them all around us, even sometimes in our own families. Again, John says in his first epistle, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." "Antichrist" means opposed to Christ, or one who opposes Christ. If we look around us we can find many who have a form of godliness, but deny the power thereof. They not only teach things contrary to the Scriptures of truth, but they deny Christ's testimony when he declared, "All power in heaven and earth is given unto me." Again, Jesus in his prayer to the Father, just before he was betrayed, said, "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." These blasphemers teach that Jesus is beseeching sinners to accept eternal life which he is offering them, but that sinners reject the offered mercy. "Some shall depart from the faith." Paul in his letter to Timothy charges him to "Study to show thyself ap-

proved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 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 past already; and overthrow the faith of some." Dear brethren, do we not see among us to-day profane and vain babblers, disputing about words to no profit, which Paul says is but to the subverting of the hearers? Instead of earnestly contending for that faith once delivered to the saints, which is the faith of God's elect, they give "heed to seducing spirits, and doctrines of devils." Notice, it is "seducing spirits, and doctrines of devils"—all in the plural; more than one spirit, more than one doctrine, more than one devil. There are many seducing spirits, many doctrines, and, I believe, many devils in the world, but how many I do not pretend to know. Every seducing spirit and every false doctrine is of the devil, the enemy of all righteousness; and if we give heed to the seducing spirits, and are led into any false doctrines, we are being led of the devil, and not of God. In many places there is much confusion among the Baptists, some contending for one thing and some for another. One is contending that God is a sovereign, having all wisdom, power and knowledge; another limits his power. One preaches the resurrection of the dead; another that the resurrection is past already. One preaches two births, one natural and one spiritual; while some say there is but one birth, and others that the whole Adam man is born over and becomes a new creature. How many different views there are being advocated among us to-day I do not pretend to know. This one thing I do know, that one is the opposite of the other, and cannot both be truth. If one is the true doctrine of God our Savior, the other must be the doctrines of devils. I have no desire to discuss here which of these points of doctrine I believe is true or which is false, as it might lead to controversy, and I hope I am not prompted to write this for mastery. I hope I am not prompted by the spirit of some, who call all who differ with them heretics. There are some whom I have good evidence to believe are the Lord's children, that are being led by seducing spirits, and I desire not to abuse them by calling them abominable heretics because they do not believe as I do; but I feel to commend them unto God and to his word, and pray that they may be enabled to reject that which they cannot find a "Thus saith the Lord" for, and receive nothing as truth that is not according to "the law and to the testimony." If any lack wisdom, let him ask of God, who giveth liberally, and upbraideth not.

The prophet Isaiah says, "The

leaders of my people cause them to err." It has been my experience, since I have been among the Baptists, that invariably where discord and confusion arise in the churches, as well as associations, the moving cause can be traced to some one who was or wanted to be a leader. Churches, and associations as well, have been rent asunder many times by would-be leaders of the people, in departing from the faith, giving heed unto seducing spirits. I want to quote John again: "Little children, it is the last time; and as ye have heard that antichrist shall come," &c. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." Those who go out from us because they are not of us seldom go alone. They sometimes so bewitch many of the dear saints that they depart from the faith, and give heed to these seducing spirits, and are thus led by these false teachers, whom Peter says shall be "among you, who privily shall bring in damnable heresies," or "doctrines of devils." We should not marvel at this, for it is in accord with what Peter further says, "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." When we see truth fallen in the streets, and, as it were, trampled under foot of men as an unholy thing, it is hard for us, poor, finite creatures, to feel that it is for good; we seem to forget that such sore trials among the saints are among the "all things" which the apostle says "work together for good to them that love God, to them who are the called according to his purpose."

In conclusion I want to say unto those who have written me, as well as all others who may be passing through the same tribulations, sore distress and persecutions, that I feel incompetent to admonish you, farther than to look to him in whom you can safely trust. He alone can bring you off, in all these things, more than conquerors through him that loved us and gave himself for us. It is no marvel if discord and confusion arise among the saints. When malice, envy, hatred and strife prevail among the members of the churches we are made sorrowful. It is because iniquity abounds that the love of many shall wax cold. If any go out from us because they are not of us, it is but the removing of the things that are shaken, "that those things which cannot be shaken may remain."—Heb. xii. 27. It is for the purging of the church, the trial of the faith of the saints, which "being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

May the Lord keep all his believing children from departing from the

faith and following after seducing spirits, is my prayer, for Jesus' sake.

J. H. YEOMAN.

WESTCLIFFE, Colo., March 1, 1894.

THANKS.

THROUGH the kindness of Mr. Platt, of Hazleton, Pa., we are in receipt of one of his largest Baker and Roaster Pans, a set of the Christy Knives, and several cans of the Breaker Powder, for which he will please receive our thanks. From our experience we can say that they are all he claims for them in his advertisement.

CHANGE OF RESIDENCE.

J. S. HAM having changed his residence from Mapleton, Iowa, to Hartington, Neb., wishes his correspondents to address him at the latter place.

MARRIAGES.

By Elder A. B. Francis, at Pittsville, Md., April 5th, 1894, Mr. James W. Parker and Miss Sarah E. Parsons.

By the same, at Delmar, Del., April 12th, 1894, Mr. John C. Lecates and Miss Martha J. Gordy.

At the residence of Mrs. Mary McConaughy, near Newark, Del., by Elder Wm. Grafton, April 19th, 1893, Harry P. Mitchell and Flora C. Rogers.

By the same, March 17th, 1894, Charles H. Jarmon and Bessie Staton, both of near Newark, Del.

OBITUARY NOTICES.

Mrs. Emma Sloan Edwards, formerly of Kentucky, departed this life Nov. 25th, 1893, after a short but severe illness of brain fever, in Delano, Cal.

Miss Emma Sloan was known to many of your readers as a pupil in the Hopewell Seminary, N. J., and a member of the class of '79. She was a granddaughter of the last wife of Elder J. F. Johnson. She left many friends in New Jersey, and soon after leaving school she married Dr. Joseph Edwards. They had made their home in the vicinity of Delano, Cal., and had purposed very soon to establish a Sanitarium in that country, so famous for its climatic advantages. Dr. Edwards was taking a special course at the Oakland Medical College, preparatory to entering on what they had planned for their life work. He was called suddenly from his college work to the bedside of his wife, and was prostrated by her sudden death; and, typhoid fever setting in, Dr. Edwards died Jan. 4th, 1894. They left six children under ten years of age. Mrs. Edwards was a firm Old Baptist in sentiment, though I am not informed that she ever made a public profession of her faith. She was a constant reader of the SIGNS OF THE TIMES, and ever interested in the doctrine which it has so long defended. She felt, when first taken sick, that it was her last illness, and made disposition of her children. Her mother and grandmother care for the orphans, according to her request.

May the bereaved ones, the aged parents and the children of tender age, be the especial care of that God who watches over all.

E. H. BOGGS.

David Bruner was born in Breckenridge Co., Ky., Dec. 21st, 1827, and at the age of about fourteen years the family moved to Illinois, and settled in Schuyler Co. He was united in marriage with Miss Rhoda Hills, Dec. 2d, 1847, and to them were born eight children, five of whom

(one son and four daughters) survive their beloved father.

Brother Bruner professed a hope in Christ, and was baptized by Elder A. Howard on the second Sunday in November, 1851, in the fellowship of the Sugar Creek Church of Regular Baptists, located in Schuyler Co. He continued in this faith without wavering until he was called to a better world, and was beloved by the brethren in Christ, and highly esteemed by all who knew him as a man of strict integrity and honor. His life was a pattern worthy of being followed by us all; and he will be missed by the community in which he lived, by the church of which he was a member, and more sadly by the respected family he has left, and most of all by his affectionate wife, our dear sister in Christ, who feels deeply the loss of the partner of her joys.

The deceased retired from his farm in 1889, and located in the village of Table Grove, Fulton Co., Ill., and there built up and enjoyed a valuable property, and quietly enjoyed a beautiful and comfortable residence; but for many months before his death he was in a weakly state of health, and for a few weeks was confined to his bed with a complication of ills, and on Sunday evening, April 8th, 1894, gently passed away, aged 66 years, 3 months and 18 days. Our beloved brother, some time before his departure, told his dear companion that he should soon leave her and her children, and that she must not weep nor shed a tear over his departure, as he was going to a clime of endless joy.

I was called to the house of mourning, and on the 10th of April, although a very unpleasant day, a large congregation met in a meeting-house in the village, and were addressed by the writer from the words, "To-day shalt thou be with me in paradise." At his own request his grave was thoroughly lined and covered with brick and cement, where his remains were laid to rest until God shall call for him. The Lord bless the family.

I. N. VANMETER.

MACOMB, Ill.

At the residence of brother John McConnell, in Ridgewood, N. J., on Saturday, April 7th, 1894, at 9 o'clock a. m., Miss Abbie M. Kugler quietly ceased breathing, after most intense suffering from Bright's disease of the kidneys.

The subject of this notice was born Nov. 6th, 1872, at the home of her father, brother Wilson Kugler, near Frenchtown, N. J.; and having chosen the occupation of teaching, she had attained unusual eminence in her profession, having graduated with high honors from the State Normal School at Trenton, and commanded the approbation of the State Board of Education to such a degree that only her youth prevented their advancing her to the highest position in their gift. Three years since she was appointed head of the Primary Department of the school at Midland Park, N. J., and since she had been three times promoted, holding at the time of her death the highest position her age would allow.

Although she had never publicly professed faith in the salvation revealed in Jesus, she had given clear evidence of the work of grace in her heart. In an interview with the writer one month before her death she confessed her only hope in the sovereign grace of God, and manifested unquestionable assurance that she had no confidence in any other refuge but the blood of Jesus for the remission of her sins. No shadow of doubt clouds the confidence that she sleeps in Jesus.

During her severe suffering, even after she was lost to her surroundings, she frequently spoke of that interview, and seemed encouraged by the remembrance of it. She also, after she lost consciousness, often repeated the words, "called and chosen." Elder Wm. L. Beebe, who

arrived at her bedside just before the breath left her, was requested to speak briefly to the mourning friends that afternoon, and used as a text the words which were last upon her tongue, which are written Revelation xvii. 14. Elder Bundy attended the funeral at her father's home on Thursday, April 12th, and preached from the text 2 Cor. iv. 15-18. The body was buried at Frenchtown, N. J. May the love of God console the dear bereaved parents and all who mourn, and enable each to say, "It is the Lord; let him do what seemeth him good."—ED.

DEAR BRETHREN EDITORS:—We desire to have you publish in the SIGNS OF THE TIMES a notice of the death of our beloved brother, **Deacon Josiah Barber**, who had been afflicted with lung disease for more than a year.

He was born in Cobb Co., Ga., Feb. 20th, 1832, and was married to Miss Sarah Henry on Oct. 10th, 1858. After her death he married, Nov. 17th, 1863, Mrs. Bettie A. Cambell, who together with four children and several grandchildren survive him. Our dear brother obtained a hope in early life, and united with the Mission Baptists; but after his second marriage, she being a Primitive Baptist (a daughter of the late Elder Beaton Daniel), and attending their meetings with her, hearing the gospel preached in love, he became very much dissatisfied, yet it was hard for him to give up all his former works. He at last had a wonderful dream, in which it was made clear to his mind that he had never united with the church of Christ, and therefore had not been baptized. He then went willingly before the church at Malony Springs, Cobb Co., Ga., in 1868, giving a reason of his hope, and how the Lord had led him out of Babylon. He was received, and baptized by Elder Beaton Daniel; and after about six years the church called for his services as Deacon, and had him set apart in regular order to the office, which he filled with humility. About eight years ago he moved to this county (Newton), as his only daughter (Mattie E.) by his last wife had married our son (Newton C.); and they united by letter with the church at Harris Spring, and enjoyed the privilege of meeting with us a few years, when his wife was stricken down with neuralgia in her head and eyes, which caused intense suffering for several months, and resulted about two years ago in the loss of both eyes. They then had to give up house-keeping, and moved to Covington, in the house with his son-in-law, where they could be better provided for, having a room to themselves. During last year, while our brother was able to wait upon his dear companion, he would often speak in regard to how he was blessed of the Lord to have strength day by day, and wanted to live, if it were the Lord's will, as long as his companion, to wait upon her; but during the last winter he was taken down on his bed to wait until his change came, which was on April 5th, 1894, at 10 o'clock a. m., when he quietly fell asleep in Jesus.

We knew him many years, and can truthfully say that he was a model christian, husband, father, neighbor and citizen, and dearly loved by all who knew him. By request we staid by his bedside several days in his last sickness, and witnessed the wonderful triumphs of grace in his patient resignation to the will of his Savior; realizing that he was a poor, unworthy sinner, permitted to hope in the merits of the blood of Jesus; admonishing his children present, and others, to discharge their duty in every relation of this life; requesting them and his dear, blind companion not to grieve after him, for he hoped soon to be in a better home, and she would soon follow. He requested the writer to use hymn 1022 (Beebe's Collection) at the grave, which I did, and also tried to speak words of comfort to

the bereaved and the friends assembled on the occasion, when his remains were laid to rest.

May each one of the dear family and the church realize in this sad dispensation that God's grace is sufficient for them, is the desire of your poor, disconsolate brother in hope,

WM. ADAMS.

COVINGTON, Ga., April 16, 1894.

ASSOCIATIONAL.

THE Baltimore Old School Baptist Association will be held, the Lord willing, with the Harford Church, Harford Co., Md., to begin on Wednesday before the third Sunday in May (16th), 1894, and continue three days.

A cordial invitation is extended to lovers of the truth, especially ministering brethren. Those coming by way of Baltimore will take train on Tuesday, 15th, at North Avenue station, B. & O. (or Narrow Gauge) R. R., at 4:00 p. m., part for Long Green and part for Forest Hill. Conveyances will be at both stations to take them to places of entertainment.

NATHAN GRAFTON, Church Clerk.

THE Delaware Old School Baptist Association will be held, the Lord willing, with the church at Rock Springs, Lancaster Co., Pa., to begin on Wednesday before the fourth Sunday in May (23d), 1894, and continue three days.

Those coming from Philadelphia will leave there Tuesday on the Philadelphia, Wilmington & Baltimore R. R., at 1:51 p. m., for Perryville.

Those coming from Baltimore will leave the Union Depot about 2:00 p. m., on the same road, for Perryville. Change cars for Conowingo, where all will be met and conveyed to places of entertainment.

A cordial invitation is extended to all lovers of the truth.

S. L. GREGG, Church Clerk.

THE Delaware River Old School Baptist Association will be held, the Lord willing, with the Southampton Church, Bucks Co., Pa., to begin on Wednesday before the first Sunday in June (May 30th), 1894, and continue the two succeeding days.

THE Warwick Old School Baptist Association will be held, the Lord willing, with the church at Warwick, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June (6th), 1894, and continue three days.

THE Chemung Old School Baptist Association will be held, the Lord willing, with the church at Cammal, Lycoming Co., Pa., to begin on Wednesday before the third Sunday in June (13th), 1894, and continue three days.

APPOINTMENTS.

ELDER W. I. Carnell, of Greenfield, Tenn., will fill the following appointments in Kentucky, in the bounds of the Mount Pleasant and Licking Associations, the Lord willing:

Sulphur Fork, Tuesday and Wednesday, May 1st and 2d; Cane Run, Thursday, 3d; Mount Pleasant, Friday, 4th; Bethel, Saturday and Sunday, 5th and 6th; Salt River, Monday, 7th; Little Flock, Tuesday, 8th; Elk Lick, Wednesday, 9th; Mill Creek (Ohio), Thursday and Friday, 10th and 11th; Mount Gilead (near Maysville, Ky.), Saturday and Sunday, 12th and 13th.

Brother Carnell will need conveyance from Bethel to Salt River, and on to Little Flock. He will also expect to be met at Maysville to go to Mount Gilead.

J. H. FISHER.

ADVERTISEMENTS.

EVER since the SIGNS OF THE TIMES has attained its wide national circulation we have been importuned by our subscribers, as well as by those who have had no special interest in sustaining the publication, to open our columns to advertisements; but never having had any experience in that line of business we have hesitated to make the venture. Since the commencement of this volume, however, there has been a combination of circumstances that has encouraged us to make the experiment, and we therefore make the following announcement, viz.:

We will receive for the last page of the paper suitable and reliable advertisements at the following net rates, viz.:

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Before CHRIST 2349.	him, into the ark, because of the waters of the flood.	CHAPTER VIII.		Before CHRIST 2349.	
	8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,	1 The waters assuage. 4 The ark resteth on Ararat. 7 The raven and the dove. 13 Noah, being commanded, 18 goes forth of the ark. 20 He buildeth an altar, and offereth sacrifice, 21 which God accepteth, and promiseth to curse the earth no more.			
	9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.	AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark:		a ch. 19. 29. Ex. 2, 24. 1 Sam. 1.	

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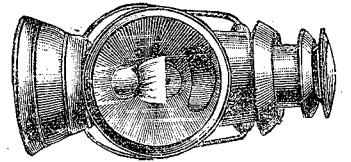
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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, MAY 2, 1894.

NO. 18.

CORRESPONDENCE.

THE TWO KINGDOMS.

"THE kingdom is the Lord's, and he is the governor among the nations." "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."—Psa. xxii. 28; cxlv. 13.

Adam's kingdom, and Jesus' kingdom; the kingdom of nature, and the kingdom of grace. The natural kingdom is material, and is subject to decay and dissolution. "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. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven. And the evening and the morning were the second day. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so. And the earth brought forth grass and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good. And the evening and the morning were the third day. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years; and let them be for lights in the firmament of heaven to give light upon the earth; and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and

over the night, and to divide the light from the darkness; and God saw that it was good. And the evening and the morning were the fourth day. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind; and God saw that it was good. And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."—Gen. i. 1-27.

Now let us consider the order in which God created the universe, and see if we cannot trace out strong indications of infinite wisdom and clear manifestations of a lovingly merciful providence in this material creation. It is axiomatic that the animal kingdom could not exist in the absence of the vegetable kingdom; that the vegetable kingdom could not exist in the absence of the fertile soil, moisture, heat and light. Now, reverse this order and we have, first, "God said, Let there be light; and there was light." And one of the inseparable concomitants of light is warmth or heat; and this fact explains why Moses in his concise though brief account of creation omits the mentioning of warmth or heat, an element so essential to the vegetable and animal kingdoms.

Next comes the separation of the waters under the firmament from the waters above the firmament; and in this we see the provision for rainfall. Then God commands the waters under the heaven to be gathered together, and the dry land to appear. Having made all these necessary arrangements, God then spoke the vegetable kingdom into existence. Right at this period or stage of cre-

ation it becomes possible for that wonderful law we call oxidation to manifest itself; for until the vegetable kingdom was created there was nothing upon which that law of dissolution could bring its destructive potency to bear.

Next comes the arrangement of the sun, moon and stars in their respective orbits to shed their light upon the earth, and to be for signs and for seasons, for days and for years.

Having thus made the needed provision for the sustenance of animal life, God then by the word of his power brings the fishes of the sea, the fowls of the air, the creeping things of the earth, the beasts of the forest and of the jungle, and the cattle of the fields into existence.

Now let us consider some of the important laws enacted and executed for the control and benefit of these things. Take the element water. Pure water is both colorless and tasteless. In this we see a remarkable display of merciful wisdom. Suppose water had color and taste peculiar to itself, entering as it does so largely into the composition of the vegetable and animal; it would give its color and taste to every article of food; and instead of so many varieties of flavor there would be the one unpalatable watery taste. Can we not see in this a providential care?

Consider the law that a column of heated or warm air is lighter than a like column of cold air. By this law smoke rises to the etherial regions and is dissipated through the immensity of space, and the animal kingdom suffers no inconvenience therefrom. Reverse this greatly merciful law, and all the smoke of all the ages would be settled in the atmosphere immediately about the earth's surface, and long ere this all animal life would have perished.

Another law is that the vegetation takes carbonic acid and other gases, hurtful to animal life, from the air, and gives off oxygen, an element necessary to the animal life. Every exhalation from the lungs of the animal kingdom is impregnated with carbonic acid gas. Were there no vegetation to absorb this poison, the atmosphere would long ere this have been so vitiated that disease and pestilence would have swept all the living organisms from this world of ours. Can we not see something more than blind chance in all these things? Surely in all these, and many more we might enumerate, we

have the signs, the waymarks, of a wisely careful providence.

Having made every needed provision that this earth be a fit habitation for that higher order of animal life; having prepared the air, and the means by which it is purified for the use of that higher life; having covered the dry land with flowery, fruitful vegetation; having filled the waters with fishes, the forests with birds and beasts, the fields with cattle and grain; having left his own finger-paintings on the clouds above the evening's glowing sunset; having jeweled the vaulted sky with suns and moons and stars; having done all these things, God said, "Let us make man in our image, after our likeness; and let them have dominion over" the earth and the things therein. "And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed," "to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Right here is the first time and place for "that old serpent, called the Devil and Satan, which deceiveth the whole world" (Rev. xii. 9), to manifest and apply his negative, destructive, deceitful influence; for up to this time there was not a creature on or in earth that was susceptible of being governed by law, capable of rendering obedience to, or of transgressing law. But just as soon as man passed from the plastic hand of God, and from his lips received the law, it became possible for "the prince of the power of the air, the spirit that now worketh in the children of disobedience," to exercise his malignant power over the creature that was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.—Rom. viii. 20.

Now, what do we understand by man being made in the image of God? The Bible represents God as having features and members, as face, eyes, nose, mouth, organs of speech and breath, hand and arm, back and feet, and voice; laughs and sleeps, angry, jealous, grieved and hating. Hence, as regards the features, members and qualities, man is the image of God. But I have before me the picture, the image of George Washington; an image that is readily recognized all over this country by

every school-boy, as the picture, the likeness of the "father of his country." His image has head, hair, ears, mouth, nose, neck, &c.; and yet it cannot feel, hear, see, talk; the most striking resemblance of all is, it cannot feel the thrill of patriotic emotions; it cannot control the movements of a defeated, panic-stricken host; it cannot lead an army on to victory; it cannot rule a nation. So man, while he is made in the image of God, possessing the features and members which God is represented as having, is destitute of all those infinite attributes, those matchless, inimitable characteristics by which the "I Am that I Am" is distinguished from every other being in the universe, and by which he is exalted unmeasurably above all intelligences. God is incomparable with any other being. God is self-existent; man is created. God is eternal, "even from everlasting to everlasting, thou art God;" man "is of few days, and full of trouble." God is immortal and invisible; man is mortal and visible. God, by virtue of that grand system of laws emanating from him, or enacted and executed by him, is present everywhere. "Behold, the heaven and heaven of heavens cannot contain thee."—1 Kings viii. 27. Heaven is his throne, and the earth is his footstool. Man is locally present; can be in but one place at a time. God is immutable. "He is in one mind, and who can turn him? and what his soul desireth, even that he doeth." His counsel stands forever. Man is mutable, is susceptible of being changed by his surroundings, and his counsel often fails. God is omniscient. "Known unto God are all his works from the beginning of the world." "His understanding is infinite." "His eyes are in every place, beholding the evil and the good." "He knoweth all things." Man is limited in wisdom, and his understanding is finite. His eyes behold only what is presented to him, and he knows but little. "God knoweth the hearts of all the children of men." "What man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God."—1 Cor. ii. 11. God has foreknowledge. He declares the end from the beginning. His counsel shall stand, and he will do all his pleasure. Man has only after knowledge. He does not all his pleasure. He can positively, definitely, declare nothing from the beginning. God is omnipotent and irresistible. "For with God nothing shall be impossible."—Luke i. 37. "The things which are impossible with men, are possible with God."—Luke xviii. 27. "The Lord God omnipotent reigneth." Man is impotent, can do but little, and with him very many things are impossible. God is righteous; man is unrighteous. God is holy; man is unholy. God is the glorious Creator; man is the sinful creature. God is the in-

initely wise Sovereign; man is the rebellious subject. Hence we see from this most striking contrast that as heaven is high above the earth, so is God infinitely above man, and his ways above man's ways, and his thoughts above man's thoughts, notwithstanding man was created in the image of God. How is Adam's posterity brought into this natural kingdom—Adam's kingdom? By the immutable laws of generation, formation and birth. (I will state just here, for the benefit of all concerned, that I have heard there is such a man as Professor Drummond; but I have never seen any of his writings, nor any other man's writings on this subject.) By the above named process we, the race of man, come into this natural kingdom; and having thus entered it, we become its subjects, and are amenable to the laws of the various departments; the health department, the social department, the civil department, and the moral department of this Adamic kingdom. By rendering obedience to the laws of health we enjoy the best there is to be had in that department; the elastic step, the glowing cheek, the vigor of strength, the sparkle of the eyes, the buoyancy of mind and spirit. By carelessly disregarding these laws we suffer the penalties by which they are sanctioned; the sluggish step, the pallid cheek, the weakness of body, the dimness of sight, the drooping of mind and spirit, the agonies of physical pain. By observing the laws which govern our social communings we are met by a genial warmth of welcome that gladdens our heart, brightens our lives, and knits our hearts in the joys of friendship; while we by rudeness of manners, and by uncouth and unchaste speech, violate these laws, we are disliked and disowned by those who would otherwise love and cherish us as friends. By rendering obedience to the laws of the civil and moral departments we enjoy the protection of person and property, the complacency of conscience within, the confidence of our fellow-man, and keep ourselves out of the police, the county and the state prisons; while if we willfully transgress these laws we suffer penalties by which they are sanctioned, and are outlawed, discarded, shunned and imprisoned. Obedience to the laws of the several departments of this Adamic kingdom is rewarded in this kingdom, and the violation of these laws is punished in this kingdom.

Now let us examine the gradation of life as found in this natural kingdom.

1st. The vegetation has a life peculiar to itself, and in its own sphere it is very much alive, a fact which every farmer is familiar with; but as regards the life by which the lower animal or brute kingdom is characterized, vegetation is dead; for it has not that life which enables its possessor to hear, see, feel, smell and taste. Hence, while vegetation

is alive in its sphere, it is destitute of the next grade of life, and is dead in that respect.

2d. The brute or lower animal kingdom has life peculiar to itself, and in its own sphere is very much alive; and there are varieties of life peculiar to this sphere, viz., the bird-life, which enables its possessor to live and fly and inhabit the air; yea, makes it possible for the crane, the eagle, the condor of the Andes, to bathe their plumage in the cloud mist; the fish-life, which qualifies its possessor to live in, move in and inhabit the waters. Yet while the fowls of the air are so much alive in their ethereal realm, they are destitute of that fish-life; and while the inhabitants of the deep are alive in their watery home, they are destitute of the bird life; and every species in the brute or lower animal kingdom is destitute of the man life which enables its possessor, man, to reason, to deduce conclusions, to invent machinery, to compose poetry and set it to music, to form governments, and enact and execute laws wholesome thereto.

3d. Man in his natural kingdom is physically, mentally and morally alive, and is subject to the various laws belonging to the Adamic kingdom. He invents musical instruments, writes poetry and sets it to music, and by artful manipulation of the musical key-board produces harmonious sounds to accompany his vocal songs. He invents the steam engine, having discovered the expansibility of water when subjected to heat, and the latent power locked therein; he builds rail-roads, and thus utilizes the coal, the water and the iron in moving the products of the field, the factory and the mines, and thus facilitates travel and transportation. Having discovered the laws of electricity, that iron is a conductor, and glass a nonconductor of that fluid, he has formed a wire network all over this land, and spanned the trackless oceans; and thus he sends his messages flashing from lakes to the gulf, from ocean to ocean, and from continent to continent, facilitating the travel and commerce of the nations. Yet with all this boasted genius, wisdom and life, man, together with the worm of the dust, every bird of the air, every fish of the waters, every beast of the field, must at last feel the dread potency of the one supreme law of this natural kingdom; and that law is death. The worm that creeps, the fowl that soars, and the king that reigns, must alike succumb to its inevitable command, Die!

"The boast of heraldry, the pomp of power;
All that beauty, all that wealth e'er gave;
Await alike the inevitable hour;
The paths of glory lead but to the grave."

And notwithstanding man's pealing anthems swell his praise, and the fact that he is in his Adamic sphere alive physically, mentally and morally, as regards that higher life, im-

mortal life, Christ-life, man is dead; for he has not that life, nor can he by his own obedience obtain it; but, like his Adamic life, the Christ-life, if enjoyed by sinful man, comes to him as a gift, graciously bestowed by the Father of mercy and the God of all grace.—Rom. vi. 23.

The great Teacher never used an inappropriate or meaningless illustration, but his examples were always aptly instructive; hence his use of the birth when he was instructing Nicodemus. How do we enter the Adamic kingdom? We enter it by the birth-law. When do we see the natural kingdom? Before we are born into it, or after we are born into it? When do we believe concerning the things of the natural kingdom, reason about them, enjoy them, and become subject to its laws? Before or after having been born into it? After having been born into it. Were we consulted whether we would be brought into this state, or what our condition or position should be in this state? We were not consulted, but were brought into this state independent of our volition or choice. Now, Jesus taught that we must be born again; that by the new birth his people both enter and see the kingdom of God. By the water birth, or the birth of the flesh, or being born of blood, we enter and see the kingdom of Adam; and by the new birth, the Spirit birth, being born of God, "being born again, not of corruptible seed, but of incorruptible, by the word [Jesus] of God, which liveth and abideth forever," the people of God both enter and see the Christ kingdom, and are by the same process made subject to the laws, and manifest heirs of all blessings pertaining thereto. Having been born of the Spirit into the Christ kingdom, they believe concerning the things belonging to it. God having thus put his law into their mind, and written it in their heart, their every foolish thought, their every unkind word, their every sinful action, is tried and judged by that inward written law. Hence God's people fully realize their unrighteousness, feel their dependence, cry for mercy and guidance daily, sorrow after a godly manner, desire to lay aside every weight, and the sin that doth so easily beset them, looking unto Jesus, who is the author and finisher of their faith; and seeing so clearly their imperfections and shortcomings, they would faint by the way had not their covenant-keeping God promised that he will be merciful to their unrighteousness, and their sins and their iniquities he will remember no more. While the supreme law of the Adamic, earthly kingdom is death, and every living physical organism must yield to its desolating power, the supreme law of the Christ kingdom is life indissoluble, and will overcome and dispossess this arch-enemy of all the subjects of the Christ kingdom, saying "to the north, Give up; and to the south,

Keep not back; bring my sons from far, and my daughters from the ends of the earth, even every one that is called by my name." "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

We have seen what ample provisions the Creator made for the inhabitants of the earth, Adamic kingdom, by bringing everything into it in that perfect order dictated and executed and prepared by infinite wisdom and provident care; hence we are led to believe that if he were so lovingly thoughtful in making this earth a home meet for all his material creatures, from the worm that crawls to the prince that reigns, he was infinitely more careful and exact (if he can be more exact in one thing than in another) in preparing that kingdom which is from everlasting to everlasting, as an eternal dwelling place for his spiritually immortalized children. Nothing was omitted in the first, and we are confident nothing has been omitted in the second that would add to the sinless joys, to the ceaseless felicity, to the eternal riches, of his elect saints, and to his own honor and glory. Hence Jesus said, "In my Father's house [*oikia*, house, dwelling place, hence kingdom] are many mansions [*monai*, stayings, abidings, tarryings, hence resting places]: if it were not so, I would have told you. I go to prepare a place for you, * * * that where I am, there ye may be also."—John xiv. 2, 3. Here we are poor, or are liable to lose our possessions by financial disasters. There we are the heirs of God, and joint heirs with Christ; and our inheritance is incorruptible, undefiled, unfading, undecaying. Here our time is short, and half of that is night, and much of the other half the sun is hid by dark and lowering clouds, and a sense of gloom hangs over all. There we will enjoy one eternal day, lighted by the glory of God and the beatific smiles of the Lamb. Here we inhale a poisonous air, and sicken, suffer and die. There we will breathe an atmosphere aromatic with the love of God our Savior, and enjoy eternal health, pleasure and life. Here we bear the image of the earthy. There we will bear the image of the heavenly. Here we are weak. There we will be strong with the might of God. Here we are natural. There we will be spiritual. Here we are mortal. There we will have put on immortality. Here we see through a glass darkly. There we will see face to face. Here our knowledge is partial. There it will be full and complete. Here we are considered as the offscourings of the earth. There we will shine forth as the sun in the kingdom of our Father. Here we live by the sweat of our face. There we shall be watered and fed by the blessed Lamb of God. Here we sigh and weep and mourn. There God shall have wiped away our tears, and we shall dwell around his throne. Then will all the saints of

God fully and joyfully realize in all rich fullness that "whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren," and that he has freely given them all things. "If God be for us, who can be against us?" Saints of God, such has been the humble experience and hope of the writer for over twenty years. Were he as well assured of his acceptance with God through Jesus Christ our Lord, as he is of the truth of the doctrine of God our Savior, he would never suffer another doubt; his mind would never again be overcast with clouds of darkness. But while the saints of God trust and doubt, fear and hope, rejoice and groan, they have God's immutable promise that "all things work together for good to them that love God, to them who are the called according to his purpose;" that nothing can separate them from the love of God, which is in Christ Jesus our Lord.

In conclusion I would say, Little children, if you love Jesus, keep his commandments; yield loving obedience to the laws of the Christ kingdom which you have entered by the new birth. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii. 1-4. May grace continue to reign over God's humble poor, that thereby they may finish their course, fight the good fight, keep the faith, and feel assured that there are palms of victory and crowns of righteousness which God, the righteous Judge, will give to them that lovingly look for that blessed hope, and the glorious appearing of Christ our Savior, who shall come a second time, without sin, unto the complete deliverance of his jewels, his people.

May God's blessing attend these thoughts, that they may comfort his people and glorify his name, is the desire of your little brother in gospel bonds,

T. C. HERNDON.

FERGUSON, Ky., Feb. 28, 1894.

THE PERFECT OFFERING.

HAVING for a considerable time had my mind exercised as to the nature and acceptability of the offering made for sin, I will to-night write down a few of the thoughts and send them to be published, if they are suitable matter to be read by the patrons of your paper.

"For by one offering he hath perfected forever them that are sanctified."—Heb. x. 14. The words that we find recorded here are but a portion of the "all Scripture given by inspiration of God;" and when we have the Spirit or mind of Christ to rightly divide the word of truth we are benefited in reading or studying the written word.

As stated in the commencement of this article, my mind has dwelt of late much on this subject. I hope it is not for speculation or criticism, but I trust for the reason that I have been made to know something of the grandeur and glory of the offering. Not long since, being at home, and a protracted meeting being carried on in one of the "churches" in our town, my wife proposed that we attend one evening. So we went and listened, thinking that during the discourse we would hear some words at least about Christ and his "offered salvation." But we were not even told that there was a Savior, only as men could help each other, and that all depended on the deeds of the creature. I thought of what Paul said in Hebrews ix. 22, "And almost all things are by the law purged with blood; and without shedding of blood is no remission." But the speaker seemed to have no use for blood on this occasion, but only wanted contributions, either in money or some other way, to enable him to save souls.

But I am not writing as I intended; still these things may serve to lead our minds to the necessity of an offering, and the result that is accomplished by the offering for sin. In the commencement of this tenth chapter of Hebrews the apostle tells us, "The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered?" &c. But we find that burnt offerings would not remit sins, but were simply under the law a remembrance again of sins. The apostle Paul says, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." He saw it in a little different light than that in which the preacher my wife and I heard preached it. So does every awakened sinner see it when they are brought by "the light of the knowledge of the glory of God in the face of Jesus Christ" to see how utterly helpless they are, and made, as Peter was, ready to perish. Then can they see the glory and beauty of the words of Jesus where he said, "I come to do thy will, O God." It was with the writer about fifty-one years ago that he was made to rejoice in the "taking away the first [works under the law], that he may establish the second" (view Jesus Christ as the offering of his body), once for me. If once offered, then it is a complete offering, holy, acceptable unto God.

"This man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." After this is witnessed by the poor, guilty, helpless sinner, then can they "enter into the holiest by the blood

of Jesus, by a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh." From that time on they live by faith. We read that "Ye are bought with a price;" and we are told that for this reason we should "glorify God in your body and in your spirit, which are God's." From this time on the redeemed child can say, with the apostle, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." While this is the case, are we not in our bodies, and do we not then see with the apostle that "we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us?" This is the hope of every redeemed vessel of mercy; and in looking for the source from whence this hope is derived they are led involuntarily to the language used in the second chapter of Hebrews, "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor." If now this is the condition we find ourselves in, what is it that gives us hope? Is it not that we can see the offering that was made was the same one that Isaiah brings to view where he says for God, or personating God, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation?" It seems very clear to my understanding that this reference of the prophet is to the exact person that Paul says "was made a little lower than the angels." Here comes in the question of what the offering consisted. Let us see just a little lower down in this wonderful second chapter of this Hebrew letter: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." What is it that is made perfect? Let us see: "For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren." The question seems so clearly answered, that Jesus is not of the nature of something else, or that he substitutes that other body or nature for our sins, but that he is the head of the body, and that we are members of his body, and that our sins were laid upon him by the Father in consequence of that relationship. One proof text just at hand is, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. 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

(Continued on page 141.)

EDITORIAL.

MIDDLETOWN, N. Y., MAY 2, 1894.

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G. BEEBE'S SONS.

LEARNED SUPERSTITION.

"THEN Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious; for as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."—Acts xvii. 22, 23.

Since our mother was beguiled by the serpent into the pursuit of the knowledge of good and evil, the restless pride of the corrupt heart has ever sought to attain the coveted wisdom by the exercise of its own powers and in the investigation of the devices of natural reason. This was the motive by which Cain was actuated in bringing "of the fruit of the ground an offering unto the Lord." The natural mind has never been able to bring any other offering; nor can it understand how utterly impossible it is that divine justice should accept at the polluted hands of a guilty sinner an offering already under the curse which came upon the ground for the sake of the man whose own voluntary action brought him under sin and death. The history of the world has but recorded the reign of sin, and its horrid consequences have filled the dark places of the earth with the habitations of cruelty. Yet the murderous spirit which was manifest in Cain has ever continued in the religion of which he was the prototype. When in the providence of God power from above is given the workers of iniquity, they have never failed to commit the same murderous crime in acting out their religion by which it was developed in the first murderer among the children of men. It is not a mere accident that the grace of God is revealed to but few of those whom the world esteems great and wise. Our Lord Jesus did not regard it as something deplorable that darkness thus covered the earth, and gross darkness the people. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight."—Matt. xi. 25, 26. There can be no question that the purpose of divine wisdom appointed this blindness of the natural man to the things of the Spirit of God. It is certain that in all ages the most religious and zealous class of men have been most active in persecuting the church of Christ, as it was the most pretentious

worshippers whose hands were stained in the blood of our Redeemer. It is important to observe this fact, that the afflicted and persecuted people of God may not be deprived of the comfort found in the assurance that all their sufferings are measured in that same infinite love which God commendeth toward us, in that "while we were yet sinners, Christ died for us." In this consideration there is rest for them that are troubled. Hence the saints are admonished, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels [messengers], intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."—Col. ii. 18, 19. Instead of the truth of the gospel finding support among the learned and noble of this world, the apostle directs the attention of the saints especially to their peculiar calling. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence."—1 Cor. i. 26-29. This inspired instruction must ever be observed by the disciples of Jesus, for whose benefit it is recorded. Such is the deceitfulness of the carnal mind that it is ever ready to rob the believer of the peace which is his in belief of the truth. In this cruel effort all the resources of worldly wisdom are found sustaining the work of unbelieving reason. Hence, there is necessity that the saints should give the more earnest heed to the things which they have heard from the only messengers or angels who spoke as they were moved by the Holy Ghost. Even before the apostles fell asleep there were heresies manifested among those who had been regarded as of their own selves. And the saints were warned that such characters should arise after the departing of those inspired servants. They were not particularly admonished to beware of those who were weak in the faith, nor yet of such as were slow to learn; the most impressive caution was to "Beware lest any man spoil [rob] you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Col. ii. 8. It will be seen that there was need of special admonition on this point, that the saints might not be deceived. Such is the deceitfulness of the natural mind and heart of man that it is written, "He that trusteth in his own heart is a

fool." In the instruction which is left for their guidance the saints are nowhere directed to seek after the worldly knowledge which puffeth up those who acquire it. That wisdom which is given from above humbles its recipients, so that they do indeed each esteem others better than self, and feel that their own utter ignorance is exposed by the light which has shined in their hearts. Thus the more clearly one is led into the light of divine truth the more readily is he prepared to bear with the infirmities and ignorance of others; while those who are puffed up with the learning of this world are always ready to condemn those who question their superior knowledge for which they have devoted themselves to study. When the adversary has gained the mastery over a saint to the extent of making him feel that he has discovered wisdom unknown to his brethren, it is certain to cause the captivated one to see heresy and iniquity in all who refuse to accept his newly found improvements on the simplicity of the gospel. Since he has no scriptural support for the sentiments which he has invented, of course he is ready to receive the confirmation which may be found in the writings of uninspired authors, even though they may be arrayed among the persecutors of the disciples of Jesus. Such deceived ones frequently are very tenacious of traditions which may be traced only a few centuries back, even though they are in manifest opposition to the inspired standard of the Scriptures.

It is worthy of special attention that those to whom Paul spoke in our text were not a company of illiterate people; on the contrary, it is stated that they were so very earnest in their pursuit of education that they "spent their time in nothing else, but either to tell or to hear some new thing." In the margin it is stated of this Mars' hill, that it was the highest court in Athens. They were therefore the most learned people of that age, and it may well be questioned whether they have ever been excelled in worldly wisdom in any age. Yet they were in all things too superstitious. They not only worshiped such gods as they thought they knew, but they were so devout that they had an altar inscribed "TO THE UNKNOWN GOD." This afforded the text for Paul's discourse, in which he declared unto them this God whom they with all their intelligence ignorantly worshiped. It is impossible to imagine a more sweeping expression of the utter impossibility of human learning attaining to the knowledge of God.

While it is not strange that worldly religionists should ignore this clearly stated fact of the natural man receiving not the things of the Spirit of God, it does seem astonishing that those who have by personal experience learned that this knowledge came to them only

by direct revelation of God, should so far forget that fact as to suppose that it may be taught by the wisdom of man to his fellow-sinner. Yet it is only by the acceptance of this absurdity that natural learning can be regarded as qualifying even a truly enlightened saint to know more of the mystery of godliness than could be known without such cultivation of the mind. So long as this superstition remains among the world of scientific religionists there is no occasion to fear its effects; but when the enemy succeeds in deceiving the subjects of divine grace with its specious pretence, then they are in danger of becoming entangled in this error of the wicked to the sacrifice of their comfort in believing the truth. It is for their benefit that this discourse of the servant of Jesus Christ is left on record in the Scriptures. This should not be forgotten when the suggestions of reason are found to conflict with the doctrine of God our Savior as revealed in the written word and in the experience of the children of God.

Paul did not assail the teachings of those highly educated men of Athens so far as they confined themselves to the science of this world which the natural mind can receive. His work was only to preach the gospel of the grace of God, and that in the words of inspired simplicity. So he says, "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given us of God; which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." He gloried not in his education at the feet of Gamaliel, though in that none could excel him; yet for the excellency of the knowledge of Christ Jesus his Lord he counted his education and all other advantages as but loss. So far as this world is concerned, neither education nor any other earthly advantage is to be despised. All such things are included in the gifts of God bestowed upon his creature the natural man. In this earthly state they are beneficial alike to the believer in Christ and to the infidel; but when they are considered as in any way instrumental in the communication of the knowledge of the true God they are no less objects of idolatry than the gods of wood or stone to which the most benighted heathen bow down. Many of those who have attained great emulgence in earthly knowledge have candidly confessed, with those learned Athenians, that they knew not the true God. Others have found in natural science what seemed to them conclusive evidence of the eternity of matter, thus making the material universe their ideal deity. But whatever conclusions reason may deduce from the things that are within its grasp, there is no escaping the truth which God has revealed, that his judgments are unsearchable,

and his ways past finding out. Only as they are taught of God can men ever know anything of that God who works all things according to the counsel of his own will, and who is not instructed in his acts by the creatures of his hand. "For who hath known the mind of the Lord? or who hath been his counselor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things; to whom be glory forever. Amen."—Rom. xi. 34-36. In the face of this plain declaration it seems incredible that they who claim to accept the testimony of revelation should ascribe even to the writings of true believers the power to guide their readers into the knowledge of divine truth; much less can it seem possible that any subject of grace should be so bewitched by admiration of worldly wisdom as to recognize as the light of truth the doctrines and commandments of men who have in past ages been zealous in persecuting the faithful followers of Jesus. Yet such is the power of the carnal mind in deceiving the saints that they are sometimes captivated by the artful devices of the adversary; and when thus deceived they are found contending against the clearest points of revealed truth. In such captivity to error they are so completely blinded that they are ready to denounce their most devoted brethren if they will not accept the sentiment by which they are deluded. The most apparent mark by which to detect this form of delusion is in the spirit by which it governs its victim. While the light of truth invariably humbles those in whose heart it shines, this superstition which is built upon human learning is always intolerant and vindictive toward all who fail to render admiration to its worship of self. That the saints are liable to fall into such idolatry is manifest from the fact that they are repeatedly cautioned by the Lord and his apostles against this very form of departure from the way of holiness.

When any sinner is found confessing his ignorance of the true God, as were those who worshiped at that altar on Mars' hill, it is evident that he has been taught of the Spirit of truth, since nature can never know its own utter ignorance. Such an ignorant worshiper is prepared of the Lord to receive the preaching of the gospel of salvation. To all others the testimony of Jesus is a stumbling-block and foolishness. Since none can judge the heart of man but that God who sees its secret depths, it is needful that the gospel be preached in every place where opportunity is given by the providence of God. The truth thus preached will search the hearts of all who hear it. To those who hunger and thirst after righteousness it will be the food they crave; to all others it will be an unmeaning sound. To such this God of salvation is still "THE UNKNOWN GOD." However highly educated, they are still "too superstitious" in pretending reverence for the God of whom they are ignorant.

(Continued from page 139.)

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. 14-18. I cannot close these thoughts in better language than the poet Watts used:

"Keep silence, all created things,
And wait your Maker's nod;
My soul stands trembling while she sings
The honors of her God."

Tremblingly, in hope of eternal life, I am,

JAMES M. TRUE.

KANSAS, Ill., Jan. 30, 1894.

BATAVIA, N. Y., April 16, 1894.

DEAR BRETHREN BEEBE:—For the benefit of those who seem to have doubts as to whether or not I wrote all that was shown me, in my piece appearing in the SIGNS of April 4th, I would like to write a few words. To know that some did believe already, gave me great comfort; although I had been given faith immediately after writing, to rest assured that God's people would believe sooner or later. I did write all that was made known to me; and after passing through what I did during that week, I would never have dared to keep back anything that seemed plain for me to write. I fully believe that these are the days spoken of when Christ said, "Then let them which be in Judea flee into the mountains" (Matt. xxiv. 16); and no person on the earth could make me believe otherwise. It was made very plain that I should write it for the SIGNS; and when for one day and night I endeavored to find some way of escape, the heavy hand that was laid upon me became at length unbearable. I prayed for my life and reason, and was made to write, and impressed with a sense of great haste. I am ashamed and sorry that I was allowed to draw back even for that length of time; for "when I would do good, evil is present with me." But after all, I was shown in a way never to be forgotten something of the power and majesty of the God of heaven and earth, and that all things shall go as he directs.

Regarding the books of Daniel and Revelation I know almost nothing; but I doubt not there are those among the Old School Baptists who have had those things revealed to them, or will have, all in good time; for Paul wrote, "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." In Acts ii. 17-22, after the apostles had received the Holy Spirit, Peter said, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they

shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Paul tells us in 1 Thess. v. 20, to "Despise not prophesyings;" yet in the next verse he says, "Prove all things;" and we read in the Bible what becomes of false prophets. There are ways, and will be ways, by which these things can be proved; for Christ said, "For these be the days of vengeance, that all things which are written may be fulfilled."—Luke xxi. 22. These things came to me much like thunder out of a clear sky; for I can remember but few times during the past winter when I had thought of the last days. Once while reading in 1 Peter iii. 20, 21, I seemed to see in those verses a type of the end. "Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight, souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ."

I have been much troubled about these matters ever since I last wrote; and this verse especially has often been in my mind. "But pray ye that your flight be not in the winter, neither on the sabbath day." I have read Josephus' account of the destruction of Jerusalem by Titus and his army, which I understand to be a type of the last days; and I understand in a way how it would apply at that time. One thing is certain, however, now, that Old School Baptists will be tempted to break the sabbath of their rest; and that may be why Christ charged those who are yet "in Judea" (outside the visible church) to pray that their flight might not be "on the sabbath day." All that we can do is to "stand still, and see the salvation of the Lord;" for "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." All for whom Jesus Christ died will surely be gathered in. "In the winter" might mean at the very last, even as winter is at the end of the year, and consequently during a time of great tribulation. I fear that these may be my own thoughts; and if any one has had any light upon this verse I would be glad to read about it in the SIGNS.

I was reading an article in the first volume of J. F. Johnson's writings, on page 352, last evening, concerning the abomination of desolation, that seemed very good and very plain to me. It was printed in the SIGNS, in the year 1864, Vol. 32, No. 4.

I suppose because of our unbelief some things that the prophets have predicted trouble us now. In Daniel xi. 35 we read, "And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed." But Christ "was in all points tempted like as we are, yet without sin;" and he knows that the spirit is willing, but the flesh is weak; so I think he will give every one of us strength for whatever we shall be called upon to pass through. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Cor. x. 13. If we are given faith to believe this, also the following gracious promise, happy are we: "But the people that do know their God shall be strong, and do exploits."

We were to attend carefully to this verse, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—Luke xxi. 36. But for all that, John prophesied how it would be with us in the last days, in Rev. iii. 14, to end of chapter. "A broken and a contrite heart, O God, thou wilt not despise."—Psalm li. 17.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke xxi. 28. Christ would never have directed us to do anything that we were not able; so that does seem to prove that he will be with us "always, even unto the end of the world."

Yours in hope of eternal life,
ELLA M. HAMILTON.

STAMFORD, N. Y., June 1, 1893.

DEAR BRETHREN BEEBE:—I feel a desire to add my feeble testimony with that of the dear children of God to his great goodness and mercy to one so unworthy as I am. As I take my pen it is not without the assurance that I do not possess the gift to write as others do, to the comfort and edification of the little ones. But we cannot expect all to have the same gift, for we read that there are a diversity of gifts. To me it seems right to cast in our mites as given us. The SIGNS comes as a welcome messenger, bringing glad tidings from far and near, the rich truth of the gospel, the sincere milk of the word, pure and unadulterated, which is food for the hungry, weary, worn pilgrim as he journeys through this vale of tears. Through this medium of correspondence we find the assurance verified that the Lord has yet a remnant on the earth who have not bowed the knee to Baal. Sometimes it seems all darkness. Then again the clouds seem to break, and by an eye of faith we can grasp the

promise and behold the loving-kindness of the Lord toward us, poor fallen creatures; and how it humbles us in the dust before him to feel how prone we are to forget his tender mercy and watchful care over us. I was gratified with the editorial in the SIGNS of May 3d. It was excellent and comforting. The figure was beautifully illustrated, the certainty that all God's dear children shall feel, that not one grain of that handful of corn in the earth on the top of the mountain can ever be lost, but shall be preserved by the great King in Zion, to yield fruit to the honor and glory of his great name while here, and finally be raised to the enjoyment of that Sabbath of unending rest hereafter. This is precious truth. At this time the question arises with me, Am I included in that handful, even to the smallest grain? I have a hope that it is so; but when I look into this sinful heart of mine all seems unholy, black as the tents of Kedar. I feel so effectually covered with earth and earthly things that I can scarcely hope to rise to those joys prepared for the dear saints; but the Lord knoweth them that are his. Not one will be left out when he counteth up his jewels. The subject seems so well seasoned with the doctrine my soul delights in, that of God's predestination. It is that on which my hope hangs, and I feel that I have received spiritual food, crumbs from the Master's table, which has lasted for days.

I wish to make mention of the satisfaction I felt in reading the piece on the first page of the same number, written by our dear brother Chick, on the words of Job, "Though he slay me, yet will I trust in him." It was rich. I read and re-read it, and it seemed to be a feast of fat things. It was an excellent sermon to me. Should we not feel thankful to the Captain of our salvation that he has given such ability to his servants that are placed on Zion's walls to instruct the household? O how I do long for that steadfast unyielding faith that Job possessed in his God. But it must be given us, as it was him. We are all dependent upon the same fountain. We are poor, finite creatures. In and of ourselves we can do nothing. There is none that doeth good, no, not one. All are gone out of the way. If there is any good thing in us it cometh down from the Father of lights, with whom there is no variableness or shadow of turning. I feel very weak and small in divine things, and the last among God's people. But I cling to the one evidence that I have passed from death unto life, for I have a strong love for the brethren. I greatly enjoy the privilege of meeting with them, which has been more seldom on account of bodily afflictions. My feelings and sympathy go out to the dear lambs of the flock that are standing without the fold, desiring a home with God's people, and who love the assembly of the

saints, yet feeling their unworthiness. I speak from experience, as I was exercised in regard to these great and important things for two years, and feared I was neglecting my duty before I had strength given me to ask a home with the people I so dearly loved for the truth's sake. I feel to-day to exclaim, as did Ruth, "Entreat me not to leave thee, or to return from following after thee." May thy God be my God, and thy people my people. For those who are passing like anxious moments in regard to obeying the commands of our dear Lord and Savior, my prayer is that the Lord will give them strength to come home to his house, the church, and enjoy the privileges therein.

Brethren, let us love one another, and bear each other's burdens, and so fulfill the law of Christ. This imperfect scribble was commenced some time ago. I fear it is not worthy a place in our family paper. Do as you think best with it. If not asking too much, please give your views on John vi. 53, 54.

Your unworthy sister,

C. M. HOWARD.

PAXSON, Va., March 21, 1894.

MY DEAR BROTHER BEEBE:—Though weak and nervous in consequence of a long spell of La Grippe, I feel inclined to write you a few lines, though I have nothing very encouraging or cheering to relate. I have had but little encouraging and comforting experience pertaining to my hope since I have been confined to the sick room. This sometimes seems strange to me, as I have ample time to think upon spiritual things. And I have thought of them in connection with my hope; but simply thinking on these things, you know, does not draw comfort from them. But I often feel so destitute of spiritual interest and comfort that I doubt whether I know anything about these things experimentally. I think if I did I would feel more concerned and anxious than I often do. But even in this destitute condition I sometimes feel passive; that is, that I can do nothing to bring myself into the enjoyment of these things. I hope I have experienced this passiveness or resignation at times since I have been sick; and the words of the psalmist, "Except the Lord build the house, they labor in vain who build it," and that "it is vain for us to rise up early, to set up late, to eat the bread of sorrow," to obtain these things, have afforded me some encouragement. Though the words I have quoted from the 127th Psalm were not specially opened to me, they were a stay to me in my barren and sleepy condition.

Another Scripture also, viz., "I sleep, but my heart waketh," &c., was brought to my remembrance with some comfort, as it seemed to express not only my present, but much of my past experience. And how inexpressibly encouraging and com-

forting it is when we can see our experience expressed in the Scriptures. The spouse, though asleep, and too drowsy to arise, knew it was the voice of her Beloved that had awakened her heart. And I hope I have heard and recognized the voice of the Beloved in my experience, but have often felt too drowsy to arise and obey at once; making some excuse, as did the spouse, saying, "I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?" The flesh is prone to make excuses, and often prevails, so that we cannot do what we would. But in this conflict between the flesh and the Spirit, the Spirit sometimes prevails, and then we arise at once and open to the Beloved, feeling so comforted, as was the spouse, that we do not think of our "coat" or "feet," or anything pertaining to the flesh, as typified or implied in the figures, "coat" and "feet." The outer man is brought into subjection and made to serve the inner man or spirit. I hope I have experienced this willingness at times; but sometimes in this ecstasy of joy I have found, as did the spouse, my Beloved had withdrawn himself, and I was left in trouble, feeling condemned for not heeding his voice at first. But I cannot express what I hope I have seen in these words of the "Song of Songs," and the encouragement and comfort they have afforded in my lonely hours.

As I am becoming tired, and may tire you, I will close for the present. I thought at first of writing a private letter, but felt impressed to write what I have to you; and now I doubt whether what I have written will profit any one, as I cannot express myself as fully as I have felt and desired. But as I cannot remove the doubt, I will send what I have written, and let you decide. Excuse pencil, for I am too weak to use the pen.

Yours in hope,

EDWARD C. TRUSSEL.

WORTHINGTON, Minn., Nov. 26, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—Please find inclosed two dollars, for the renewal of my subscription to the SIGNS OF THE TIMES. I have taken it for sixteen years. I would like to send you some new subscribers; but I am, as the psalmist said, "as a sparrow alone upon the housetop." The dear old SIGNS is worth to me twice what it costs me. It tells me how my fellow-travelers feel. Their feelings are as mine when they complain of a sinful heart, which seems to be a mass of corruption. I spend the most of my time in darkness, and mourn and sorrow on account of sin that is within me. But there are times when I feel comforted, when I am meditating on Jesus and his disciples. How pleasant it is to have our heart set on that dear Savior who is the neighbor to all who feel his love in them. I sometimes be-

lieve I shall see him, and that he will show me the wounds he bore for his people. My heart's adoration is fixed on him. I have thought how David walked and talked with God, and I would like you to write upon the subject, so that I can see if there be any now who come as near doing so. If it be the preacher, or if it be all God's chosen ones, I would like to know. Do not refer me to some back number, because when I have read the paper I sometimes send it to my friends in England. I can see nothing in this world to be compared with one meeting with God's people. How sweet it is to meet when love flows from heart to heart. Are they then walking and talking with God? How David talked with God at the time he prayed to be delivered from his enemies, and also when he said, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Was he then talking with God? He said, "Thou knowest my thoughts afar off." Again, he breaks out, "Praise the Lord, O my soul." It seems to me that David's whole heart adoration was with God, and he loved to talk with him. His whole trust was in the Lord. When any of God's children are alone in this world as I am, can they be talking with their God? If so, it must be when I am at my plough, and my mind is upon Jesus, the hope of my salvation, and his word comes to me with such sweet promises as it did to Paul, saying, "My grace is sufficient for thee." It cheers and animates our heart with thankfulness to him for his loving kindness.

If I could write like some who write for the SIGNS, I would like to do so; but I cannot edify God's children. I seem to be dumb and dull of understanding; but I know you will throw the mantle of love over my ignorance, so I will venture to send this.

Yours in hope of eternal life,
HENRY JAMES.

EDITORIAL NOTICES.

BIBLES OF ALL SIZES.

ON our last page will be found an advertisement of some of the sizes, styles and prices at which we can furnish Bibles. The vast variety of sizes and combinations compiled in Bibles is too great to all be given in our space, but we are now prepared to furnish any of them that may be desired.

The smaller Bibles mentioned in the advertisement are the ones most in demand, and these we will mail postage paid on receipt of price. The larger or Family Bibles, being too large and heavy to go safely by mail, will be sent by express.

PLEASE BE SURE

To give us the same name in which your paper is coming when you send a renewal of subscription. The best plan is to inclose in your letter one of the little pink slips containing your name, taken either from the margin of your paper or from the wrapper in which it comes.

OBITUARY NOTICES.

BROTHER D. Weaver died at his residence in Navarro Co., Texas, Jan. 16th, 1894.

He was sick for three months and eight days. He was sitting in his chair when death came to him. He passed away like one falling asleep. He was born in Selville, Tenn., Feb. 20th, 1813, and was married to Miss Elender Deason. Eight children were born to them, three of whom are living to mourn their loss of a father. His first wife died July 3d, 1883, and on Jan. 22d, 1884, he was married to Palisteen Garret, a widow.

Brother Weaver joined the Old Baptist Church in 1880 or 1881, and was baptized by Elder J. H. Weeks. He was a consistent member, always filling his seat, always willing to help bear the expenses of the ministers, and also glad to have them visit him. He was a subscriber to the SIGNS OF THE TIMES for a number of years.

Pray for the unworthy writer.

J. D. WATSON.

DIED—At his residence near Meadowville, Barbour Co., W. Va., August 8th, 1893, brother **Poling**, aged 59 years, 5 months and 1 day.

He was born in Randolph Co., W. Va., March 7th, 1834, and was the son of Daniel and Hannah Poling. He joined the Old Baptist Church on the first Sunday in July, 1887, and was baptized by Elder J. S. Corder, in the fellowship of the Little Bethel Church. He was a faithful member until his death. He was firm in the doctrine that God works all things after the counsel of his own will. I waited on him in his sickness, which he bore with great fortitude. He said he wanted to put off this old body, that he might be with Jesus. All his conversation was of heavenly things. He often repeated the hymn,

"My times of sorrow and of joy,
Great God, are in thy hand;
My choicest comforts come from thee,
And go at thy command," &c.

He often called his sister to him to talk with her, and asked her if she would have a doubt of his being at rest with his dear Savior. He arranged all his business in complete order, and requested me to preach at his funeral, and I tried to speak from 1 Cor. xv. 56-58. One sister died a year and five months before, who gave the brightest evidence of a child of God that I ever heard. Five brothers and three sisters are left to mourn, besides a great many friends.

J. B. CROSS.

PASSED from this life, **Wallace H. F. Palmer**, youngest child of sister M. F. Palmer, aged 11 years, 3 months and 16 days.

Noble in appearance, full of promise, but withered in the bud. Had he not, who can tell what the fruit would have been? It should be a consolation to the bereaved mother and sorrowing sister that they knew his earthly end. How many there are whose life is as a boiling caldron because some fond one still lives, and they know not the end. How much better an honorable death than a dishonorable life! Indeed, experience does teach that life with its best charms and pleasures is altogether vanity. Your darling boy has missed nothing but vanity, and for that you have cause to be thankful. You know had he lived a thousand years, and dedicated all to the Lord, his claims on heaven would be no better than they were before he was born. "The children being not yet born, neither having done good or evil, that the purpose of God according to election might stand." This faith shall make you as Mount Zion, which cannot be removed. The opposite will make you as the troubled sea.

The writer used on the occasion the

following words, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." The character of him who is the King of this kingdom, as well as they who are the subjects, is here given us. In the organization of all important earthly bodies, little children, the poor and the ignorant are not considered. Jesus was an important character, and his work was great; hence children must be forbidden, in the estimation of the disciples. With man dependency is an inevitable necessity; therefore men must gather around them those who can give the greatest support. Jesus takes counsel of none. He asks not the help of man. But he it is that gives to all men all things, and this he teaches them; therefore they are as little children. May God in his mercy give the things unto the mother and sisters that in his judgment are best.

Your brother, I hope,

E. V. WHITE.

LEESBURGH, Va., April 18, 1894.

DIED—At his residence, three miles north of Mattoon, Coles Co., Ill., on the morning of April 5th, 1894, **George McKinstry**, aged a little more than 76 years.

Brother McKinstry was born in Preble Co., Ohio, Jan. 30th, 1818. He with his family moved to Coles Co. in 1869. There were born unto him one son and four daughters by his first marriage. Four of these children, with the widow, our sorrowing sister, survive. In the year 1884, I think it was, brother McKinstry with his wife came to the Little Bethel Church and related their experience, were received, and baptized according to their expressed desire and wish.

The deceased, until his health failed, some three or four years since, was very prompt in his attendance at church, the weather never being so bad as to prevent him being present. His affliction was long and severe, but was borne with great patience and resignation. All his worldly affairs were set in order, and he desired to depart and be with Christ, which is far better.

The very large attendance at the funeral on the 7th inst. attested the esteem in which he was held in the community. The writer tried to speak words of comfort to the afflicted family on the occasion. May the Lord bless, comfort and strengthen the bereaved family, and especially the sorrowing and companionless widow, whose house is left so desolate.

Your brother in hope,

J. G. SAWIN.

LOXA, Ill., April 21, 1894.

DEAR BRETHREN—Being on a preaching tour through this country, visiting some of the old churches that I attended many years ago, I am requested by sister Wood to inform you and the dear family of God of the death of her husband, our dearly beloved and highly esteemed brother, **John Wood**, one of your old subscribers, who left the shores of mortality for a blessed home among the redeemed and blood-washed family of our God, in that eternal mansion prepared for them.

Our departed brother was the son of our dear and venerable brother and sister, Deacon Wm. and Peninah Wood, and was the oldest of the family. He was born in the state of Illinois, Jan. 30th, 1811, and died here at his home Dec. 14th, 1893, making his stay on earth 82 years, 10 months and 14 days.

I learn from sister Wood that he died from heart disease and dropsy. His suffering at times was to all human appearance unbearable, but through the tender mercies of our covenant-keeping God he was enabled to bear it with christian resignation to the divine will. He was led by divine grace, as I humbly believe, to see himself a poor, lost and ruined sinner in about the year 1838, and soon afterward joined the Primitive Baptist

Church at Muddy Fork, Trigg Co., Ky., and was baptized by our lamented brother, Elder P. S. Nance, at that time pastor of the church. He was married to Miss Elizabeth Johnson, Jan. 7th, 1836. Nine children were born to them, six of whom survive. He had fifty-four grandchildren and ten great-grandchildren. His first wife died August 20th, 1862. He was married the second time to Miss Lucinda C. Underwood, Oct. 21st, 1873, who survives him.

As I had been pastor of Muddy Fork Church from 1857 to 1871, a period of thirteen years, of course I was intimately acquainted with our dear departed brother, and can testify to his high standing as a dear and beloved member of the body of Christ, and one who lived in the love and fellowship of every member of the church. He was a kind and loving husband, an indulgent father, a good citizen, a strictly honest man, and regarded by his neighbors as one whose character was irreproachable. His wife, our dear sister, has lost a dear and affectionate husband, his children a precious father, and the neighbors a good and tried friend. Most deeply do I sympathize with our dear sister Wood in her bereavement, with his children and all the relatives, and pray God to bless their great loss to their good, and to reconcile them to this dispensation of his grace; to be still, and know that he is God. Brother Wood emphatically belonged to a Primitive Baptist family. His father and mother, some brothers and sisters, and both his wives, were members. From my long acquaintance with brother Wood and the dear church at Muddy Fork I find that only one member remains that was there when I first commenced preaching for them. It shows me that my time is near at hand, as I shall soon enter my eightieth year. I have already entered the fifty-fifth year of my ministry. I pray that the Lord in his mercy will remember his Zion, build up her waste places, and finally bring us off more than conquerors through him that loved us and gave himself for us. "Mark the perfect man, and behold the upright; for the end of that man is peace."

Yours in the tribulations of the gospel of Christ,

JOHN H. GAMMON.

SINKING FORK, Ky., April 20, 1894.

ASSOCIATIONAL.

The Baltimore Old School Baptist Association will be held, the Lord willing, with the Harford Church, Harford Co., Md., to begin on Wednesday before the third Sunday in May (16th), 1894, and continue three days.

A cordial invitation is extended to lovers of the truth, especially ministering brethren. Those coming by way of Baltimore will take train on Tuesday, 15th, at North Avenue station, B. & O. (or Narrow Gauge) R. R., at 4:00 p. m., part for Long Green and part for Forest Hill. Conveyances will be at both stations to take them to places of entertainment.

NATHAN GRAFTON, Church Clerk.

The Delaware Old School Baptist Association will be held, the Lord willing, with the church at Rock Springs, Lancaster Co., Pa., to begin on Wednesday before the fourth Sunday in May (23d), 1894, and continue three days.

Those coming from Philadelphia will leave there Tuesday on the Philadelphia, Wilmington & Baltimore R. R., at 1:51 p. m., for Perryville.

Those coming from Baltimore will leave the Union Depot about 2:00 p. m., on the same road, for Perryville. Change cars for Conowingo, where all will be met and conveyed to places of entertainment.

A cordial invitation is extended to all lovers of the truth.

S. L. GREGG, Church Clerk.

The Delaware River Old School Baptist Association will be held, the Lord willing, with the Southampton Church, Bucks Co., Pa., to begin on Wednesday before the first Sunday in June (May 30th), 1894, and continue the two succeeding days.

The Warwick Old School Baptist Association will be held, the Lord willing, with the church at Warwick, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June (6th), 1894, and continue three days.

The Chemung Old School Baptist Association will be held, the Lord willing, with the church at Cammal, Lycoming Co., Pa., to begin on Wednesday before the third Sunday in June (13th), 1894, and continue three days.

APPOINTMENTS.

ELDER W. I. Carnell, of Greenfield, Tenn., will fill the following appointments in Kentucky, in the bounds of the Mount Pleasant and Licking Associations, the Lord willing:

Sulphur Fork, Tuesday and Wednesday, May 1st and 2d; Cane Run, Thursday, 3d; Mount Pleasant, Friday, 4th; Bethel, Saturday and Sunday, 5th and 6th; Salt River, Monday, 7th; Little Flock, Tuesday, 8th; Elk Lick, Wednesday, 9th; Mill Creek (Ohio), Thursday and Friday, 10th and 11th; Mount Gilead (near Maysville, Ky.), Saturday and Sunday, 12th and 13th.

Brother Carnell will need conveyance from Bethel to Salt River, and on to Little Flock. He will also expect to be met at Maysville to go to Mount Gilead.

J. H. FISHER.

ELDER W. J. May, of Pinsonfork, Pike Co., Ky., will, by divine favor, preach as follows:

Turners, Saturday and Sunday, May 12th and 13th; Sulphur Fork, Thursday, 17th; Pleasureville, Saturday and Sunday, 19th and 20th; Beech Creek and Elk Hill, the following week, as Elder Ritter may arrange; Little Flock, Saturday and Sunday, 26th and 27th; Salt River and Goshen, the following week, as Elder Hawkins may arrange; Bethel, June 1st, 2d and 3d, at the annual three days meeting, beginning on Friday at three o'clock p. m.; Mt. Sterling, Monday night, 4th.

P. W. SAWIN.

THREE DAYS MEETINGS.

THERE will be a three days meeting held with the Old School Baptist Church called Sidling Hill, situated in Fulton Co., Pa., to commence at ten o'clock on Friday before the first Sunday in May, and to continue Saturday and Sunday.

We extend a cordial invitation to all of our faith and order who feel it in their hearts to visit us. We hope the Lord will put it into the hearts of some of the ministering brethren to visit us.

All coming by railroad will come to Hancock, Md., on Thursday, as early in the day as possible, where they will be met and conveyed to the meeting, a distance of about twenty miles. Those coming had better write to me, brother Dennis Mellott or brother Isaac Varnes, at Needmore, Fulton Co., Pa.

AHIMAAZ MELLOTT.

A THREE days meeting will be held, the Lord willing, with the Broad Run Church, Maryland, beginning on Saturday before the second Sunday in May (12th), 1894.

The train arriving at Barnesville Station about 11 o'clock a. m. will be met on Friday, the 11th. Should any arrive on later trains they will inquire of the stage-driver for Thomas Gott or Benjamin White. We ask our brethren to come, also all others who may desire so to do.

E. V. WHITE.

ADVERTISEMENTS.

EVER since the SIGNS OF THE TIMES has attained its wide national circulation we have been importuned by our subscribers, as well as by those who have had no special interest in sustaining the publication, to open our columns to advertisements; but never having had any experience in that line of business we have hesitated to make the venture. Since the commencement of this volume, however, there has been a combination of circumstances that has encouraged us to make the experiment, and we therefore make the following announcement, viz.:

We will receive for the last page of the paper suitable and reliable advertisements at the following net rates, viz.:

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(ESTABLISHED 1832.)

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Before CHRIST 2349.	him, into the ark, because of the waters of the flood. 8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, 9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.	Before CHRIST 2349. CHAPTER VIII. 1 The waters assuaged. 4 The ark resteth on Ararat. 7 The rains and the dove. 15 Noah, being commanded, 18 goeth forth of the ark. 20 He buildeth an altar, and offereth sacrifice, 21 which God accepteth, and promiseth to curse the earth no more. AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark:

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, MAY 9, 1894.

NO. 19.

CORRESPONDENCE.

MALACHI III. 1.

"THE messenger of the covenant, whom ye delight in."

When Jehovah spoke unto us while we were under the old covenant (Gal. iii. 23-25) what terrible messages we were made to hear from the Holy One of Israel! The law declared our guilt and condemnation. Tribulation and wrath were upon us. Every word breathed our doom, for we felt we were miserable transgressors of the law which is holy, just and good. Our carnal hopes were dashed to the ground under that sentence, "Cursed is every one that continueth not in all things written in the book of the law to do them." Our hearts were heavy laden; and in the sorrows of our perishing condition we fell down, our guilt overwhelming us. Has your heart, dear reader, in some measure known these things? The messages of the old covenant demanded of us perfect righteousness, and poured forth upon our sinful heads condemnation and death, and forbade us to hope of being justified by our own deeds in the sight of God. We were shut up in prison, ten thousand talents in debt, and nothing had we to pay. How then could we hope to emerge from our house of bondage? We did exceedingly fear and quake, and mourned over our sins. Such distresses were we brought into under the messages of the old covenant that, like the tribes of Israel, we felt to say, "Let not God speak with us, lest we die."—Ex. xx. 19. We could not endure that which was commanded.—Heb. xii. 20. Weeping endured through this terrible and painful night, but joy came in the morning. The time of love came when God said, "Ye have dwelt long enough in this mount."—Deut. i. 6. The Holy Spirit then led us to Mount Zion, there to hear the messages of the new covenant. Do not our hearts, dear children of God, sing of this covenant with David, saying, "This is all my salvation, and all my desire?"—2 Samuel xxiii. 5. Let us muse upon this covenant awhile. O thou Comforter, the Holy Ghost, show us this covenant. O give us some spiritual glimpses therein; for without this covenant how sad, how awful, how lost and utterly undone our condition would be!

The covenant of grace was made by Jehovah the Father, the Son and the Holy Ghost. These three bear record in heaven, and these three are

one.—1 John v. 7. As God is eternal, so the covenant of grace is called the everlasting covenant.—2 Samuel xxiii. 5; Isaiah lv. 3. This blessed covenant is also spoken of as being the eternal purpose which God purposed in Christ Jesus our Lord.—Eph. iii. 11. Did God, the Father, the Son and the Holy Ghost, enter into a covenant? On what account? For whom?

"'Twas made with Jesus for his bride
Before the sinner fell;

"'Twas signed and sealed and ratified,
In all things ordered well."

It was for the elect of God that this covenant was made, and therein the Son of God is set forth as the covenant head of his body, the church. Yes, in this covenant God the Father elected his people, gave them unto his Son as his bride, his body, his flock, his people, his brethren. Unto the Son Jehovah the Father said, "Thou art a priest forever after the order of Melchisedec." Our covenant head, Christ Jesus, was verily fore-ordained before the foundation of the world, and was manifested in these last times the Lamb of God without blemish and without spot, to put away the sins of his people by the shedding of his own precious blood. How blessedly the Lord speaks in this covenant. "This is the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jere. xxxi. 33, 34. "They shall be my people, and I will be their God." Another most consoling feature of the new covenant is that it is unalterable; for thus speaks the everlasting God, "My covenant will I not break, nor alter the thing that is gone out of my mouth."—Psalm lxxxix. 34. In this well ordered covenant "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, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast,

and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec."—Heb. vi. 17-20. Who shall disannul Jehovah's counsel? Who shall reverse it? "He is in one mind, and who can turn him? and what his soul desireth, even that he doeth."—Job xxiii. 13. "The counsel of the Lord standeth forever, the thoughts of his heart to all generations. Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance."—Psalm xxxiii. 11, 12. All is settled, and rests, and shall be fulfilled according to the purpose of him who worketh all things after the counsel of his own will.—Eph. i. 11. "My counsel shall stand, and I will do all my pleasure."—Isa. xlvi. 10.

The new covenant is ordered in all things.—2 Samuel xxiii. 5. Nothing is omitted that shall be for the eternal happiness of God's elect, and for his own eternal praise. Therein his people are predestinated unto the adoption of children, and to an inheritance of incorruptible glory in Jesus Christ, their glorious and living head. They are ordained unto eternal life, and are made believers in Christ by Jehovah's grace, according to the working of God's mighty power. When the Son of God came into the world, and was made of a woman, made flesh, and dwelt among us, it was to establish the covenant.—Heb. x. 5-10. "Lo, I come to do thy will, O God." Christ Jesus, our covenant Head, "being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. ii. 6-8. Christ "loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. v. 2, 25-27.

This covenant is "ordered in all things and sure." Our covenant Head is our Surety therein.—Heb. vii. 22. How then could anything or can anything possibly fail? Let us, believers in Jesus, rejoice. Our covenant Surety did not fail, neither was he discouraged (Isaiah xlii. 4);

but in his love for Zion he set his face like a flint to accomplish the salvation and righteousness of his people.—Isa. i. 7, 8; lxii. 1. All the mercies, all the promises, are sure in this covenant.

"His promise is yea and amen,
And never was forfeited yet."

Jehovah promised us, and gave us eternal life in his Son before the world began. Will he recede from this? Will he repent? O no. God is without variableness or shadow of turning, and cannot lie. "My covenant will I not break, nor alter the thing that is gone out of my lips."—Psalm lxxxix. 34. "He abideth faithful: he cannot deny himself."—2 Timothy ii. 13. It is the covenant ordered in all things and sure! Therein it was ordered that our covenant Head should give himself a ransom for his body, the church. He gave himself a sacrifice for our sins, an offering and a sacrifice of a sweet-smelling savor unto God the Father. Our Savior's sufferings, obedience and blood (like the typical sacrifices that were perfumed with the fragrant odors of the burning incense) are most fragrant unto the everlasting God. All that Emmanuel did was pleasing in the sight of God. In the atonement, which Jesus accomplished by his obedience and blood, all the attributes of the eternal Godhead were glorified. He glorified the Father on the earth. All his work as the Surety of the everlasting covenant is fragrant with the sweet odors of the love, the mercy, the grace, the justice and faithfulness and holiness, yea, with all the attributes of Jehovah.

"Here the whole Deity is known:
Nor dares a creature guess
Which of the glories brighter shone,
The justice or the grace."

All the heirs of promise according to this glorious covenant are redeemed and washed from their sins. They are called by grace, justified and glorified. All is secured unto the heirs by the promise and oath of God, by the blood of the covenant, and by the sealing of the Holy Spirit. He testifies of Jesus, shows us our blessings with which we are blessed in the Son of God, our covenant Head, guides us into the truth, and is our Comforter in all our trials and tribulations. He gives us the earnest of our new covenant inheritance. O the sweetness and blessedness of the fellowship of the Spirit, of the communion of the Holy Ghost. Come, Holy Spirit, the Comforter, and abide with me, a poor sinner,

forever. O teach me, and bring to my remembrance all that God the Father and the Son have said and have done in the everlasting covenant, ordered in all things and sure. Then shall I be enabled to endure, to lift up my head, to triumph, and to show forth the praises of the Lord in the house of my pilgrimage. Let us rejoice, believers in Jesus, that the covenant of grace cannot be upset. It cannot fail, for Christ hath sealed it with his blood, and it is now in force. Not one of the heirs can by any means come short of or be cheated out of his portion therein.

Our Lord Jesus Christ is the Messenger of the covenant, whom we delight in. He comes bringing good tidings of good. Not old covenant messages, telling of our guilt and condemnation. O no; but new covenant messages, telling of his own gracious acts, of our justification from all our offenses by his obedience and blood. He tells us of Jehovah the Father's love. He says, "I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee."—Heb. ii. 12. Jesus our High Priest has entered into heaven itself, having obtained eternal redemption for us; and now he dwells in our hearts by faith, telling us of his finished work. As the high priest under the old dispensation came forth from within the vail after having made reconciliation for the sins of Israel by the blood of the sacrifice, and blessed the people, so Jesus our Priest is the messenger of the Lord of hosts, and by faith speaks in our hearts messages from within the vail. He has the tongue of the learned, and knows how to speak a word in season to our weary souls. O how the child of God delights in the messenger of the covenant! When we, beloved of God, felt our sins and the curse of the old covenant to lie heavily upon us, so that we drew near to the grave, and our life to the destroyers, then he came to save us. Yes, the chiefest among ten thousand, the messenger of the covenant, suddenly came to our help. What message did he bring? O glad tidings of great joy! He was exceedingly gracious to us, and said, "Deliver him from going down to the pit: I have found a ransom."—Job xxxiii. 23, 24. He showed to us that he had ransomed us from all iniquity, that he had redeemed us from the curse, that he had destroyed all our destroyers, that he had brought life and immortality to light through his glorious gospel; yea, he showed our uprightness, for our justification in the sight of the Holy One of Israel, to be in himself, that he is the Lord our righteousness. Then our sickness was over, our leprosy was healed. In the sweet evidence felt in our hearts that Jesus had died for our sins, and was risen again for our justification, by precious faith we put off the body of the sins of the flesh by the circumcision of Christ. Knowing by faith that our old man

is crucified with him, and the body of sin is destroyed, we reckoned ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord; and in spirit we could sing,

"The terrors of law and of God
With me can have nothing to do;
My Savior's obedience and blood
Hide all my transgressions from view."

In all our straits, and in every trial, Jesus the messenger of the covenant brings tidings of consolation to our souls. Amidst all the turmoil, vexations and sore conflicts that we are called upon to encounter in our pilgrimage, but for the comings of the messenger of the covenant how often we should faint by the way. Ah, and when we have been overwhelmed, and have fainted in the day of adversity, what voice could revive us? whose speech could cheer us? Only the voice of our Beloved, who cometh leaping upon the mountains, skipping upon the hills. Sometimes our enemies so environ us around, our own sinfulness, the fiery darts of Satan, doubts and fears, our own fretfulness and perverseness so beset and plague us, that we fear that sin and Satan verily have the dominion, and that all our hope and blessedness must succumb to such incessant conflicts; that all must at length be devastated by the enemy who has come in like a flood, and has entered into our palaces. Ah, the city then is low in a low place. We are made to mourn, and to confess that we are vile, and that by nature we have ever been a provocation of God's anger. But Jehovah's grace in our hearts will not suffer us to utterly yield to the foe. O no; we cannot capitulate to the forces of hell. God has written in our hearts the doctrine of no surrender to sin and Satan. What! shall we cease striving against sin? "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" We sigh for relief from our oppressors, and are taught to stretch forth our hands unto God; but will he come to our deliverance? Ah, why is he so far from our roaring? Why does he stand afar off? O come to my help, O God of salvation; have mercy upon me. "Send thine hand from above; aid me, and deliver me out of great waters." "I am poor and needy; make haste unto me, O God: thou art my help and my deliverer; O Lord, make no tarrying." What does our covenant God say? "I will give to Jerusalem one that bringeth good tidings." In due time the messenger of the covenant appears, he in whom we delight. We have looked unto the hills of God's mercy, of his faithfulness, of his electing, everlasting love, from whence we hoped our help would come. But at times our distresses have been so prolonged, we have been so besieged by our cruel sins and the fiery shafts of Satan, that it appeared our eyes would fail while we waited for our God; but when

we have been brought exceeding low, then our dear Redeemer has come to our rescue. The messenger of the covenant is seen upon the mountains. O how beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth. O what a message! Then again, dear children of God, in our seasons of earthly trials, of temporal afflictions, to which at least some of us have been subjected by our covenant God, no one could speak the word that could ease our smart. Only the messenger of the covenant could convey such a message as suited our trial, and under which gracious words we have been supported, and have been strengthened to endure, and to be reconciled to the dispensations of our heavenly Father. I confess to you, beloved ones of God, that I have been a poor, dim-sighted creature, little understanding the ways and thoughts of God. Well may he say, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Had I been suffered to choose my own lot I should have selected everything that is agreeable and pleasing. I would have had my pathway strewn with flowers; the air should have resounded with the singing of birds. Not a conflict, not a sorrow, should I have appointed as my portion. But I in very heart can feelingly say, "My times are in thy hand." O! I am so glad it is so. Could they be in better hands? O no.

"All my times shall ever be
Ordered by his wise decree."

I would not have my lot any other-wise than it has been; for I have found that my God knows best what is for my good, and that which shall be to his own praise. When we have been in straits, and bitter ingredients have been put into our cup that we were made to drink, O how timely and soothing have been the messages to our hearts of the messenger of the covenant! He has said, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior."—Isa. xlii. 1-3. "I will never leave thee nor forsake thee."—Heb. xiii. 5.

Though we are sinful and unworthy, though our way is beset with ills, and tribulation is our portion, the messenger of the covenant will come again and again, telling us of the glad tidings that the covenant contains, and that all is sure to all the seed. What better message could a poor, vile sinner like me receive from the everlasting God than this, which is one of the messages of

the covenant? "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Heb. viii. 12. Ah, though we have to grieve over our pollutions, and many times put our mouths in the dust, and cry, Unclean! then in the time of love the messenger of the covenant cometh, and telleth what he hath done for us in this covenant that is ordered in all things and sure. He tells us that he gave himself for our sins, and that his own precious blood cleanseth us from all our stains; that he hath through his own sufferings, obedience and blood washed away all our filth, and hath presented us to himself a glorious church, not having spot, or wrinkle, or any such thing, but that we are holy and without blemish in his sight. O the healing virtue, the heavenly music, that is in the voice of our beloved Redeemer when he speaks to our heart, saying, "Thou art all fair, my love; there is no spot in thee."

Though we are tempted and harassed, and buffeted by the messengers of Satan, we prove all the devil's messengers to be liars, and we tread upon their high places, when the Son of God, the messenger of the covenant, speaks. Have you, dear reader, ever heard in your heart a message from the lips of the messenger of the covenant? Has he ever spoken to thee? Perhaps you say, I cannot tell. There have been times when my heart has been sad, and I have felt to be in the gloom, weighed down under the sight of my own sinfulness. I have longed to taste of God's pardoning love, to know that I was a christian, and that Jesus had died for me. Well, when I have been in such a state of mind I have thought about the Savior of sinners; or while I have been listening to the gospel being preached it seemed as though the glad tidings of love and mercy were for me. I have found myself musing upon these things, and there has been some comfort in my heart whilst doing so. I have for a little while forgotten that I am such a sinful worm, that I am not a child of God, and have been feasting upon the good things that are in Jesus. Then when I have thought upon what I have been indulging myself in, and how that I have been taking to myself what only belongs to the children of God, I feel, O how presumptuous I have been! How can such blessed things belong to me? How can such a polluted sinner like me be a child of God? O no; I am not a christian. How can it be that I am one of God's elect? How can God love me? Why, I hate my own self; and how much more loathsome must I be in the sight of the pure and holy God! O no; I do not think the messenger of the covenant has spoken anything to me. I fear I have only been as an eavesdropper at the posts of the doors of the King's house, and have been overhearing the kind and blessed things that are spoken to the King's household. I

am separated from them; I am a poor, wandering outcast from the commonwealth of Israel. O that I did indeed belong to the household of God! But how could such a one like me be put among the children? How could such a heritage be mine? Yet, though I cannot tell how that could ever be, I find that my heart's language is something like this, "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."—Psa. cvi. 4, 5.

Blessed are you, poor, fearing one; for you are one of the heirs of the covenant. Blessed are your ears, for you have heard the voice of the Beloved, the messenger of the covenant. It was to you a joyful sound. His doctrine of salvation by grace alone has a melodious sound to your soul; and you feel that all your desire, all your hope, is in the glad tidings of the gospel. Has the truth as it is in Jesus been as sweet singing in your ears? Does your heart love the song of Jehovah's mercy to poor sinners? Then you are one of the ransomed church of God. Does your heart say, O that I knew this were so; then I should leap for joy? Do you inquire and say, How can I write such things to you? Do you ask what authority I have to speak in such a way to such a sinful one, to such an unworthy one, as you feel yourself to be? Well, poor, anxious soul, the gospel declares gracious tidings concerning thee. Our blessed Savior, the messenger of the covenant, himself says, "I will declare thy name [the Father's] unto my brethren; in the midst of the church will I sing praise unto thee." Only his body, the church, hear his voice. Only his sheep hear his voice. There can no outside ones hear. There can be no eavesdropper to hear what he saith unto his church; for only the members of his body, the church, have the spiritual ear to hear. Only the subjects of Jehovah's grace have an ear to hear. None but the heirs of the covenant are interested in the testamentary will of Jehovah. Only the seed to whom all things are made sure take delight in the covenant; and in their hearts they are taught of the Holy Ghost to say, "This is all my salvation, and all my desire." But those who are not embraced in the covenant of grace have no relish for the grace of God, and no desire after the gracious and blessed provisions made in the covenant for the poor and needy heirs of promise. They have no delight in the messenger of the covenant. But all the seed of Israel, the saints of God, sit at his feet, and only they receive his words; but his word hath no place in, and cannot be heard by, those who are not of God. All who are dead in trespasses and sins are like the deaf adder, that stoppeth her ear. The voice of the

messenger of the covenant they cannot hear; it hath no charms to them. But Jesus' brethren, his companions, hearken to his voice. They delight in his precious doctrine; for his speech distills upon them as the dew, and revives their hearts by the way. As I write my heart seems to say, O beloved Jesus, "Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it. Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices." O Savior, thou art the ambassador of heaven. Thou art ever in the bosom of the Father, and all that the Father hath is thine. Declare and reveal unto my soul the knowledge of the Jehovah, that in the bosom of the eternal God I may see eternal thoughts of love to me.

When the Son of God, the messenger of the covenant, came into the world, the world received him not, knew him not; but such ones as old Simeon could exclaim, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation."—Luke ii. 29, 30. To poor sinners he was welcome; and the apostle Peter is a mouth for all the heirs of the covenant when he exclaimed, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."—John vi. 68. He came into the world bringing to the poor the glad tidings of the new covenant. The poor and afflicted people of God to-day seek for the coming of the messenger of the covenant, whom they delight in. They crave the Comforter, the Holy Ghost, to reveal Jesus, the Son of God, in them, and to take of the things of Jesus and show them unto their longing souls. Only the good news of the covenant of grace can afford them everlasting consolation. A few words, yea, a word from this covenant, spoken by the messenger in our hearts, heals our wounds, allays our fears, banishes our woes, disperses our foes, dries our tears, and clothes us with gladness; for it speaks of pardon, and mercy, and grace, and love, and peace, and blessedness from God to us, poor, unworthy worms.

"Ere time began the church was blessed,
For her Jehovah love possessed,

From vast eternity!
Redemption, calling, pardon, peace,
Are streams which flow from ancient
grace,
Unmerited and free!

"Go, trace salvation from its source;
From God it flows; mark well its course;
The whole his love sets forth!
Love brought the Savior from the skies,
Love quickens, keeps and glorifies,
And who can speak its worth?"

FRED. W. KEENE.

NORTH BERWICK, Maine.

HUTCHINSON, Kan., Feb. 28, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—I have been a reader of the SIGNS at intervals since boyhood, and am a subscriber because I like

to read it. There is a subject referred to often by many of the writers, yet to my knowledge I have not seen an article written upon the subject; it is hell as a future punishment. By your permission I will write something for the SIGNS upon the subject.

Hell is referred to by almost all denominations as a place of future punishment. I am aware that I may differ from many of the brethren on this subject; but on the other hand I differ widely from all Arminians, which is one of the reasons why I attempt to write.

The first place I notice where hell is mentioned is in Deut. xxxii. 22, and has no reference to future punishment. The children of Israel had provoked God to anger by their vanities. "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." Most assuredly no true Baptist believes that God meant eternal hell punishment to his people, whom he had led out of bondage by the hand of Moses. The second place where the word hell is mentioned is in 2 Samuel xxii. 6, and is the language of David. "When the waves of death compassed me, the floods of ungodly men made me afraid. The sorrows of hell compassed me about." No future punishment is spoken of here; he was only distressed. Compassed means completely surrounded. Here is experience, my dear brethren and sisters. You all have been compassed by the sorrows of hell, as was David. There was no way of escape for you. David says, "In my distress I called upon the Lord, and he did hear my voice out of his temple." So all of you in your distress have called upon the Lord.

Job speaks of hell (xi. 26), but not as a future punishment. In Psa. ix. 17 we read, "The wicked shall be turned into hell, (and) all the nations that forget God." This is the language of David again, speaking of the nations that forget God. But a man or a nation must of necessity know God before they can forget him. When one forgets God, he is again encompassed with vanities, and the sorrows of hell compass him about, and he again cries unto the Lord, who hears him out of his temple. We find no eternal punishment taught in all this. We read in Psa. xvi. 10, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Most assuredly this refers to Christ, and speaks of his soul being in hell. The sorrows of hell had also encompassed him about while here on earth, and he also cried unto the Father. He was tempted in all points like as his people are, and knows how to succor them that are tempted. For further proof read Acts ii. 31. In Psa. xviii. 5 David again speaks of the sorrows of hell that compassed him about; and in Psa. lxxxvi. 13 he says, "For great

is thy mercy toward me; and thou hast delivered my soul from the lowest hell." Thus the language of David, anointed of God, and delivered from the lowest hell, is positive proof that hell is a torment to men while here on earth, and that of God's people, as the world does not seem to suffer its torments. Read Psa. cxvi. 3, 4; cxxxix. 8-10. Many places in Proverbs speak to the same end. "Therefore my people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure."—Isa. v. 13, 14. Here God is speaking of his people, and not of hell as a future punishment. "I cried by reason of mine affliction unto the Lord, and he heard me: out of the belly of hell cried I, and thou heardest my voice."—Jonah ii. 2. Surely Jonah was encompassed by the sorrows of hell; yet he was a living servant of God. There is no future punishment taught here; no hell punishment after death. Now I will turn to the New Testament, to the words of Jesus. "Who-soever shall say, Thou fool, shall be in danger of hell fire."—Matt. v. 22. This is said of a brother who is angry with his brother, and calls him a fool. Surely this does not have reference to eternal punishment, unless a brother could be lost forever, which we do not believe. The twenty-ninth verse reads, "And if thy right eye offend thee pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Thus the hand that is cut off perishes, and the body is saved. I think every intelligent Bible reader understands this passage, that it does not prove that the member of the body shall be eternally in hell. I will refer to only a few more among the many passages on the subject. "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."—Matt. x. 28. This was spoken directly to the apostles who were sent to preach upon the housetops what they should hear in the ear. Surely God is able to destroy the world at will; but is it his will to destroy his people? Paul says, God forbid that he should cast them away. It is not that fear he is speaking of. It is very unreasonable to suppose that there is a possibility of their being cast into an eternal hell; although they are to be encompassed by the sorrows of hell, as was David, and the waves of death to flow over them, even the death that Paul died daily. Those who fear God are not destroyed, but those who fear him not are. I will now turn to Rev. xx. 10. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall

(Continued on page 149.)

EDITORIAL.

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

G. BEEBE'S SONS.

THE CHILDREN OF ZION.

"The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?"—Isaiah xlix. 20, 21.

In a private note Elder J. P. Allison, of Oregon, reminds us that he requested some time since that we should give our views on this portion of the inspired record. It will be scarcely needful to confess to our readers that much is written in the Scriptures of which no clear understanding has been given us. Glad as we should be to comply with every request in expounding the sacred word, but a small portion of the testimony of Jesus is within the comprehension of our limited mind. Beyond the universally applicable assurance that the Scriptures bear witness of Jesus, even in their most unsearchable mystery, it is with much hesitancy that we dare accept the exposition of them which seems most manifest in our sight. Were it not that the Lord has given assurance that his truth shall stand, and every false theory shall fall, we should not presume to comply with any desire for views upon the great mystery of godliness. Knowing that the divine Comforter will lead the saints into all truth, and that every error must be exposed in the light of revelation, we desire to submit all that we write or speak to the test of the only infallible standard, the inspired Scriptures. However plausible may be any suggestion or doctrine, it must be rejected if it be not in harmony with this rule; and all that has been recorded here, even though it seem inconsistent in the sight of reason, must be accepted as the truth of God. Our inquiring brother certainly desires no other views but such as are clearly sustained by the sacred testimony of inspiration. Much of the variance and discord which has distressed the saints in ages past was the result of depending upon the views of highly esteemed ministers, and considering them as the standard of orthodoxy. When led by the Spirit of Christ none of his ministers would dare to assume such a fearful responsibility as is involved in being thus regarded by their brethren. While it is the privilege and duty of the saints to esteem highly for their works' sake those who labor among them in word and doctrine, if they exalt such as

their ideal of perfection they have thereby made the word of the Lord secondary to the views of those ministers. May the grace of our God keep all his little children from such idolatry.

In considering the text to which brother Allison directs attention it is needful to observe the connection in which it is written. While the prophet was moved by the Spirit of Christ to present the testimony of Jesus in this passage, as well as in all his prophecy, it is manifestly doing violence to the word if it be detached from the connection in which it is written, and expounded without reference to the evident design of the inspired penman. In the reference to the children which Zion had lost, there can be no other significance than the rejection of the natural children of Jacob, who were the children of that legal covenant which the Lord made with their fathers in the day when he took them by the hand to lead them out of the land of Egypt. In the type these were the children of Zion as being raised up for a monument of the unfailing mercy of the Lord, and of his strict fulfillment of his promise to Abraham. In this figurative sense only could Zion ever have lost any of her children. It must be observed that there never was a promise under the legal covenant embracing any spiritual blessing. All that was promised to the natural Israelites in obedience was that they should enjoy temporal advantages; and in disobedience their chastisement was the suffering of earthly calamities. While that natural covenant secured to obedient Israelites every desirable favor for this life, and to the disobedient it denounced corresponding chastening, it is manifest that it had no power to give life to sinners who were already under condemnation and death before they received that law. It was added only because of transgressions, and consequently could not have been designed for the justification of those sinners who were already guilty. Consequently all those natural children were "lost," as trusting in their own works under that legal covenant. There was no holiness in that law, but it was weak through the flesh. No man could attain to righteousness by works of obedience under that yoke of heavy bondage. In this sense it was true that all the children of that covenant were hopelessly lost. Zion might well mourn the loss of all her children while looking to the law for righteousness. So Paul says, "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Under that law the children of Zion were lost in common with all the children of Adam. "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."—Rom. iii. 20; Gal. iii. 10.

"The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me; give place to me that I may dwell." There can be no denying that this language expresses with equal certainty the fact that Zion shall lose the children designated here as "the other" and that she shall have those who shall make this appeal for room or place wherein to dwell. In one application this prophecy may be expressive of the gathering of the chosen people of God from among the Gentiles; and so it is most commonly explained. Without designing to controvert that view of the text, it may be well to consider the language as expressive of the contrast between the condition of the children of Zion, the election of grace, as lost in legal condemnation, and the same children as justified freely through the redemption that is in Christ Jesus. In the fullness of the liberty of the children of God in the gospel dispensation, where they are manifested as the children of Zion in a spiritual sense, and when they are enabled to see their vital relationship to the Zion of God as their mother, they always say in the ears of Zion, "The place is too strait for me." This is said of that place of legal restraint and bondage. It is said by the child of God under the consciousness of his own utter helplessness as being unable to live by the service of the law of sin and death. It is also too strait a place for such a character to be confined under the law of Moses. So dreadfully is the living child oppressed in this narrow place that he can do nothing but cry, "O wretched man that I am! who shall deliver me from the body of this death?" No mere natural words can express this desire of the soul for release from the strait place in which he vainly toils to obtain that life which is only received as the gift of God. He certainly cannot dwell in that close confinement where the law has imprisoned him, and where he hears the perpetual thunder of that word which demands, "Pay me that thou owest!" Whether Jew or Gentile, the subject of such conscious condemnation must ask release from this strait place. For their comfort it is written, "For sin shall not have dominion over you; for ye are not under the law, but under grace." Instead of being called into the hopeless bondage of the holy law which requires perfect obedience, and visits death as the inevitable penalty of the first transgression, the children of Zion are called unto liberty. To them who have never known the hatefulness of sin, this liberty seems to give room for continuance in the works of unrighteousness and darkness; but to those who love righteousness it is the most earnest desire of their heart to be freed from sin, and to have liberty to walk in newness of life, in obedience to the law of the Spirit of life in Christ Jesus. They

cannot be satisfied in the strait place of legal ordinances. They long for that place of broad rivers and streams which the Lord himself is unto his people. Their tears, which have been their meat day and night, continually say unto them, Where is thy God? Thus they ask for place where they may dwell. The Lord himself is the only place where they dwell safely and are satisfied. When he is pleased to reveal himself as their present salvation, they have obtained the answer to their petition. In his presence is fullness of joy to them, and at his right hand they find pleasures forevermore. For this dwelling place they constantly ask in the longing of their heart, even though their tongue cannot find words to express their desire. Every child of Zion thus unconsciously fulfills this prophecy in saying in her ears that they are not content in legal bondage. "For they that say such things declare plainly that they seek a country."

"Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?" Under the legal dispensation there was no possibility that one should be manifested as a child of that covenant, without a clear record of where he had been. He must have been in the prison house of legal servitude, where perfect and perpetual obedience is required. Herein is the glorious contrast between the righteousness which is in the law, which cannot give life, and the living righteousness of Christ, with which he clothes the subjects of his grace. While the inexorable demand of infinite justice can never be satisfied with anything less than constant obedience to every precept of the law, that grace of God which brings salvation to the lost, finds its subjects in a waste howling wilderness, going in the ways of death; it leads them about, turning them back from the way which seemed right to them, and gives them the perfect righteousness of their Redeemer. They can never find rest among the slaves who seek for justification by the works of the law. They are the free born children of the covenant of grace. While looking to the works of the law for righteousness, every conscious sinner is utterly cut off from all hope. So, as the embodiment of all the saints, Zion speaks the feeling of all who are born of the Spirit of God, as she expresses the inquiry concerning her children. Finite reason could never have seen in the dying thief, or in the bloody Manasseh, or in the guilty Mary, one of these children of the Zion of electing love. It might well be asked concerning them, as of every sinner who is brought to hope in the grace of God, "Where had they been?" When Saul kept the raiment of them that slew Stephen, there was nothing to

indicate that he was one of the chosen vessels of mercy. Much less could the truth be known by natural intelligence that among the heathen God had a people whom he had ordained unto the praise of the glory of his grace. So the delighted amazement expressed in these questions appropriately represents the rapturous surprise of the subjects of salvation when brought to the knowledge of their interest in that grace by which guilty sinners are made holy and without blame before God in love. There is especial fitness in the consideration of the condition of Zion as having lost her children, and being desolate, a captive, and removing to and fro. This is in harmony with the declaration concerning the saints, that "Here have we no continuing city, but we seek one to come." It is one peculiarity of the experience of the saints, in which they are different from all others, that they can never find a permanent resting place in any works of their own. With the Captain of their salvation, they must ever cry unto God for deliverance, pleading, "For I am poor and needy, and my heart is wounded within me. I am gone like the shadow when it declineth; I am tossed up and down as the locust."—Psa. cix. 22, 28. This is the personal experience of each one who is led by the Spirit of God, and it is the same with that of the whole company of the redeemed who constitute the spiritual Zion. These bitter complaints and deep groanings are but the expression of the utter desolation of those who are led by the Spirit to see their own just condemnation; and their rapturous surprise in seeing the righteousness of Jesus as their justification before God is well represented by the joyful language of Zion as written in this portion of our text.

We would not be understood as controverting the views of brethren who apply this prophecy to the bringing in of the Gentiles. In this, as in many other portions of the Scriptures, the meaning is applicable to different manifestations of the same testimony of Jesus, who is the subject and end of all prophecy. Submitting what is written to the consideration of brother Allison and all of our readers, we sincerely desire that they should favor us with their own understanding of the text and its connection.

BIBLES OF ALL SIZES.

On our last page will be found an advertisement of some of the sizes, styles and prices at which we can furnish Bibles. The vast variety of sizes and combinations compiled in Bibles is too great to all be given in our space, but we are now prepared to furnish any of them that may be desired.

The smaller Bibles mentioned in the advertisement are the ones most in demand, and these we will mail postage paid on receipt of price. The larger or Family Bibles, being too large and heavy to go safely by mail, will be sent by express.

(Continued from page 147.)

be tormented day and night forever and ever." I do not profess to understand the meaning of this revelation to John; but the simple fact that day and night are mentioned is proof that it does not mean eternal hell fire. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them," &c. "And death and hell were cast into the lake of fire. This is the second death."—Verses 13, 14. Here seems to be the end of hell and death; therefore hell cannot continue as an eternal punishment. That there is an everlasting punishment I am not denying. David says, "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found."—Psa. xxxvi. 35, 36. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John iii. 2. If we know not what we shall be, we know as little of the punishment of the wicked. Many of our brethren express themselves in the language of Dr. Watts, in speaking of their distress on account of their sins,

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

If they are of God's chosen, his righteous law will not send them to an eternal hell after death, although they may be compassed about with the sorrows of hell. This brings them to see their condition, they become sick of sin, and they cry to Jesus, the Physician who came to heal such as them; but the whole need him not. I hear one and another, yea, all of you, saying, "O! I have been down in the valley so low, I have thought I never could rise again; so cold, so distressed; the waves of death rolled over me; the sorrows of hell completely compassed me about. I felt that I would have exchanged my condition for the lowest beast of the earth, that when I died that would be the end of me." Yes, you even doubted whether you had a soul, or whether there is such a thing as a heaven hereafter. Yet in all this sorrow and affliction, like David and Jonah, you must cry unto the Lord, who will hear you out of his temple. Then you are able to ascend to the mountain tops, and view the promised land, and sing praises to the name of your God. May you all be enabled to sing thus.

Your brother, I hope, though one of the least,

A. MCINTURFF

Rockford, Iowa, April 16, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—I have felt impressed to write something of what I hope are the Lord's dealings with me. I was born in La Fayette County, Miss., in the year 1863. My parents were

both God-fearing people. When about eight years old I began to have serious feelings about a future state. About this time the Methodists in our neighborhood were holding meetings. They made it appear that if a person wanted to go to heaven all they had to do was to join their church and do good, and they would go there. I had made up my mind to join them, but was afraid they would call on me to pray, and I felt I did not know how. When eleven years old this feeling began to wear off, and I got into the habit of swearing when my parents would not hear me. About this time we emigrated to Cero Gordo County Iowa, and a cousin came to visit us. He was an infidel, and talked a great deal, and I soon embraced his sentiments; yet I could not entirely forget the feelings I had before. I was afraid there might be a hereafter, and if there was a heaven I wanted to go to it. I would lay awake nights and think, What if I should die before morning, and there be no hereafter? On the other hand, if there was a hereafter, I felt I certainly would be cast into the lake of fire that burneth forever. I was afraid to sleep, for fear I would never awake, or if I did that I would awake in hell. I used to wish I had never been born. I remained in this state of mind about eight years, except when some one in the neighborhood would die, when I would stop swearing for a time, and then begin again, and be worse than ever. We lived in Iowa nine years, and then moved to Dakota. We had been there only three weeks when my father died very suddenly. I then gave up my infidel sentiments; for he had been such a kind and affectionate father, and such a good, honest man, I wanted to be just like him. He died without a struggle, merely quit breathing, and looked peaceful and pleasant. Now I felt there must be a heaven, and that he was there. I started out in my own strength, and thought if I could only quit swearing I would be a Christian. I thought I was not very bad, and did not see the need of repentance. I thought I had nothing to repent of except my swearing, and thought I would soon quit that; but the more I tried the worse I got, and finally gave up and quit trying. I never swore an oath in my life when I was angry without putting forth an effort to do so. The boys would say they hated to hear me swear, because it was such hard work for me; yet I could not quit the habit. About three years after this I began to read the Bible from curiosity. I read the New Testament through several times, but could not see anything in it until one evening while I was reading of the crucifixion. When I came to where the Savior bowed his head and yielded up the ghost, it came to my mind that he suffer all this for me. Then I saw just how mean I was, and it was no use for me to try to do better now,

for I was too wicked. I thought I did not deserve to be saved. I felt I was getting meaner all the time. Sometimes I would feel like I ought to stop work and get right down in the field and pray. But I thought, Suppose some one should see me, what would they think? Besides, I loved the world, and would rather dance than eat when I was hungry, and loved to play cards, and thought I could not afford to lose these pleasures. I thought I would pray at some time, but not now; but the time came sooner than I had expected. One day while I was seeding a field my mind was burdened more than usual. My mother and sister were away from home, and I thought what a good chance I would have that evening to pray; that I would be alone, and if I made a blunder no one but God would hear me. When night came I got my supper, and then thought of my duty, but wanted not to do it. I took my violin and played everything I knew, until about ten o'clock. I had gotten everything off my mind except music, so I thought I would put away my violin and go to bed. As I knelt down to put it under the bed something struck my mind, and I had hard work to get up; but I finally sat down on a trunk, and made up my mind that I would not give up. But the Lord can and does do great things when his time comes. I was made to realize that his time had come, and I had to beg for mercy. I do not know just what I did say. My voice sounded strange to me, but my prayer for mercy was answered. When I got up the next morning my trouble was all gone, and it seemed to me like everything was praising God. I felt I was a different man, and my desires were altogether different. But I thought I would not tell it to anybody; but my people noticed the change. Shortly after this I had a dream. It seemed to me there was a large congregation gathered, and that it was a very desirable place to go; but we could not go unless we were called. Finally they began calling out one at a time. My youngest sister was called, and I was left out; but after a while I was called. I got up and started, but I cannot remember anything more about it sufficiently clear to explain it; but I felt satisfied in my mind as to its meaning. About six months after this I joined the Congregationalists, and became a most earnest worker. I was happy for about three years, and had no fear of death. I felt satisfied I was saved, and was ready to die at any time the Lord willed. Then I became dissatisfied with that people, for I felt they were not my people. They were depending on their good works to gain heaven; but I knew if that was the plan of salvation I could never reach there. Nothing but God's free grace could ever save me. I lost my interest in their meetings, and a cloud came over me. I lived in darkness and doubt for two

years; but when I would look back over my past life I could not help but believe. Last fall when I came to Iowa I attended an Old Baptist meeting and heard Elder Jackson preach. It was the first sermon I had ever heard and believed was the truth. My darkness began to disappear. I have heard Elders Norton and Murphy since then, and they preach the same gospel. I have found my people at last, and I long to be numbered with them, but feel too unworthy to offer myself to them.

Yours in tribulation,

A. J. BROWN.

GALATIANS V. 22, 23.

BUT the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

With a heavy heart I examine myself to discover, if I may, even one of these fruits in my unworthy self; and I feel that I have not only fallen short in a part, but surely in all. In vain I run over in my mind my walk and talk since the Lord has shown himself gracious to me. Twenty odd years a professed follower of the Lord Jesus, and not one undoubted virtue so necessary to the walk and talk of a christian. I discern the fruit in others, even in those who have not followed their Lord and Master in baptism; and I feel to cry out as did one of old, O my leanness, my barrenness, in all that is lovable in the spiritual children. Why was I not made to dwell alone, content to behold the beauties of God's household from afar, rather than mar its serenity and peace with my deformity? O that I might manifest even one of the sweet fruits of the Spirit of the living God. Though I feel drawn toward them by some unseen, unfathomed power, I view myself as a worthless stone lying near, but not a part of the temple; and I know that if the building is perfect without me, it is well and strongly built, and lacketh nothing, and is cemented with love, pure love, that cometh from God, and surrounds the temple, and no enemy can touch it, to harm or destroy. Joy intermingles, and comes from whence none but God knoweth. I have been foolish enough to think I have felt love, joy and peace, through union and communion, in reading and in singing of heavenly and divine things. But delusions dwell in the land, and I may be of those of whom it is written, "And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness."—2 Thess. ii. 11, 12. "Peace," I have thought, was mine at times; but thinking so does not make it true; but there is some comfort for the time being even in a delusion. "Long-suffering, gentleness, goodness, faith, meekness, temperance." May the Lord have mercy on me, for I can claim none of these things. But I feel to say

with the apostle Paul, "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not; for the good that I would, I do not; but the evil which I would not, that I do."—Romans vii. 18, 19. But I almost feel guilty in applying any language used by the apostles or prophets to myself, as they all bore the fruits of the Spirit, and there is no doubt as to their being heirs of eternal glory. The wise men of the world tell us to "exercise faith." But the Bible tells me that faith is the gift of God; and I have not found any means to tamper with the Lord's property; neither can I see how we may exercise it, when we have no assurance or means of knowing we have been given it; for we are plainly told that "all men have not faith." I have just read a letter from a precious old soldier and brother in the Lord, whose letter literally teems with all these lovely graces; yet he calls himself ignorant, illiterate, &c. But the wisdom of the knowledge of God shines forth with such lustre that one forgets everything but the treasure of the Lord contained in the rude earthen vessel. Let all such brethren turn to 1 Cor. i. 26-29. Read and be comforted, all ye weak trembling ones, who feel that you have no comeliness in the eyes of men; ye who feel that your stammering tongue may disgrace your calling. Take these things to your comfort; for the God of Israel made no mistake, though he took counsel with no man. Faith, hope and charity are gifts we well may covet; yet I know that God bestoweth all things well. With a solemnity not to be ignored, Paul's language to the Corinthian brethren echoes and re-echoes through my heart, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 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." If I have it not, then I am poorer than the most destitute, and am indeed a fraud. I seem to view this precious gift in every manifest child. Not one appears so barren, so dry, so unprofitable as me. All the precious communications to the SIGNS OF THE TIMES show the writers to be in possession of these heavenly and divine attributes. And yet I, even I, tried and found wanting, call them brethren. I seem a usurper in the house of God, and with shame confess my unworthiness. They call me sister, and like music it goes all through my being, to even be called a child, though every member of the blessed family are bound by stronger

ties than those. I gladly humble myself at the feet of these people. I would even wash their feet with my tears, and wipe them with the hair of my head. My heart cries out against a separation. Let me not be removed from those I call my people, and are precious in the eyes of him who sits upon the throne of his glory, and whom I now would call my God. And though I long beyond expression to be more perfect, I have no hope of being more so in this life. But he who beareth the infirmities of the weak, knoweth all that is in the heart of man, even before it is spoken. He searcheth the hearts, yea, the deep things of the Spirit. "For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do."—Heb. iv. 12, 13. Grand and glorious is this King of kings, in whom abides the mystic fountain from which flows all the lights and joys of the humble poor, the shorn lambs of the house of Israel. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—James i. 17. And old brother Paul says, "By the grace of God I am what I am," which language I am weak enough to apply to an unworthy sinner saved by grace, if saved at all.

Without apology I submit the above to the discretion of brethren Beebe.

MRS. J. K. BOYD.

DILLEY, Oregon, Feb. 22, 1894.

JANUARY 26, 1894.

DEAR BRETHREN BEEBE:—I have often had the desire, while reading the precious communications in the SIGNS, to give my feeble testimony to the comforting truths contained therein, and particularly so this morning, as I read the views of Elder Chick upon John iv. 24, that passage of Scripture being one which I received much comfort from many years ago. My mind also of late being much beclouded with doubts and fears, I have looked over my past life, in hope to find something cheering, reviewing the spots where God has been pleased, as I hope, to manifest himself to me, as he does not to the world. Long ago while watching my husband as he passed beyond my sight on his way to meet with the little church here, while family cares kept me at home, these words dropped into my mind, "God is a Spirit; and they that worship him must worship him in spirit and in truth." Unworthy as I feel of the least notice of Jehovah, I must say that I believe the Lord met with me that day; and

though alone, it was a little sanctuary to me, and some of the blessed things which Elder Chick writes were given me by that still small voice of him who has said, "My word shall not return unto me void; but it shall accomplish that whereunto I sent it." I have never enjoyed a better sermon than was preached to me that day by him who spreads a table in the wilderness for his hungry children. Rejoice, ye isolated ones, who have no pastor to go in and out before you. He who has all power in heaven and earth has said, "Bread shall be given them, and their waters shall be sure." All such blessed characters as do hunger and thirst after righteousness shall be filled. I feel to say to-day, "Bless the Lord, O my soul; and all that is within me, bless his holy name." "Praise ye the Lord" that he has a people whom he has chosen out of the world, and predestinated to be conformed to the image of his Son. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." It is sweet to know that we are not reckoned among the nations. I am but a little lump of sinful dust, but the Lord thinketh upon me, and has given me a heart to feast upon the precious communications contained in our dear "family paper." I enjoy them all, though sometimes some particular one seems adapted to my case, as at this time. I had for several days wished I could hear those words spoken from, and when I read them from our precious correspondent my hope revived, and I can say, "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky." May the dear editors be long spared to wield "The sword of the Lord and of Gideon;" and may the correspondents be blessed in future as in the past, that they might write to the comfort and edification of the poor and needy.

One of the least of the flock,

A. M. FUGGLE.

NORA SPRINGS, Iowa, Nov. 18, 1893.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I have been blessed with health, and for some reason brought again to the time when my subscription is delinquent. I cannot do without your paper as long as I can get it, so I will send the two dollars in this letter for another year. The writings of the dear brethren and sisters who contribute to its columns seem almost a necessity to me, and the comfort derived from this source is more than can be measured by money. The trials and afflictions of the humble poor, oppressed by their consciousness of inbred sin and corruption, and their longing for holiness, find a responsive chord in my own heart, and with them I am made to cry out, "As the

hart panteth after the water brooks so panteth my soul after thee, O God." Again, "I charge you, O ye daughters of Jerusalem, that ye stir not up, nor awake my love, until he please." "Stand still, and see the salvation of God." His grace is sufficient for thee; and though in a little wrath he hid his face from thee for a moment, yet with everlasting kindness will he remember thee, saith the Lord Almighty. "Our God is in the heavens; he hath done whatsoever he pleased." He hath purposed, and he also will do it. He works all things according to the counsel of his own will, and hence can declare that all things shall work together for good to them that love him, and are the called according to his purpose. His hand created the smith that bloweth the coals, and fashioneth the instrument to his work. He created the waster to destroy. No weapon formed against thee shall prosper; and every tongue that riseth 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."—Isaiah liv. 16, 17. He is able to declare the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure." Then "Fear not," Jesus says, "I have overcome the world." The battle is fought and won, and ye have received at the Lord's hand double for all your sins, and are freely justified from all things from which ye could not be by the law of Moses. Ye are, by the law of the Spirit of life which is in Christ Jesus, made free from the law of sin and death. Then thanks be to God, who giveth us the victory.

I am, as ever, your unworthy brother in the bonds and afflictions of the gospel,

GARRETT MURPHY.

HAYS CITY, Kansas.

G. BEEBE'S SONS:—You will find inclosed a letter written by A. B. Hanson, which I think would be read with interest by the readers of the SIGNS OF THE TIMES. I leave it to your better judgment.

Yours in hope of the better resurrection,

DAVIS BURCH.

WALLACE, Kan., March 26, 1893.

MR. BURCH AND WIFE—DEAR FRIENDS:—As my wife is writing, and wants me to write, and as it was your request, I will try to scribble a little. I enjoy such letters as you and your wife write, but I fear I am not able to answer, and cannot write anything to interest you. My wife wants me to write of some of my travels. My parents are Old Baptists. I had an opportunity to hear their ministers preach while I was very young. I always thought they were good people, and often wished I were as good as they. In the year 1880 I felt that I was a great sinner, and that there was no good in me. It seemed to me that I

could not even speak a kind word, or do anything good. I seemed so bound up in worldly things that I could not think of anything good, and felt that I had committed an unpardonable sin. I would think I would watch, and not do so any more; but the first I knew I was sinking in sin deeper than ever. I would try to pray, but it seemed to me like mockery, and that I was trying to deceive the all-wise God, which is impossible. All I could say was, "Lord, have mercy on this poor sinner." Then I would think I was not in earnest, or I would do better. The United Brethren held a protracted meeting, and I attended it. They got a brother of mine, and all my associates, and I came very near joining them; yet I did not think as they did. They had too much work to do in order to be saved. I had already done all I could do, and felt sure that if salvation depended on something good that I must do, I was surely lost. I always took my sister and also a young lady who was boarding at my father's to the meetings. This young lady was a member of the church, and wanted me to promise that I would join on the next night. I told her that perhaps I would. I returned home, but could not sleep. I tried to pray, but could only say, "Lord, have mercy on me, a sinner." All at once my trouble was gone, and I felt that all was well with me. I felt glad that I had not joined that people, and did not care to go among them any more. I did not attend their meeting the next night, for I felt I would rather be alone than with them. I went to Old Baptist meetings most of the time, and liked to be with them, but felt afraid I went too often, as they might think the Lord was doing a work for me, and might be deceived. I thought if I were one of God's chosen people I would not be so sinful. I would read the SIGNS OF THE TIMES, but if any one came into the room I would drop the paper, for I thought they would wonder why such a sinner as I was would want to read such a paper. I would read the experience of those I believed to be God's chosen ones, and would try to believe I was traveling the same road. Then I would think, O what evil thoughts! I could not see why the Lord would choose such a sinner as I was, and thought I was trying to deceive myself. When I attended the Baptist meetings I would wish I was good enough to go with them. On a Saturday I went to the church meeting. My father went alone on horseback, and I also went alone. It seemed to me that the minister preached all the time to me. I thought I was deceiving that people, and wished I had remained at home. I have never joined any church. I think I am too great a sinner to be in the church.

I fear you will not want to read my scribble, and will not write any more. I hope you will overlook my

imperfections, and write me soon. I would like to attend some of your meetings, and hope I may at some time. The Lord works all things for good to them that love him; but I sometimes fear I do not love him, judging from my past life.

From a sinner,

A. B. HANSON.

EDITORIAL NOTICES.

A SUCCESSFUL SURGICAL OPERATION.

Dr. Hulett, assisted by Drs. Mills, Smiley and Purdy, performed a successful operation yesterday (April 26th) on Mr. Benton L. Beebe, of the SIGNS OF THE TIMES, who has been a sufferer for many years with an aggravated kidney trouble.

The operation was performed on the advice of Dr. Bull, the noted New York specialist, with the belief that a stone possibly existed in the left kidney. None was found, however, but an opening was made in the diseased portion so that now a perfect drainage exists.

Mr. Beebe came out of the operation in excellent condition, and we trust that we may now be able to note his speedy recovery.—*Middle-town Daily Times*.

Brother Beebe is improving as rapidly as can be reasonably expected, and with proper care his physician and friends look for his full recovery.

J.

OBITUARY NOTICES.

OUR dear mother, **Elizabeth Brown**, whose maiden name was Prey, died at the residence of her daughter, Mrs. Louisa Fisher, in Rockford, Iowa, Nov. 11th, 1893, aged 67 years, 1 month and 7 days.

She was born in Darke Co., Ohio, Oct. 4th, 1826, where she lived until about twenty years of age, when she moved to Wisconsin, and was married to Andrew J. Brown, August 18th, 1847. Father and mother, together with their family of three boys and five girls, emigrated to Cerro Gordo Co., Iowa, in September, 1873, where they lived until March 20th, 1883, when they moved to Spink Co., Dakota. Father was taken sick and died very suddenly with congestion of the lungs, April 17th, 1883, only three weeks after his arrival, being 62 years, 3 months and 4 days old. He left many friends and relatives to mourn their loss, but we trust that our loss is his eternal gain. He was not a member of any church, but had strong hope in Christ, and was sound in the doctrine of salvation by grace.

Mother remained in Dakota until 1892, when she came back to Iowa to make her home with her children. She had been a member of the Regular Predestinarian Baptists for more than thirty years. She experienced a hope and was received by the Mt. Pleasant Church, La Fayette Co., Wis., and was baptized by Elder Wm. Long, about the year 1860. She loved the truth, and those who loved the truth. She had poor health for some time, and suffered great afflictions for about two months. Although her mind seemed clouded and flighty at times, she always had a very clear conception of spiritual things. While she was sick she had two favorite hymns that she sang very often. One was, "O how happy are they who their Savior obey," &c.; and, "O happy day," &c. She would sing one of those hymns, quote a passage of Scripture, and

then talk until she was completely exhausted. On Thursday evening, Nov. 9th, about six o'clock, she sang, "O happy day," &c., then quoted Revelation xxii. 17, talked awhile on it, and then prayed and sang. About midnight of the 10th she lost her speech, and remained quiet until twelve o'clock, the 11th, when she quietly passed away.

She leaves four daughters, one son-in-law, one daughter in Nebraska, and one son who is traveling. We have lost a kind and loving mother, but we feel to be submissive to our heavenly Father's will, knowing that he doeth all things well. We feel that our mother is where she can sing praises to the blessed Redeemer in a world without end.

Yours in hope of eternal life,

A. J. BROWN.

ROCKFORD, Iowa.

Mildred Gardiner, aged 3 years and 6 months, granddaughter of Mr. and Mrs. C. J. Shelton, died of diphtheria at Pittsburgh, the home of her parents, after a brief illness, on March 14th, 1894.

The subject of this notice was born at our home in Monroe, Bradford Co., Pa., and was at the time of her death on a visit to the home of her parents, Mr. and Mrs. Joseph Gardiner. She was remarkably bright and intelligent, far above her years. Just before her death she began singing, "Jesus is calling, calling," &c., and fell asleep in Jesus. She was loved by all who knew her. Our loss is her eternal gain.

ALSO,

Ella Shelton was born Oct. 12th, 1870, in Monroe, Bradford Co., Pa., and died April 1st, 1894, at Pittsburgh, while on a visit to her sister, of that dreaded disease, diphtheria.

She was of that amiable disposition which endeared her to all who knew her, and greatly so to the bereaved parents and sisters. She never made a public profession of religion, but took great pleasure in attending Baptist meetings and hearing the preaching; and during her last sickness she gave strong assurance that she was a child of grace, praying the Father to relieve her of her sufferings and take her home to himself. Her greatest regret was the thought of leaving her dear mother.

Yours in the bond of affliction,

C. J. SHELTON.

MONROETON, Pa., April 29, 1894.

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

Jesse Bussey, Iowa, 2, H. R. Littell, Ky., 1.—Total, \$3.00.

ASSOCIATIONAL.

THE Baltimore Old School Baptist Association will be held, the Lord willing, with the Harford Church, Harford Co., Md., to begin on Wednesday before the third Sunday in May (16th), 1894, and continue three days.

A cordial invitation is extended to lovers of the truth, especially ministering brethren. Those coming by way of Baltimore will take train on Tuesday, 15th, at North Avenue station, B. & O. (or Narrow Gauge) R. R., at 4:00 p. m., part for Long Green and part for Forest Hill. Conveyances will be at both stations to take them to places of entertainment.

NATHAN GRAFTON, Church Clerk.

THE Delaware Old School Baptist Association will be held, the Lord willing, with the church at Rock Springs, Lancaster Co., Pa., to begin on Wednesday before the fourth Sunday in May (23d), 1894, and continue three days.

Those coming from Philadelphia will leave there Tuesday on the Philadelphia, Wilmington & Baltimore R. R., at 1:51 p. m., for Perryville.

Those coming from Baltimore will leave

the Union Depot about 2:00 p. m., on the same road, for Perryville. Change cars for Conowingo, where all will be met and conveyed to places of entertainment.

A cordial invitation is extended to all lovers of the truth.

S. L. GREGG, Church Clerk.

THE Delaware River Old School Baptist Association will be held, the Lord willing, with the Southampton Church, Bucks Co., Pa., to begin on Wednesday before the first Sunday in June (May 30th), 1894, and continue the two succeeding days.

THE Warwick Old School Baptist Association will be held, the Lord willing, with the church at Warwick, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June (6th), 1894, and continue three days.

THE Chemung Old School Baptist Association will be held, the Lord willing, with the church at Cammal, Lycoming Co., Pa., to begin on Wednesday before the third Sunday in June (13th), 1894, and continue three days.

APPOINTMENTS.

ELDER W. J. May, of Pinsonfork, Pike Co., Ky., will, by divine favor, preach as follows:

Turners, Saturday and Sunday, May 12th and 13th; Sulphur Fork, Thursday, 17th; Pleasureville, Saturday and Sunday, 19th and 20th; Beech Creek and Elk Hill, the following week, as Elder Ritter may arrange; Little Flock, Saturday and Sunday, 26th and 27th; Salt River and Goshen, the following week, as Elder Hawkins may arrange; Bethel, June 1st, 2d and 3d, at the annual three days meeting, beginning on Friday at three o'clock p. m.; Mt. Sterling, Monday night, 4th.

P. W. SAWIN.

ADVERTISEMENTS.

EVER since the SIGNS OF THE TIMES has attained its wide national circulation we have been importuned by our subscribers, as well as by those who have had no special interest in sustaining the publication, to open our columns to advertisements; but never having had any experience in that line of business we have hesitated to make the venture. Since the commencement of this volume, however, there has been a combination of circumstances that has encouraged us to make the experiment, and we therefore make the following announcement, viz.:

We will receive for the last page of the paper suitable and reliable advertisements at the following net rates, viz.:

Inches	1 week	4 weeks	13 weeks	26 weeks	52 weeks
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2	3.80	14.40	34.00	48.00	90.00
3	5.70	21.60	51.00	72.00	135.00
4	7.60	28.80	68.00	96.00	180.00

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(ESTABLISHED 1832.)

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PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

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MIDDLETOWN, ORANGE CO., NEW YORK.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, MAY 16, 1894.

NO. 20.

CORRESPONDENCE.

REVELATION III. 20.

"BEHOLD, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

It is written that "All Scripture is given by inspiration of God," &c. So also I think we can safely say that all Scripture is received by inspiration of God. Webster defines inspiration as "The supernatural influence of the Spirit of God on the human mind, by which the prophets, apostles and sacred writers were qualified to set forth divine truth without any mixture of error." This is, no doubt, correct so far as it is applied; but I love to think of it in a broader sense also, to wit, the receptive, which I would define as the divine operation of the Spirit of God in the heart of the believer, whereby the mind is enlightened and made cognizant of divine truth, in contradistinction to error. For truly the reception of the wondrous truth of the mystery of the gospel is both supernatural and divine, and never comes through a fleshly source. When Peter, in answer to his Master's question, "But whom say ye that I am?" said, "Thou art the Christ, the Son of the living God," then Jesus answered and said unto him, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." If we attempt to acquire a knowledge of the truth of Scripture by study or otherwise, we fail in the attempt; for this same reason, that the supernatural cannot be attained unto through any natural avenue. Therefore it must come by inspiration, or by the operation of the Spirit on the heart, by which the mind is controlled; which is directly opposite to the natural way of attaining unto natural understanding. For, by the natural, the mind must necessarily act upon the object which it sees; while with the supernatural the same mind is acted upon by the things which are not seen. We cannot therefore compare, with the natural mind alone, Scripture with Scripture, and make the Bible one harmonious whole; for we will find one part apparently contradicting another part. So we hear the worldly-wise quote the Scripture, "Behold, I stand at the door, and knock," and say it means that Jesus is knocking at the door of your heart, beseeching that he may be permitted to enter; and if he is not allowed an entrance by powerful man he sorrowfully goes

away defeated; which flatly contradicts the words of the Savior as recorded in the Scriptures, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." May the dear Lord keep us all from the presumptuous sin of attempting to explain the meaning of Scripture by a process of carnal reasoning. This, I dare hope, is the prayer of my own heart.

"Behold, I stand at the door, and knock." These are the words of Jesus; and the Spirit here takes of the things of Jesus and shows them unto us. John is directed by the Spirit to write unto the angels of the seven churches; and to the church in Laodicea he directs him thus, "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Therefore it is verily Jesus who says, "Behold, I stand at the door, and knock;" and in this rich and wonderful declaration he presents the incomparable fullness and the completion of his mission upon the earth. Therefore instead of coming as a weakling, seeking by persuasion an entrance into the heart of man, he comes as a king and a high priest, "by the power of an endless life," all-powerful and all-glorious, setting up his temple in the heart made soft and willing and glad by the power of redeeming love. When we realize how completely our whole life is enveloped in the sweet and precious name of Jesus, then can we understand how "of his fullness have all we received, and grace for grace." The life of the saint is Jesus; his hope is Jesus; his love, his desires, his every breath, is Jesus; the whole atmosphere which surrounds him is Jesus. He is the embodiment of the fullness of the Godhead in us; and when he says, "I stand," it expresses the fullness of the Godhead bodily, and farther, "at the door." Is he not also the door? for did not he himself declare, "I am the door of the sheep?" (not the sheepfold). And still farther, "and knock." Is not the knocking the voice of Jesus? It is not a question, then, of the divine, in contrast, pleading with the human; but it is the divine in unison with the being or creature to whom the perfect righteousness of Christ has been imputed. Therefore Jesus comes to his own; he knocks at his own door. The declaration could not be twisted to truthfully apply to dead sinners; for Jesus is here addressing a special people, and also those who are in a special condition.

Neither is the subject a question of eternal salvation, but one of communion with Christ in time. The church at Laodicea had become lukewarm; and not only are these words addressed to the people who formed the organized church at that particular time, but are applicable to every one of the Lord's people who is in a lukewarm condition. This condition is one that is dreaded by every dear child of the gospel kingdom, who has at some time in his experience lost (by the degradation of the flesh) the sweet answer of a good conscience toward God, being bereft for a time of the sweet intercourse and secret communion of the Spirit. This message, then, can only be applied to an already alive people, the same people having retrograded through weakness and infirmity of the flesh. Now Jesus, as he declares, stands at the door and knocks; which door has never yet opened into the lusts of the flesh, or the depravity of the carnal mind, neither has Jesus ever made negotiations with the flesh. But this precious door opens into the inner sanctuary of the heart, where sacrifices of thanksgiving are wont to be made to the Holy One of Israel, and where dwelleth the Comforter, whom the Father hath sent; the which he declared to his disciples when he was about to leave them. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." We cannot think of Jesus as ever for one moment being absent from his bride; for has he not said, "I will never leave thee nor forsake thee?" When it was needful that he should leave them, as the man Christ Jesus, the Comforter was sent, "even the Spirit of truth." This is that which brings all things to our remembrance; the still, small voice which stands at the door and knocks—the voice of Jesus.

"If any man hear my voice, and open the door." This does not imply a doubt whether his voice may be heard or not when he speaks, but it does imply the condition necessary to hear the voice. Jonah must needs go down to the bottom of the mountains, into the belly of hell, and while there lose all his creature strength, and faint, before he could hear the voice of Jesus to the saving and the comfort of his soul. The cobwebs of every earthly desire must be swept away. The chains that bind us to the earth must be broken. All earth-

ly ties must be severed. The door of deliverance must stand wide open. When all these have been accomplished for us then shall we hear the voice of knocking, as it sweetly comes from the darling Son of God. There is now no hindrance to the opening of the door. The door is Jesus, and we come unto God through him. He is the only door of acceptance. As the Mediator between God and his people, he became separated from the glory that he had with the Father before the world began, taking the burden of the sins of all his people upon himself, satisfying the utmost demands of the law, that they might become the righteousness of God through faith. It would be great folly to cry unto a savior if no savior were needed. The voice of the Savior cannot be heard except one is in the strait of direct need. Blind and naked and hungry and faint, the ear is strained to catch the faintest sound that matureth hope; and the cry of faith (as the voice is heard, as the knocking reaches the hearing ear) is the opening of the door to him who never suffereth the hungry to go without bread, nor the fainting one to lie by the roadside.

"I will come in to him." How wonderful the language, how sublime the thought, how precious the realization! "At that day ye shall know that I am in my Father, and ye in me, and I in you." Gracious Father! precious Son! happy children! a glorified family! The love of God is not of that kind which says to the one without strength, Get up, and make your way to me, and I will strengthen you. But to whomsoever heareth and openeth he sweetly says, "I will come in to him." When he has come in, the unworthy sinner becomes worthy by putting on Christ, with whom he is now the joint heir to all the riches of wisdom and knowledge, and to the "all things" both in heaven and in earth which the Father hath appointed unto the Son. He does not say to the angel of these lukewarm souls, If you make an entrance for me I may come in some time when convenient; but, "I will come in to him." Accompanying his word is also his power, which makes every subject willing in the day of it. The chastenings of the Lord lift us out of lukewarmness; therefore "thy rod and thy staff they comfort me." He not only comes in to us in sunshine, but also in darkness. His dear hand, too, creates the darkness and forms the light. How sad it is to contemplate that

although our High Priest is ever with us in word and in deed, never forsaking us for an instant, because of the great love wherewith he loves us, yet (knowing this great truth) for paltry lusts and wicked works do we turn from him, setting our feet toward Jericho; and this is the secret of the lukewarmness which at times pervades all our being, and for which we must needs be punished, ere we may cry that the warfare return unto us.

"And will sup with him, and he with me." He comes as an honored guest, and we take him into the guest-chamber. He does not lord it over his Father's heritage; but as man talketh to his friend, face to face, so we sit together in heavenly places in the light of his countenance. When we think of ourselves as comparing ourselves with the altogether lovely One, and then consider that he has condescended to come into this vile tenement of clay, we are ready to exclaim, with the poet, "Unworthy abode, glorious guest." To sup with one is to bestow upon that one a mark of honor and of confidence. It is to bring the host and his guest into an unusual intimacy and a close relationship. Love must enter into the agreement, otherwise confidence cannot exist; and the existence of the relationship produces equality. The bride in the Song, in her exaltation after one of these sapping seasons, says, "He brought me to the banqueting house, and his banner over me was love." Does it not come sweetly to your mind that the banqueting house is the temple builded in your own heart? There Jesus comes in to you, and sups with you, and you with him. The psalmist had this precious time in view when he said, "Thou preparest a table before me in the presence of mine enemies." In the heart that was once the trusting place of many fleshly idols. How glad we are at these times that our honored, beloved guest also prepares the food upon which we are to sup. It is the richest food, and withal the most nutritious. It is the "butter and honey" of the prophecy which was a sign given to Ahaz the king. "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." Among the many precious things that are told the delighted, exalted children (by him who is called "the Amen, the faithful and true witness, the beginning of the creation of God") as they sup is this, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." The viands are from the garden of the Lord; they

are the fruit of the Spirit, love, joy, peace, &c. At this delightful banquet the works of the flesh are left behind, and as far out of sight as though they never existed; and such a contrast is it to the lukewarmness of yesterday that we fear, when it is over, it was not real—a pleasant dream perhaps, so soon does the enemy creep in unawares, planting his seductive poison in such a way as to mar our present happiness. Yet in all successive conflicts and deliverances our mind is carried back in fond remembrance of that happy time when the Lord came in unto us, and supped with us, and we with him.

B. F. COULTER.

PHILADELPHIA, Pa., April 27, 1894.

WOODSTOCK, Mich., April, 1894.

DEAR BRETHREN:—I have been thinking much of late of the many instructions found in the word of God for the believer; of how much of the written word consists of exhortation and admonition to the dear children of God; and we cannot feel that the wise Counsellor made any mistake in the matter when he ordered it so; neither do we feel that we ought to grow restive and uneasy when these things are repeated unto us, if we truly love the way of righteousness and peace, which it was deemed so necessary for us to know. The instruction of Paul was, "That thou affirm constantly" that the believer should "be careful to maintain good works;" and the reading of the connection tells us what are considered good and bad works. Not that this should be mentioned once in a while, or sometimes adverted to, but that it be affirmed constantly. The words of Peter in the first chapter of his second epistle have followed me much of late. Sometimes I feel that it falls to me to take up subjects that others either do not think of or else shrink from; that my part is the part that no one else wishes to do. Often when a subject works my mind and gives me no rest, I will keep looking for some other writer to take it up, so that I may be excused; and often I ask the Father, Why cannot some of the rest do it? And sometimes I sift myself out as long as I can; but the subject usually grows upon me with the waiting, until there are times that I almost hasten to do as the teaching, I trust, leads me, hoping for rest when it is done; and I usually rest a little while, and then something else comes upon me. I could not help noticing the language of Peter this morning as I read, "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." "Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance." "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me." He here tells us that he is a servant and an apostle

of Jesus Christ; and his message is to those who have obtained like precious faith with himself, through the righteousness of God and our Savior Jesus Christ; telling us of the divine power that hath given us all things that pertain to life and godliness. "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound [not only that they be in you, but that they abound, be abundantly manifest], they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

"Add to your faith virtue." We see this is the very first requisition. In this much improved age (boastfully so), we hear talk or impressions thrown out something like this, If one has pleasing manners, polished ways, with other predominating good qualities, even if they are a little off in point of virtue, it is a mark of almost ignorance and lack of good breeding for people to say anything about the matter. Much literature and teaching points this way, if I rightly understand it. But what the Bible teaches is to me of the first consideration, no matter how old-fashioned it is. We read that by the law is the knowledge of sin; and we know the extent of the crime by the penalty annexed to it. True, we are told that if we fail in one point we are guilty of all; yet the same penalty was not attached to all transgressions alike. He that stole could restore so many fold. But the ordinary thief is to-day much more condemned by public opinion than those who commit crimes that the Lord and Lawgiver thought worthy of a stoning to death. Now we hear of crimes that were thought worthy of the death penalty, called indiscretions, irregularities and mistakes. As the times have gone on, the murderer only at present is executed for his crime. He has to suffer the same as under the old covenant. If under a church relationship we are to forgive all things, why not this also? We could point to Moses, who slew the Egyptian; to Saul, who held the clothes of those who stoned Stephen, &c. If, as we are sometimes told, our virtue will not save us in the eternal world, we still do certainly feel that it will save us in our heart's honesty before God. Circumstantial virtue is truly better than none; but that which arises from pure heart principle is the only genuine article. If we are true and faithful to ourselves, we must necessarily be so to all others. We feel that it will save us in the

eyes of all people of honor and respectability. It will save us from being heart breaking trials to those who love us best. It will save us in the fellowship and confidence of all churches walking in gospel law and order. We think all this of next importance to eternal salvation. And even if there were no hereafter, should we wish to make this life and world a place of wicked and shameful pleasure, a sort of fool's paradise of sensuality? We cannot help but feel that even in this life, if there were no other, we would be more happy to live a life of virtue.

Let us commence with the first teaching of the Bible. We have already noticed the law. But notice how often a woman is spoken of as a virgin. Concerning one who should be the wife of a priest, this was the first and only requisition named. This is the predominating quality before all others. In the story of Ruth, Boaz said to her, "All the men of the city do know that thou art a virtuous woman." Was not this a matter of the first consideration? And it is such a pleasure to note the honorable course of Boaz to her, giving her honor, as unto the weaker vessel, even his protection. We also notice the long and honorable betrothal of Jacob and Rachel, and of Joseph and Mary. (The mother of our Lord must be a virgin.) We love to read how that Joseph was a just man; also of Paul, when he said the Lord put him in the ministry, counting him faithful, trustworthy. We do believe there always have been such, and always will be. We have heard the question asked, "Who can find a virtuous woman?" and asked as though the question implied that there were none. But the same writer testifies that "Many daughters have done virtuously." We repeat the question, "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her." Please do tell me, is this a matter of comparatively small consideration? Are virtuous women to be told, and told, and told that they are no better than the street harlots? We know that by nature we are children of wrath, even as they, and have just as much need to be born again in order to be eternally saved; but all things considered, if there is really no difference, where would there be any incentive to virtue for those who talk this way, if they truly believe as they talk? Why are not the street harlots preferred or held in equal balance as wives, mothers, daughters, sisters? Why did the apostle instruct Timothy that he teach the aged women that they teach the younger women to be chaste, discreet, to love their husbands (nobody else in that sense)? This is what we are to expect the Timothys to teach us. Even though they should be young, we are not to despise their youth; for we are told that they watch for our souls, as those who can give an account with

joy and not with grief; having an oversight, being themselves patterns in all things; taking heed first to themselves, and then to all the flock. Ezekiel was set a watchman over the house of Israel to warn the wicked. And if the Lord said unto the wicked, "Thou shalt surely die," and the watchman failed to warn them, the wicked should die, but their blood would be required at the hand of the watchman. What a solemn thing this is. But suppose for that which the Lord says, "Thou shalt surely die," we are told, Thou shalt not surely die; would not this be the same teaching that was taught Eve in the garden? We are also told to watch over one another for good, and not for evil. We often get the idea as understood that we watch only for good, and are to be blind to evil in each other. If a mother only watches to see the good in her child, and shuts her eyes to the evil there, we cannot say whether this is truly a watchcare or not. We think it is more an influence for good and not for evil the mother who truly loves her child has for it. Watch over for each other's good, and not each other's evil, is my feeble understanding. "Add to your faith virtue." See that ye "make your calling and election sure." Wherefore, my beloved brethren, "Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things." This is the Bible teaching; and can we who love the right way, in this awful, awful wicked age, feel to make light of virtue? We know the Lord in his goodness is able to keep us from falling, and to raise the fallen, and to grant repentance unto all; that all have need of this, and it is a source of rejoicing. "Joy shall be in heaven over one sinner that repenteth." And why this joy? Just because he repenteth, because he is sorry for his evil ways, and turns away from them. So there must be sorrow if one turns away and does evil things. The ring was not put on the hand of the prodigal son, and the best robe brought forth for him, until he came to himself, left his evil ways, and returned to the father's house. The Master tells us what are good and evil things as being done by us. "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil." "For out of the heart proceedeth evil thoughts, murders, adulteries, &c. If the returning ones should find weightier influences for evil in the church than in the world, if the church is not kept pure in this sense, how sad it would be. Where would there be found a place for the wandering, the weak, the tempted and the tried? We have thought this the reason of the great necessity of taking so much heed to these things.

"And to virtue, knowledge." We

think we are to earnestly inquire the will of the Lord concerning us, that we may know how we should do as obedient children; not fashioning ourselves after the former lusts, but that we may have knowledge of the right way of the Lord; not being unwise, but understanding what the will of the Lord is.

"And to knowledge, temperance." How needful is this. O! if we could always be in an even frame, not soon angry, not easily excited, not indulging in excesses of any kind, but moderate, temperate.

"And to temperance, patience." We are told to covet earnestly the best gifts; and I feel to most covet that of which I feel most deficient. How I have wished, how I have prayed, for patience. How I have truly felt the need of it. When we see virtue, and all that we were so long taught to be right, laid aside (if we do not regard virtue in others, it may argue just a little that we are lost to it ourselves), how we have wished for patience; for the patient in spirit is better than the proud in spirit.—Eccl. vii. 8. There is a close point between a real love of virtue and a certain pride of character. There is always a place for us to be on guard, and there is such a sweetness and beauty in the perfect work of patience. "Be patient unto the coming of the Lord" is such a tower of strength in times of perplexity and trial, when we have to bear being misunderstood, and in many vexatious things.

"And to patience, godliness." I so fear I know nothing about it, I will pass on to "brotherly kindness." I think I know what it is; I have had it shown me so much; and no one could more appreciate it than I, and no one more earnestly wishes to give it to others than do I. It is truly next to godliness.

"And to brotherly kindness, charity." Though this is last, we do not think it considered least; for the same writer tells us, "Above all things, have fervent charity among yourselves; for charity shall cover the multitude of sins." We can love our brother so well that this love as a garment will cover from our eyes all his imperfections. Yet there are different ways of manifesting our love, or charity. If we say we love our brother, and yet regard not his feelings by our walk, and exact that from him which we would not that he should do by us; if our conduct says, I will please myself and walk as I please, and you must need have charity for me; we perhaps then need to search our heart closely to see how much charity we possess, or how much real love there is in such a course; remembering that all things whatsoever we would that men should do unto us, we should do the same unto them; or if we do that which will influence our brother to stray, or prove a bad example for him, "Now walkest thou not charitably. Destroy not him with thy meat, for whom Christ

died." It is wicked and cruel to indulge in unjust surmisings and suspicions to each other. Yet we must remember that everything will cast its own shadow, and our shadow will tell whether our walk be straight or otherwise. We are told to be lovers of good men. For "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof. From such turn away." And even from every brother that walketh disorderly we are told to withdraw ourselves. To turn away or withdraw ourselves is to perform some action in obedience to what we are commanded; and I feel it would be a solemn thing to try to make easier ways for us to do and improve upon the law and rule which the Lord has given us. If we truly love our brother we will seek his best good; for love worketh no ill to his neighbor; therefore love is the fulfilling of the law. If we love our brother we will not kill him, nor steal from him, nor do anything forbidden in the law. Above all, we will not influence him to do wrong, nor lead him astray. This would be the greatest ill. We are to be kindly affectioned one to another in love; this same love which is of God. We read of vile affections; and if we seek or encourage a love which we are not entitled to, it would be villainy on our part, and such would be unholy and vile affection. The serpent truly loves the bird which it charms; but the welfare of the bird is not at all considered. That sort of love works ill to its neighbor. But the love we are to have for our brother is that which is like the Master's when he fulfilled the law for us, laying down his life in our behalf. To make outward demonstrations of love for any one is not this love, if we would be ready to do him injury if opportunity offered. If we have the love of God in our hearts we will not be doing contrary to that which he has commanded. "He that hath my commandments and keepeth them, he it is that loveth me." "Ye are my friends if ye do whatsoever I have commanded you." And if we love the world, the love of the Father is not in us. "If any man love not our Lord Jesus Christ, let him be Anathema Maranatha." If we find the love of God in our hearts, we will also love our brother, who is born of God and possesses that charity which is the bond of perfectness.

"He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Well may we say,

"Yet one thing we want;
More holiness grant;
Come, fill us with holiness,
Fill us with love."

KATE SWARTOUT.

HOLLAND, Texas, March 20, 1894.

DEAR BRETHREN:—In the creation of the heaven and the earth and all of their concomitants, the all-wise Creator must have had some great, grand, sublime and glorious object in view, and that object worthy of himself. However much we may differ as to what the object is, the object must be accomplished, or a failure in the purpose of God will be the result. If the object was the salvation of all the world, then all the world must be saved, or God will fail of his object, his design be fruitless, his will miscarry, and his purpose upset. If the design was the salvation of all men indiscriminately, the design to be such must carry all the means necessary to the full accomplishment of the object had in view; and if the means from any cause fail in the full accomplishment of the end designed, such failure would not only prove the insufficiency of the means, but also a deficiency in the mind or judgment of the appointee. The blame may not and cannot be attached to the means, but to him who called and appointed them as the means of the salvation of the world. That which does not effect the salvation of all men may be the means of something, but the means of the salvation of all the world they are not; and as the Scriptures declare some to be lost, we conclude that there are not, nor ever were, such means as the means of the salvation of all the world. If God designed the salvation of all the world, he sent his Son into the world to live a life of obedience to the law, which was to be accounted theirs, and then to die or be delivered for their offenses, and rise again for their justification. Now, for what will the world, or any part thereof, be damned, if all of the above be true? If the will of God was to save all men, then all men must be saved; for he works all things after the counsel of his own will. Again, David says that the will of the Lord must be done; and Jesus says that he came to do the will of the Father. If the will of the Father was the salvation of all, then Jesus must, to do his will, save all; if not, he failed to do for the world that for which he was sent into the world. No one would presume to say that he wanted to save all, for such would prove a want of power on his part to do the thing desired. Neither can it be said of him that he tried, or is now trying, to save them, for the term implies a failure, or at least the possibility of it. No, Jesus did not try to live a life of obedience to the law, he did not try to die; he did not try to rise from the dead; nor yet did he try to ascend to the right hand of the Father, to give repentance and the

(Continued on page 157.)

EDITORIAL.

MIDDLETOWN, N. Y., MAY 16, 1894.

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

G. BEEBE'S SONS.

CHILDREN OF THE DEVIL.

G. BEEBE'S SONS—DEAR BRETHREN:—I should love to have you, or some of the brethren, give your views on the text, John viii. 44. Does Jesus mean natural or spiritual relationship? If he meant that they were spiritually children of the devil, then why is not the Two Seed doctrine true? If the sense is that they were natural children of the devil, tell me how? Yours truly,

ISAAC JONES.

REPLY.

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."—John viii. 44.

Before giving a direct answer to the inquiry of our brother it is necessary that we confess that there are two great mysteries revealed in the testimony of Jesus. Just so far as it is the pleasure of God to make these mysteries manifest in the experience of his saints, that far they are clearly known. Beyond that which is thus shown to them by the truth all speculation is vain. Certainly whatever theory contradicts the plain record of inspiration must be false. Yet it must be remembered that it is only as the Spirit of truth takes of the things of Jesus, as written in the Scriptures, and shows to those who are taught of God the testimony of Jesus in them, there is no correct understanding of any portion of the word of inspiration. There are many expressions used in the recording of the revelation of the gospel, in which it would be evidently a perversion of the meaning designed if they were construed literally. Certainly it is not right to thus wrest the Scriptures. No portion of what God has spoken can teach a falsehood. Thus to interpret any passage is to discredit the whole Bible. Literal expressions, when detached from the connection by which they are explained, may often seem to contradict each other; but when their hidden meaning is experimentally shown to the saints there is no such conflict in their teaching. Even in the construction of common language it is always unjust to make it inconsistent with itself so long as it can be understood in any way to harmonize. Since the Scriptures were not originally written in the English language we are dependent upon natural learning for their translation into words which have meaning in our ears. While by no means ascribing inspiration to those men by whom the accepted version was rendered,

we do think that there was a divine control manifested in their work by which they were used to give the saints the best English version which we are likely ever to have. In this translation many peculiarities of Hebrew and Greek expression have been retained. In all such cases the connection shows the sense in which they are to be understood so far as their literal signification is concerned. The spiritual testimony of Jesus is hidden from the natural mind even in the plainest statement of historical facts. The royal Preacher says, "I have seen the travail which God hath given to the sons of men to be exercised in it. He hath made everything beautiful in his time; also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end."—Eccl. iii. 10, 11. The translators have given the meaning of the words of the original text as nearly as they could be expressed in our language. They had no power to give their deep and essential meaning as testifying the doctrine of God our Savior. Those who are taught of the Lord must receive that understanding directly by the revelation of the Spirit.

In the text presented for consideration by brother Jones, the apostle has recorded the rebuke spoken by Jesus to those who withstood his doctrine. So far as their fleshly relationship was concerned he had just said to them, "I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you." It was not in their literal birth as children of Adam that they were called the children of the devil, and he was said to be their father. Certainly they could claim their natural descent from Abraham, and in that sense he was their father. The true subjects of electing love who were among them could not claim closer relationship to Abraham in their fleshly birth than could the very characters to whom our Lord spoke the words of our text. Yet in the sense in which he was speaking, Jesus proved that those unbelievers were not children of Abraham, since they did not do the works which were wrought by faith and made manifest in Abraham.

In their spiritual birth the saints are all one in Christ Jesus, so that they are not spiritually the children of any other but the God of all grace. It is only in this unity with Christ that any of the children of Adam can be the children of God. That unity is not in fleshly manifestation, but in the life which is Christ in them the hope of glory. There is nothing visible to the natural mind, by which the saints can be distinguished from unregenerate men of the world. Even when they manifest the fruit of the Spirit by walking in love, and their labors are directed to the service of their brethren and to the relief of those who are in need, the natural mind sees nothing in that beyond what may be

prompted by the selfishness of nature for the gratification of carnal pride. Perfect love as the fruit of the Spirit can never be discerned by the mind which is of the flesh. So, when Jesus himself wrought miracles in his humiliation, it was charged that he cast out devils by the power of the prince of devils. It is not strange that natural judgment should see in the followers of Jesus only the same motives and principles which arise from the corrupt fountain of the carnal heart. In the language of Scripture it is common for those who serve any principle, good or bad, to be designated as the children of that principle by which they are controlled. This is very plainly seen in the expressions, "Wisdom is justified of her children."—Matt. xi. 29. "For the children of this world are in their generation wiser than the children of light."—Luke xvi. 8. So the same expression is used of the ungodly, who are called "the children of disobedience," "the children of wrath" (Eph. ii. 2, 3), while it is clear that they were by fleshly relationship the children of the same fallen Adam, in whom all have sinned, and are dead in hopeless condemnation. Indeed, there can be neither mercy nor grace upon the theory that there are some of the children of Adam who are by nature better than others, and that it is this difference which secures the salvation of those better ones. No conscientious sinner could find a gleam of comfort in such a system. The context shows that such expressions are figuratively used. This peculiarity of the form of scriptural language is recognized by the translators who have rendered the Scriptures into English. In Young's Concordance it is stated in note 38, "Persons and things are reckoned children of that which they imitate, or to which they are attached." In illustration of this many passages are cited. Then the note is added by which this expression is particularly included, "And in such expressions as children of God, Abraham, Jacob, Israel, of faith, wisdom, wrath, disobedience, Satan, hell, the devil, the promise, the resurrection, the day, the light, the bride chamber, the bondwoman, the kingdom, &c." There can be no question that this is the sense in which the devil is said to be the father of those who resist the testimony of divine truth. Even to the natural mind it is manifestly absurd to construe this text as signifying that the devil was literally the father of those whom Jesus recognized as the children of Abraham by natural birth. There is no need that they should be spiritually born to constitute them the children of the devil, since they naturally belonged to that race of sinners, of whom it is recorded that they are children of wrath even as others. No others can be the children of wrath but such as are denounced in our text as of their father the devil. In the preceding verses Jesus gives the rea-

sons which demonstrate the propriety of applying this designation to those very religious adversaries of the truth.

As the devil was a murderer from the beginning, those who have that principle of hatred in them are thereby shown to be his children. All falsehood originates in the devil; therefore every liar manifests the fact that he is moved by the devil by the utterance of that which is false. It is in this sense that he is said to be the father of those who hate the truth as it is in Jesus. He is the father of liars precisely as in the text he is declared to be the father of the lie which is spoken by him.

By the "Two Seed doctrine," we understand brother Jones to refer to the theory usually ascribed to the late Elder Daniel Parker. That doctrine is not sustained by the revelation which is given in the inspired record. That is all the reason we can assign why it is not true. The gospel of the grace of God is not a matter of reason at all. The natural man can find out by searching all things within the grasp of reason. No spiritual truth can be brought to the measure of such fleshly powers. Those who recognize the unlimited sovereignty of God as working all things after the counsel of his own will, have no occasion for devising any such system as that which attributes evil things to a self-existing spirit, independent of, and opposed to the power of God. No such source of sin is revealed in the record which God has given; and it is expressly written that "All things were made by him [the Word], and without him was not anything made that was made." "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."—John i. 3; Col. i. 16, 17. For those who recognize the authority of the Scriptures, this is sufficient for the condemnation of the doctrine which represents God as laboring to remedy the evil which has been introduced into his creation against his design. While many of the saints have become entangled with this device of human wisdom for relieving the Almighty of what men consider wickedness in the existence of sin, they have not after all attained the end designed, since they must either hold that this enemy was under the control of God, or that he was not. If he was under the power of God, then there is nothing gained by the unscriptural theory on the subject, since the devil could have done nothing but what he had received power from above to do. If, on the other hand, God had not power to prevent the introduction of sin into the world which he had made, then he is not almighty, and he cannot certainly do all his

will in saving his people from their sins. Evidently this is not the God of salvation. The truth as revealed in the Scriptures requires no such human devices for conforming the doctrine of God to the notions of men. While no finite intelligence can comprehend one thought of God beyond what is written by inspiration, the Spirit of truth leads the saints into those things which are given them to know, not by dint of study, but by the light of the knowledge of the glory of God which shines in the face of Jesus Christ. When thus enlightened in their own personal experience each of the saints is a witness that God is the Savior of sinners, of whom every one can truthfully claim to be the chief. Conscious sinners will rejoice to trust in that salvation, while confessing that it is a great mystery. They will not be so much concerned about how they became sinners, as how God can be just and the justifier of such ungodly and justly condemned rebels as they know themselves to be. It has not been given to sinners to sit in judgment upon the righteousness of God; the love of God shed abroad in the heart of a sinner causes him to adore the riches of that grace by which sinners are made holy and without blame before God in love; thereby destroying the works of the devil.

UNTIL FURTHER NOTICE.

WITH our first number for March we discontinued the notice headed "Until March," with a view to withdrawing our extraordinary offer to old subscribers as an inducement for them to procure new subscribers: but we have received a number of letters from very efficient brethren complaining that the time has been so short, and the weather so inclement, that they have not had an opportunity to get out among the brethren and friends as they would like to do, and requesting us for an extension of the time. We will therefore, until further notice, continue our offer to send two new subscribers, and credit an old subscriber one year, for three dollars; but we cannot afford to send to one new subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any new subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

PLEASE BE SURE

To give us the same name in which your paper is coming when you send a renewal of subscription. The best plan is to inclose in your letter one of the little pink slips containing your name, taken either from the margin of your paper or from the wrapper in which it comes.

(Continued from page 155.)

remission of sins to the world; and thereby try to save them. But all of the above, and much more, Jesus did not try to do, but absolutely did; not in order to the salvation of the world of mankind in general, but of his people in particular. He gave his life a ransom for them, by which he redeemed them from all iniquity, and purified unto himself a peculiar people, zealous of good works. For all of them Jesus prayed, but for the world he did not pray. Is there any reasonable ground to base the conclusion upon that he is anxious or even willing to save those for whom he would not pray? Jesus prayed for all the Father gave him, those he loved, and to whom he manifested his love, and into whose hearts it was shed abroad by the Holy Ghost which was given unto them. Why did he not do as much for others? Only because he would not. "He will have mercy on whom he will have mercy; and he will have compassion on whom he will have compassion. So then, it [salvation] is not of him that willeth, nor of him that runneth, but of God that showeth mercy." "Salvation is of the Lord." "All that the Father giveth me shall come to me." But "no man can come to me except the Father which hath sent me draw him." "It is written in the prophets, And they shall be all taught [all of whom the Father gave to the Son] of God." Not taught about God, but taught of God. In this case God is the teacher, not the preacher. The preacher may tell us about God, but in such case we are taught of the preacher about God. But in the above cited case all that the Father gave the Son are by him drawn to the Son, as a result of their all being taught of God. "Every man, therefore [for the above reason of being taught of God] that hath heard and hath learned of [not about] the Father, cometh unto me." The alien sinner is described as having eyes, and seeing not; ears, and hearing not; hearts, and understanding not. "Dead in trespasses and sins." Now I ask, Is it not utterly impossible for a blind man to see the most brilliant light that can be produced? Is it not also impossible for the deaf to hear the loudest peals of thunder? Who of us can preach louder than God can thunder? And how can one void of an understanding comprehend what is piped or harped? He that cannot hear the sound of the trumpet will not prepare himself for the battle. It is written that "faith cometh by hearing." Well, then, the deaf man spoken of above has no chance for faith, so long as he remains in his present deaf state. But let God only give the hearing ear, and then faith follows as a result. Faith is a production of the Spirit of God, is a divine gift, and a fruit of the Spirit, without which it is impossible to please God. If the gift of faith to the sinner precedes all acts or works pleasing to God, then it can-

not be true that faith was given because of the sinner's works being pleasing to God, but in order to such works. It is also written that hearing comes by the word of God. Last Sunday one of the fashionable preachers asserted, and then labored for more than an hour to force his congregation into the belief of his assertion, that the Bible is the word of God, by which hearing came; by which, and by which only, sinners believe, and from which they obtain eternal life. But our conclusion is that Jesus is the Word by which all of the above is given. "In the beginning was the Word," "and the Word was made flesh." "And this is the Word which by the gospel is preached unto you." "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth: it [the word] shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." This is the Word that was in the beginning with God. All things were made by him. In him is life, light and liberty. The Bible is the book, the great book of books; but it does not contain grace, faith, repentance, salvation, nor eternal life. All of this is in Christ; for the Bible tells us so. The Bible is to the child of God the same that the finger-board is to the highway traveler. The finger-board points to a town, and tells how far distant, but never goes there. The Bible tells of election, predestination, redemption, grace, eternal life and salvation; but it contains them not in itself, for they all are in Christ.

W. M. LITTLE.

MAXWELL, Cal., Dec. 17, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—If one so little, so insignificant, so unworthy, as I feel myself to be, should thus address you; nevertheless from my heart, if not deceived, I cannot address you otherwise. So, entreat me not to leave you, or to return from following after you; for where you go I will go; where you lodge I will lodge; you people shall be my people, and your God my God. A few more days and the year 1893 will be numbered with the past, and this poor worm of the dust is still permitted to remain on the stage of action, for a purpose known only to him who knew all things from the beginning. It is in him we live and move and have our being; and it is not in man that liveth and walketh upon the earth to order his steps. O how thankful I sometimes think I feel that we have a great high Father who is ever mindful of and ever gracious toward his dear little ones. Just so long as they strictly adhere to the pathway of duty as laid down in the holy record, earnestly contending for the faith once delivered to the saints, and that love

that passeth all understanding is in exercise, they enjoy peace, comfort and joy in the Holy Ghost. But on the other hand, when they leave the landmarks, and yield to the suggestions of the adversary, who is ever on the alert, going about as a devouring lion, seeking whom he may devour, they become dead to the joy of salvation; for it is written, "If ye live after the flesh, ye shall die." Then how necessary for us to strictly heed the admonitions and exhortations of the apostles, and ever be on the watch tower, that we may not be caught in the net of deception and be dragged down into the filth and scum of the world. At this very time the words of the holy Jesus are being fulfilled; for he told his disciples that many false prophets should arise, and should deceive many. To my mind those false prophets and false teachers are the hireling shepherds who are styled by the true Shepherd "thieves and robbers," who are strangers, and whom the sheep will not follow, for they know not the voice of strangers. But they know the voice of the true Shepherd, and he knows his sheep, and calls them by name, and they follow him. But although they are his sheep, they sometimes become cold and almost lifeless, and their zeal dormant. While in this condition the artful enemy will slip in with some of his suggestions, such as, "If you were what you professed to be you would press on with undaunted zeal." Then gloomy doubts and fears will arise, and they will doubt the genuineness of their faith or their hope being well grounded. In the language of the poet,

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

"Lord, decide the doubtful case,
Thou who at thy people's Sun;
Shine upon thy work of grace,
If it be indeed begun."

Yes, my dear fellow-pilgrims, we many times through negligence, not being on our guard, lose sight of our heavenly Shepherd, and our carnal nature will lead us into by and forbidden paths, and ere we are aware we are among the dogs and wolves, which will worry us and tug at us until we are almost ready to perish, and our garments are all besmeared with mud and filth, so that they are loathsome. Then it pleases the holy Shepherd, who never fails to perfect his work, to hunt his strayed sheep, and give them light to discover their waywardness. Then, like Ephraim, they will cry out, "Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke. Turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned I repented; and after that I was instructed I smote upon my thigh. I was ashamed, yea, even confounded, because I did bear the reproach of my youth." Yet, dear brethren and sisters, may we with the psalmist cry out and

say, "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law, that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked. For the Lord will not cast off his people, neither will he forsake his inheritance." O rapturous thought! O sure repose! to thus be placed beyond the reach of condemnation through the holy sacrifice that was made on the tree of the cross.

Now, dear brethren, I feel that I have written enough, disconnected as it is. It is, like the poor, unworthy writer, imperfect. Yet before I bring this to a conclusion I wish to speak a few words in commendation of an article found in the dear old SIGNS of December 6th, 1893, on the subject of "Worldly Amusements." I will say that our dear and precious brother F. A. Chick has set forth the subject in its true light. I heartily concur with him in everything he has set forth, for it corresponds with my own experience in regard to this matter. From my earliest recollection, it appears to me, there has been a restraining power exercised over me to hold me in check, so that I have had no longing desire to engage in those things which the brother has named. In my young days I was diverse from my young companions. I never in my life visited a ball-room, although circumstances have placed me on two or three occasions where I have seen them perform, but had no desire to engage in their frolic. On the contrary there would a kind of horror run over me, with a secret whisper, "You are out of place." I experienced those exercises before I had thought of becoming a member of the church. As to theatre going, I never have entered one as yet. I was in one of our little towns a short time ago, and was detained for the night. A theatre was going on, and it appeared as though the whole town were running to it. In conversation with the proprietor of the tavern I remarked that I had never visited a theatre. He replied that I had missed lots of fun; to which I replied that I did not think I would be any worse off in the winding up of all things.

Now, dear brethren editors, I am much gratified to hear that our dear old SIGNS is increasing in circulation, and am truly sorry that I cannot add anything towards its circulation. Antichrist has full sway in this far western country, and they seem to think that the doctrine as set forth in the SIGNS is poison to what they are contending for. But as long as I live, and am able to pay for it, I expect to keep up my subscription for it.

DAVID KENNARD.

OCTAVIA, Neb., Jan. 21, 1894.

DEAR BROTHER BRUCE:—I have been wanting to write you for several months, but my mind has been so dark and gloomy, and my heart

so cold, it has seemed impossible for me to write anything worthy of your perusal. However, I have determined at last to make the attempt, hoping and praying that the good Lord will direct my thoughts and guide my pen while so doing.

For some time my mind has been dwelling more or less upon the grand and glorious doctrine of election and predestination, which is, or should be, so dear to every christian's heart.

A little more than six years have now passed away since I first became identified with a little band of baptized believers who call themselves Old School, Predestinarian Baptists; and if we accept their Articles of Faith, Rules of Decorum, and the preaching of their much loved pastors and visiting brethren, as evidence, we shall soon be convinced that they well deserve this noble title. For my own part, I firmly believe that grand and glorious doctrine, the "Absolute predestination of all things," and the "eternal vital unity of Christ and his church," which Paul preached and so ably defended both by word and letter. But if you should ask me why I believe so firmly in the doctrine of election and predestination, I could only answer, I hope and believe that I was taught it by the Holy Spirit, which alone imparts the knowledge of God, in a greater or less degree, to all of God's believing children. For Jesus says, "He [the Holy Spirit] shall take of mine, and shall shew it unto you."—John xvi. 15. Once I believed that the favor of God could be secured by the works of righteousness that poor, puny, sinful man can do. But I trust that God by his Holy Spirit has caused me to realize, to some extent at least, that all of my imaginary good works were but as filthy rags in his sight, and a stench in his nostrils.

After I had tried in my own weak, ignorant, imperfect way to do all that I could think of, and all that my misguided, Arminian friends could tell me to do, I trust I was enabled to see at last that if I was ever saved at all, it must be through the free and unmerited favor 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."—Eph. i. 8, 9. But I had to be brought very low indeed before I could give up all the pet theories that had been instilled into my mind from early childhood, in regard to Sunday Schools, Missionary Societies, &c. Time and again it was impressed upon my mind that I ought to come out from among those who held and taught what I regarded as such erroneous views of the doctrine of election and predestination; but I tried to quiet my conscience by persuading myself that it made no difference to me what views they held and taught, as I was not obliged to accept or teach them. Nor was it till after I had

been dragged down, down, down into the deep, dark waters of trouble and sorrow, the fiery furnace of sore affliction, and the loathsome valley of the deepest humiliation on account of my sins and transgressions against a just and holy God, that I realized to some extent the heinousness of my refusal to obey the dictates of conscience, which were, I now believe, the teachings of the Holy Spirit. Nor did I fully realize it then, till after the Lord had looked with pity and tender compassion upon me, and restored unto me, as I humbly trust, the joy of his salvation.—Psa. li. 12. Then was I made willing in the day of his power to go even to these despised people, the Old School, Predestinarian Baptists, and ask permission to occupy the lowest place among them. This I was constrained to do the more readily after my unholy pride had been humbled, and all the filthy rags of my own self-righteousness had been torn from me during my terrible struggle with the great Apollyon, while in the deep, dark valley of humiliation; and I learned by reading the dear old SIGNS OF THE TIMES that the Old School Predestinarian Baptists felt just as I did; and instead of trying to make people believe that they were more holy than others, they deplored in nearly all of their communications their own exceeding sinfulness. To God be all the glory.

Brother Bruce, when I commenced writing this morning I thought I would pen some thoughts suggested to my mind by the eleventh and twelfth verses of the first chapter of Paul's letter to the Ephesians; but as my time is all consumed, and your patience will doubtless be entirely exhausted before you get through with this, I will close.

With kindest regards to yourself and family, I am your most unworthy brother in Christ, if indeed I be on at all,

J. T. SKINNER.

HANNIBAL, Mo., April 6, 1894.

VERY DEAR SISTER BOGGS:—Your precious letter of the 25th of February, in expression of sympathy and fellowship for me in my continued affliction, which came duly to hand, is yet unanswered. I have wanted ever since we received it to write you in reply as best I could, but have been so feeble and incapable of its performance that I have not done so; and now I am still much in the same condition, with a barren and unfruitful mind and feeble body; but the dear Lord has greatly blessed me and had compassion on me, so that I still live a monument of his goodness and mercy. I will try to send you a few lines, that you may know our state and condition.

I still at times suffer much pain, but am enabled to bear it, according to the measure of the unmerited grace of our dear Lord; for truly I am unworthy of the least of his many mercies. I cannot convey to you an

adequate expression of the unalloyed pleasure which your precious letter of sympathy and fellowship afforded me, but you, sister Boggs, and brother Fetter, know already better than I can tell you; as the apostle said to the brethren, he did not write because they did not know the truth, but because they did. This knowledge comes through the blessed Spirit of truth, whom our Lord said "the world cannot receive, because it seeth him not, neither knoweth him;" but he added, "But ye know him, for he dwelleth with you, and shall be in you." The apostle says, "Now abideth faith, hope, charity, these three; but the greatest of these is charity;" the eternal, unchangeable love of God, the heritage of every heaven-born and redeemed child of God. O what a glorious inheritance it is, "incorruptible, undefiled, and fadeth not away." O can it be that such a worthless worm as I can have part in it? It was provided for such as are "ready to perish in the land of Assyria, and the outcast in the land of Egypt." Then may not even I have hope?

You refer to the pleasant meetings we have had in Virginia in days past. Often they come into my mind also. I remember with pleasant meditation many of them, at some of which it was my privilege and pleasure to meet with you; and at one I also met our dear brother Fetter, and heard from him the unadulterated gospel of God our Savior; and ever since then the name of Fetter, and he who bears it, has been cherished by me as a true minister of the blessed gospel of God our Savior. I often think of those days when, as I hoped, the candle of the Lord "shined upon my head, and when by his light I walked through darkness."—See Job xxix. Now I am in affliction, and seem to be shut up in much darkness, and seldom have the privilege of hearing the gospel, though we are near the church of our membership, and have an acceptable preacher; but we are both old, and I am so feeble and crippled, except in mild, good weather we cannot go.

Your reference to John the Baptist when in prison was encouraging to me, shut up as I am, often full of doubts, and such an evil old nature to contend with. I often wonder if I can be of the blessed family numbered in Christ. The answer of Jesus sent to John is full of comfort to the poor, helpless ones of the redeemed family, and truly am I one of the helpless ones; and if an Israelite at all, one of the "hindmost," and "Amalek" often a terror to me.—Brother Keene's letter in the SIGNS.

What a treasure we have in the SIGNS. Were I able there is much in it that I would like to speak or write of, but I could add nothing to its fullness; yet it is a pleasure to speak of it. It is so difficult for me to control my pen that I often mar the subjects before I can record what is on my mind. My right arm and hand are the ones paralyzed some

years ago, and are yet very feeble. We are glad to learn of your comfortable and pleasant surroundings in that beautiful country. May the dear Lord continue his choice blessings upon you all, and if it is his will build a church of believers there, you three as a nucleus for its formation, where you can meet and offer up your united voices of praise to his adorable and reverend name.

This is a poor return for your precious letter. We will be glad to hear from you again soon. Love for all saints. Sister Kercheval is pretty well and active, far more than I.

Unworthily your afflicted brother,
W. F. KERCHEVAL.

360 JOHNSON AVE., MEMPHIS, Tenn.,
May 7, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—I wrote to you a short time since, requesting you to appeal for aid from the churches north and south, to assist the few Primitive Baptists in and around Memphis to build a house of worship. A lot is offered us if we will build on it within a specified time. As there are so few of us here, and all poor, and not able to give much, we thought to make the effort, rather than miss so good and kind an offer. At my age I could not hope to enjoy the privilege a great while, but I would like to see the cause progress for others to enjoy. I hope you will excuse my earnest persistence. We think five hundred dollars would build us a suitable house, and one that we would be satisfied with.

Your sister in hope,
MRS. N. J. SHIPP.

INQUIRIES AFTER TRUTH.

WILL brother David Bartley give his views through the SIGNS OF THE TIMES on Deuteronomy xxix. 8? Give the reason why those two and one-half tribes of Israel were settled without crossing Jordan, and oblige.
A. M. FOARD.

BOOK NOTICES.

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OBITUARY NOTICES.

BROTHER **Garrett D. Doremus** departed this life March 4th, 1894, aged 81 years and 8 months.

It was his blessed portion to fall asleep in the full assurance of a living faith in Christ Jesus. The subject of this brief notice was a dearly loved member of the Ebenezer Church, in the city of New York. He received a good hope through grace some time during the year 1842.

The funeral services were held at the residence of his son, James H. Doremus, No. 681 Hancock Street, in the city of Brooklyn, on March 6th, 1894, on which occasion Elder Benton Jenkins spoke to the company there gathered, basing his remarks on the fifteenth chapter of Paul's first epistle to the Corinthians. On the following day our brother was tenderly borne to and interred in the cemetery at Hackensack, N. J., to await the resurrection of the saints.

R. M. S.

NEW YORK, May 10, 1894.

DIED—At her home in Appomattox Co., Va., on the evening of Nov. 7th, 1893, **Mrs. Preston Stone**.

She was a great sufferer with cancer. All through her long and painful illness she manifested much patience, and was meekly submissive, expressing a willingness to die. She was a faithful and devoted wife, and a kind and devoted mother. She leaves a husband and two affectionate daughters, who did all in their power for her comfort. I dearly loved my dear aunt. She seemed more like a mother to me than an aunt. Those who knew her best loved her most. She professed religion in early life, and joined a church near where she lived; but she became very much dissatisfied, fearing she was deceived, and began reading her Bible closely, and praying earnestly to the Lord to give her a bright manifestation of her acceptance with him, which he granted, and she rejoiced at home. She joined the Primitive Baptists at the Stone Wall Church, and was baptized with her husband by Elder James E. Hillsman in 1892, and was a faithful and true member until her death.

"O happy day, when saints shall meet
To part no more! the thought is sweet!
No more to feel the rending smart
Off felt below when Christians part."

LAURA L. DODSON.

WITH sadness, yet feeling resigned to the will of our heavenly Father, I am made to record the death of another member of the little church at Lincoln, Ill. On the 14th of April, 1894, at her home in Logan Co., Ill., our highly esteemed sister and mother in Israel, **Frances Wendell**, wife of Hon. Thomas Wendell, fell asleep in Jesus. Her disease was paralysis, other complications making her suffer much; but her end was peaceful.

She was born in Pike Co., Ohio, in March, 1821, married Mr. Wendell in April, 1843, and in 1861 moved to Logan Co., Ill., near where she died. Her life was spent in duties to her God, family and neighborhood. In May, 1873, she joined the Lebanon Church of Old School Baptists, and lived a useful life, to the honor of her profession. She was all we admire in noble womanhood, a faithful wife and mother, a friend to the afflicted and poor, and in every Christian duty she took pleasure. She will be missed everywhere, but mostly at home, of which she was the light. May the Lord comfort the mourners.

The writer was sent for, but missed the train, and so was not in time to be at the funeral. A large concourse of friends and neighbors having assembled, they were addressed by a preacher living near, with appropriate tributes of respect. On Sunday following, at the old church-

house, I tried to comfort the church and a large assembly of friends and neighbors. Afterward I led into the baptismal waters an aged child, eighty-two, who dated his experience back more than sixty years.

The deceased leaves an aged husband, five children, a number of grandchildren, with the church and many friends, to mourn their loss; but the Lord knows best, and blessed be his name.

Yours in the hope of the gospel,
JAMES H. RING.

CHENEY, Neb., May 1, 1894.

MY dear foster-mother, **Elizabeth L. Slack**, departed this life at the residence of her step-son, in Trenton, N. J., Feb. 9th, 1894.

She had been a consistent member of the Old Baptist Church at Locktown for fifty years; and often have I listened to hear her tell of the fiery trial through which that church was called to pass, which resulted in the division. Although timid in conversation relating to her own experience, yet she was strong in her faith and firm in her belief in election and predestination. Many were the happy hours we spent in talking on the subject; and my recollections of those times are like balm to my wounded heart, now that I know I shall see her face no more. Her last hours were those of a true soldier of the cross, and no fear seemed to dim that precious hope in her Lord and Savior. Her mind remained clear to the last, and she left all her earthly matters arranged so that there was nothing to perplex those who remained to do her last bidding.

Elder Wm. J. Purington spoke in a very comforting manner from the words of her own selecting, "And now, Lord, what wait I for? my hope is in thee." Had she lived until June she would have been eighty-five years old. Although we all, whom she termed her "dear children," mourn that she has gone from us, yet we sorrow not as those who have no hope, for we know that for her to depart and be with Christ is far better.

CLARA E. GILBERT.

FRENCHTOWN, N. J., April 29, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—It becomes my painful duty, by request of the friends, and in accordance with my own wishes, to send you for publication in the SIGNS the obituary of **John Paul Kessler**, who departed this life suddenly and unexpectedly on Wednesday, April 18th, 1894, at the residence of his parents, brother Peter and sister Kate Kessler, at Black Rock, Baltimore Co., Md., aged 23 years and 24 days.

This young friend had been in rather poor health for the past two years, but of late had seemed to be building up again, when about two weeks before his death he was attacked with "La Grippe." From this, however, he seemed to be recovering, when on the morning of April 18th he suddenly became much worse, and in ten minutes had passed away. His funeral services were held at Black Rock on the following Saturday, and drew together the largest assemblage of people that I ever saw at a funeral at Black Rock, with perhaps one exception. Everything was done to show the respect and affection in which he was held by all who knew him in the community at large. He had never made a public profession of faith in Christ, but I learn from those who knew him that for some time he had taken an interest in reading the Scriptures, and I know that he had a great reverence and regard for the services of religion. He had been planning to take his sister, who is a member of the church, to attend the Baltimore Association this spring; and only a few hours before the end came, referring to the same thing, he had said, "I wonder where we shall stay."

Thus a young life, promising great usefulness, and to which his parents looked forward with pleasureable hopes, has been brought to a close. How dark and inscrutable are the ways of providence in our eyes! Yet his dear parents are able to say, "It is the Lord; let him do whatever he will." They have hope in the death of their son, and feel to rest quiet and submissive under the mighty hand of God. How blessed are they in this! Nothing can be so good as a spirit of reconciliation to God. It glorifies God, and it is the evidence of the power of almighty grace in the heart. The parents, brothers and sisters all have the sympathy of the community in their great loss.

I remain your brother in the hope of the gospel,

F. A. CHICK.

REISTERSTOWN, Md., May 7, 1894.

OUR brother, **Isaac C. Reed**, died April 28th, 1893.

He was born in the state of Ohio, April 28th, 1854, came to the state of Iowa with his parents in 1855, and lived to manhood, when he married Miss Melissa Brown, in November, 1878, after which they moved to Dakota, lived there eight or nine years, and then came back to Iowa in 1890, where he lived until his death. He leaves a wife and two daughters, one brother and four sisters, besides many friends, to mourn their loss. He was a kind husband and loving father. He never united with any church, but was strong in the faith and doctrine of salvation by grace, and grace alone; so that we mourn not as those who have no hope, for we feel that our loss is his gain. The writer tried to speak comforting words to the friends from Job xiv.

ALSO,

DIED—In Rockford, Floyd Co., Iowa, brother **Jonathan Allen**, in May, 1893.

He was born in Putnam Co., Ind., June 10th, 1833, came with his parents to the state of Iowa in the year 1849, and was married April 27th, 1856, to Miss Elizabeth Harlan. He received a hope in the Lord Jesus Christ in November, 1861, and joined the Old School Baptist Church on June 10th, 1862. The church licensed him to exercise his gift to speak of the goodness and mercy of God, and chose him as their Moderator. He had the care of two churches, Little Cedar and Providence. He leaves a wife, four sons, four daughters, six brothers and two sisters, besides many friends, to mourn their loss. He was a kind husband and loving father. They mourn not as those who have no hope, for their loss is his gain.

The writer tried to speak words of comfort to the friends from Job xiv.

M. L. JACKSON.

NORA SPRINGS, Iowa.

YEARLY MEETINGS.

THE Old School Baptist Church of Middleburgh has appointed her yearly meeting to be held on the first Saturday and Sunday in June (2d and 3d).

A cordial invitation is given to ministers, brethren and friends, and we hope that all who can will come.

By order of the church.

ADDIE COOK, Clerk.

ASSOCIATIONAL.

THE Delaware Old School Baptist Association will be held, the Lord willing, with the church at Rock Springs, Lancaster Co., Pa., to begin on Wednesday before the fourth Sunday in May (23d), 1894, and continue three days.

Those coming from Philadelphia will leave there Tuesday on the Philadelphia, Wilmington & Baltimore R. R., at 1:51 p. m., for Perryville.

Those coming from Baltimore will leave

the Union Depot about 2:00 p. m., on the same road, for Perryville. Change cars for Conowingo, where all will be met and conveyed to places of entertainment.

A cordial invitation is extended to all lovers of the truth.

S. L. GREGG, Church Clerk.

THE Delaware River Old School Baptist Association will be held, the Lord willing, with the Southampton Church, Bucks Co., Pa., to begin on Wednesday before the first Sunday in June (May 30th), 1894, and continue the two succeeding days.

THE Warwick Old School Baptist Association will be held, the Lord willing, with the church at Warwick, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June (6th), 1894, and continue three days.

THE Chemung Old School Baptist Association will be held, the Lord willing, with the church at Cammal, Lycoming Co., Pa., to begin on Wednesday before the third Sunday in June (13th), 1894, and continue three days.

APPOINTMENTS.

ELDER W. J. May, of Pinsonfork, Pike Co., Ky., will, by divine favor, preach as follows:

Turners, Saturday and Sunday, May 12th and 13th; Sulphur Fork, Thursday, 17th; Pleasantville, Saturday and Sunday, 19th and 20th; Beech Creek and Elk Hill, the following week, as Elder Ritter may arrange; Little Flock, Saturday and Sunday, 26th and 27th; Salt River and Goshen, the following week, as Elder Hawkins may arrange; Bethel, June 1st, 2d and 3d, at the annual three days meeting, beginning on Friday at three o'clock p. m.; Mt. Sterling, Monday night, 4th.

P. W. SAWIN.

ADVERTISEMENTS.

EVER since the SIGNS OF THE TIMES has attained its wide national circulation we have been importuned by our subscribers, as well as by those who have had no special interest in sustaining the publication, to open our columns to advertisements; but never having had any experience in that line of business we have hesitated to make the venture. Since the commencement of this volume, however, there has been a combination of circumstances that has encouraged us to make the experiment, and we therefore make the following announcement, viz.:

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, MAY 23, 1894.

NO. 21.

CORRESPONDENCE.

GHENT, Ky., Feb. 25, 1894.

DEAR BROTHER W. J. MAY:—

Yours of the 19th instant is at hand. In your letter you speak of the profit arising from a free exchange of the views of brethren by the use of the pen upon great and interesting truths recorded in the sacred word. That suggestion reminds me of a subject which has for several days past been upon my mind. With your permission I will offer to you some of my feeble thoughts upon that subject, which is found in the fifth chapter of Second Kings. In that chapter we find much of the life and character of Naaman, who was a leper. Evidently the Old Testament abounds in types, which look to and present to God's dear people great spiritual truths, which often afford them great spiritual enjoyment. We have no reason to lead us to the conclusion that Naaman was not a type which points to things that we have felt and seen in our own experience. The sacred historian says, "Now Naaman, the captain of the hosts of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance to Syria. He was also a mighty man in valor; but he was a leper." When that disease first manifested itself on him we are not here told. Under the Jewish law the leper was banished from the congregation of the Lord. I am forcibly impressed with the thought that leprosy was a type of sin. It is probably true that in early life that disease was not visible upon Naaman; but the time must have come when it was fully manifested to him and to others. So with you, dear brother, the time once was when the loathsome character of sin in yourself was not made manifest to you. Then the fear of God was not before your face; that fear which is the beginning of wisdom. But the time came when the loathsome character of sin was made manifest to you. Then you fully thought you had no right to a place in the congregation of the Lord. Yea, from that sacred place you felt that you were forever excluded.

Naaman was highly honored by his master because he was a man of valor. Earthly honors and earthly praise go hand in hand, and Naaman's pride was made manifest when he refused to obey the prophet, who commanded him to wash in Jordan. That pride belongs to all of Adam's fallen race.

But the sacred historian further says, "And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid, and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy." Here was Naaman suffering from that loathsome disease, and here was that little maid who greatly desired that her lord might be recovered of that disease; and she pointed away to the prophet in whose power to cure she had implicit faith. That prophet had power to recover Naaman of the leprosy; and the glorious Son of God has power to heal the sin-sick soul. That little maid was evidently a type of the true church, which by its ordinances and by its ministry points all who are sick of sin to the great Prophet of Israel, the Lord Jesus Christ, who alone is able to save to the uttermost all who come unto God by him; to save them from the awful leprosy of sin. You, dear brother, like all the true ministers of the gospel, were solemnly set apart by the true church to the great work to which the Lord had called you, which was, as John the Baptist did, to point to the Lamb of God which taketh away the sin of the world. That Lamb is the sum and substance of the gospel. You cannot preach the gospel without preaching Jesus in his great and wondrous character. You know no other Savior. In his dear name rests all your hope of being saved from the awful leprosy of sin. So with that little maid, she knew none other than the prophet of Israel who could recover Naaman of his leprosy. She was from the land of Israel, and that prophet was an Israelite. He belonged to the same family with her. So all the true ministers of the gospel are Israelites indeed, in whom there is no guile, from whom the leprosy of sin has been forever removed by the great Prophet, the glorious Son of God.

"So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha." He could not enter that house, because he was a leper. Nor could you, nor any other of the dear saints, enter the house of the Lord while they and you saw and knew that the leprosy of sin was not healed. "And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh

shall come again to thee, and thou shalt be clean." The prophet sent a messenger. So when the true minister of the gospel goes to the poor, afflicted, mourning ones, he has a message to bear to them. That message is, There is a Prophet in Israel who alone can heal all the maladies of sin and make them clean.

But Naaman was a Syrian, and a great man, a captain of the hosts of Syria; just like all God's dear people are in their earthly relationships. We all want to have our own ways. We do not want to go to what we naturally regard as that little river Jordan. We want to dictate as to how we are to be healed, and we go to work under the law, trusting and believing that we by our own works and wisdom can contribute to our cleansing. So it was with Naaman, who said, "Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" Ah, how rebellious we all are. Although we behold in us the leprosy of sin, till we, like Gehazi, are white as snow, yet we desire to adopt our own remedy. We want to wash in the rivers of Abana and Pharpar, fit figures of the modern means system. But let us turn our thoughts to Jordan, and inquire if it were little and of low degree. The name Jordan means judgment. Our great and glorious Lord went down into Jordan and was baptized of John. Thus he symbolized his baptism into death, and his glorious and triumphant resurrection, without which the leprosy of sin could never be healed. He entered the waters of that river, as he afterward did the cold waters of death, by which he satisfied the judgment of God against sin, and recovered all spiritual Israel from that judgment which declared, "The soul that sinneth it shall die." Then that judgment and its awful penalty was removed. Naaman could not be healed of his leprosy by washing in Abana and Pharpar because they did not mean judgment; no more than the dear saints in this day can go to heaven or attain a state of true holiness by the ordinance of baptism. They must be in unity with him who by one offering hath perfected forever them that are sanctified. They are sanctified by God the Father and preserved in Christ Jesus. They

were preserved in him from that awful judgment against sin when he went down into that baptism of death because of their unity with him.

But Naaman made great preparation to reward the prophet for his cleansing. It is written, "And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment;" and he said to the prophet, "I pray thee, take a blessing of thy servant." But the prophet said, "As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused." Then Naaman's heart was greatly touched. He said, "Thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord." Dear brother, have you not seen the time when your heart was so filled with the love of God for your cleansing that you were willing to give all things earthly to your adorable Lord for his wonderful work in cleansing you from the leprosy of sin? Sometimes this feeble one has been brought to realize that this world with all its gaudy show, all its pomp and fame, is but vanity, when compared to the great and wonderful work of our God in cleansing his dear people from the leprosy of sin. But our glorious Lord trod the winepress of his Father's wrath alone, and of the people there was none to help. It was not for silver and gold and raiment, or worldly honors and fame, that he laid aside the glory he had with the Father before the world was, and came to earth and suffered that judgment against sin. O no! He loved his people with an everlasting love, and they sweetly sing,

"Love is the grace that keeps her power
In all the realms above;
There faith and hope are known no more,
But saints forever love."

It was the love of God for his people that brought him upon the green plains of earth to suffer and die, that he might heal them of the leprosy of sin.

"And Elisha sent a messenger unto him [Naaman], saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." "Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean." Our Lord went down into the awful baptism of death to redeem his peo-

ple from the leprosy of sin. He went as the child born, the son given, the everlasting Father, and the Prince of Peace. He was possessed of all the attributes of God. He said, "I, even I, am the Lord, and beside me there is no Savior." He suffered on Calvary in that flesh and blood of which his children are partakers. But when in deep agony on the cross he cried, "My God, my God, why hast thou forsaken me?" then he suffered the penalty of the law which the children had violated, and in their unity with him they were redeemed. After that suffering he came forth from the tomb clothed with all the seven perfections of our God. While he suffered on Calvary they were with him, when he lay in the tomb they were with him, and when he came forth a triumphant conqueror from that tomb they were with him. So in all his great and wonderful work in passing through that judgment of God against sin they were with him, and were his. When Naaman bathed seven times in that river of judgment, the Jordan, he was cleansed, made whole. If he had bathed in that river only six times it would not have represented or prefigured the great antitype, the suffering of our glorious Lord in meeting and fulfilling that judgment which was against his people. But Naaman bathed seven times, and was made whole. All the divine perfections of his God were present and united in his cleansing. Our Savior would not have triumphed over the tomb if he had not possessed all the great and wonderful attributes of God, the seven perfections of Deity. In his great and wonderful name is embraced, and presented to the admiring gaze of his saints, omniscience, omnipresence, omnipotence, holiness, immutability, justice and love. They were all united in his great work of redemption, when he passed through and fulfilled every requirement of the judgment of God against sin. If one of those attributes had been absent when he undertook the redemption of his people, that great work could never have been accomplished. If Naaman had failed to bathe seven times in Jordan, he would not have been healed of his leprosy. The chief desire of the saints is to look by faith to him who is infinite in wisdom, power, holiness, immutability, omnipresence, justice and love. John beheld these great and wonderful attributes of our God when he said, "And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." He is immutable, therefore they were with him when he went down into the baptism of death; they were with him when he arose from the tomb; they were with him when he ascended upon high, where he ever liveth

to make intercession for his saints. They were sent forth into all the earth, and were with you, dear saint, when he quickened you and made you spiritually alive; and they will be with you through all your earthly pilgrimage, and will be with you when the icy curtains of death encircle your mortal form. They will be with you when the last trumpet shall call you from the confines of the tomb. They will be with you throughout eternity, and will attune your sainted voices to the melodies of the skies; for they are the spirits of our God, who is infinite in all his glorious and wonderful character.

This letter has been written to too great a length, and I fear you will be troubled if you attempt to read it. I may in the future give you some of my feeble thoughts as to what is prefigured by Gehazi, the servant of the prophet. Till then farewell.

H. COX.

[THE following article, which appeared in the SIGNS OF THE TIMES of December 1st, 1846, is republished by request of several subscribers.]

HILL COUNTRY OF JUDEA, NOV., 1846.

TO THE EDITOR:—I have understood that at this season of the year, when the volume of the SIGNS is drawing to a close, you are not apt to be crowded with as many communications for publication as in the earlier part of the volume. If my information be correct, perhaps you can find a spare corner for this communication, without excluding something of more importance.

You will perceive by the place of my date that I write from the "Hill Country of Judea;" but I beg you not to conclude that I am high upon the mountain, for such is not the case. You are sufficiently acquainted with geography to know that where there are hills there are also valleys, which lie along between them. It is certainly so in the land of Judea, as every well-taught Israelite can testify. For my own part I am neither permanently located on the hill nor in the valley, and sometimes I have entertained serious misgivings whether I have not mistaken the country altogether; but if in the country at all, my present place is in the valley of Kidron, hard by the wilderness, and in one of the most barren parts of the country. It is now many years since I trust the mark of circumcision was made in my heart without hands, and I admitted to mingle with the congregation of the Lord; but it is seldom that I am permitted to go up to Jerusalem to worship, or to witness the presence of the Lord in his holy temple. But when, even from the low grounds where I spend the greater portion of my time, I am enabled to pray, with my face toward the temple, although from the lowness of my position I have to look upward, yet if the temple be in sight I always find deliverance from my

distress and relief from all my burdens; and I have even sometimes thought that I could most gladly glory in mine infirmities if I might only enjoy a full view of the city and the temple. But there are seasons when the sight is hidden by intervening mountains; and then instead of contemplating the delightful privileges that I have at other times enjoyed, I am very prone to murmur and complain of such inconveniences as I find myself perplexed with in the valley. My disquietude arises from the following, among other disadvantages which I labor under, and which I cannot easily surmount. First, this valley seems such a lonely place, although some parts of it are in sight of the temple, and not very remote from the tower of David, which was builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men; yet from other parts more obscure I have often had to cry out, I am like a pelican of the wilderness; I am like an owl of the desert. I watch, and am as a sparrow upon the housetop. I have eaten ashes like bread, and mingled my drink with weeping. My days are like a shadow that declineth, and I am withered like grass. So lonely and depressed do I sometimes feel that I can hardly think myself suitable company for any society. Too unclean for the congregation of the Lord, and yet the vanities of the Gentiles have no charms for me.

But another affliction attends me away down here in this gloomy place. I sometimes experience such chilling damps and fogs, which freeze my zeal for God and love for my brethren. If I would sing a song of Zion, I am admonished that I am in a strange land. If I would call upon the name of the Lord, the fog is so dense in this valley that I lose the points of the compass, and hardly know which way to look for the temple; and for me to pray, without some assurance that my face is toward the temple, is sorry work indeed.

But it is not meet that I should dwell altogether on the disadvantages of my situation, although I am very prone to do so, especially when in certain moods and temperaments of mind. There are advantages here which should also be duly considered. I am amazingly heady, high-minded, and much inclined to vanity; and should I be permitted to have my own way perhaps I might soon think even Jerusalem itself hardly good enough for me. There have been times since I came into this valley that before I was aware my soul made me like the chariots of Amon. I have sometimes mounted up with wings like an eagle, have run without weariness, and have walked without fainting; but these exercises, few and far between as they have been, have generally raised me up quite out of the valley, and set me on Mount Olivet, where I have enjoyed a most commanding view of

the city of my God. O how transporting to see her foundations and gates, to mark her bulwarks and tell her towers, to consider her palaces, and report her generations to come. I have sometimes thought I could judge of the emotions of Peter and John when they said, "It is good to be here," and like them I have longed for permission to prepare for a lasting residence upon the mount; but my Lord, who knows infinitely better what I can bear of prosperity and of tribulation, what is for my good and for his declarative glory, causes the vision of the mountain to pass, and I at once settle again into the valley below.

I have spent so much of my time for the last thirty-four years in the valley, if it were not that I am a most unaccountably dull scholar I might give the readers of the SIGNS a statement of some of the advantages and of the discouragements of this location; but alas for me! when for the time I have spent in learning I should be able to teach others, I need myself to be taught more perfectly the first principles of the faith of God's elect.

It is consoling sometimes to remember that Jesus used, in the days of his incarnation, frequently to visit this valley; and often, when he would impart to the saints some special lessons, he took them out of Jerusalem, led them into this valley, crossed over the brook Kidron, and ascended with them into the Mount of Olives, where he was wont to sit and teach those things which his Spirit, which he promised to send after his ascension, should bring again to their remembrance.

When I remember that on the very night in which he was betrayed he selected this spot for his agony, here he entered the garden, poured out his supplications with bitter groans and crying, that here he sweat as it were great drops of blood falling down to the ground, I feel mortified and ashamed that I cannot watch with him here one hour. I find it profitable, however, trying to spend my time in this consecrated spot; for here my proud spirit is reproved, my heart is melted within me, and here I am led to rejoice in the assurance that Jesus, the High Priest of our profession, has been tempted in all points as we are, and that he knows how to succor them that are tempted. But then again, how soon my unstable mind forgets all the advantages of my situation, and I become again dissatisfied, and my soul is disquieted within me. In my low estate in this valley I have sometimes been permitted to "drink of the brook in the way," and my head (Christ) has been exalted.—Psalm cx. 7. For the brook Kidron runs through this valley; but there are seasons of drought, when this brook yields no supply to my thirsting soul. In my solitude such visions flitter athwart my mind as to lead me to doubt the reality of my hope in God, my interest in the blood and

righteousness of the Redeemer of sinners, and of my having ever been in reality born again. These trials sometimes overwhelm me with lamentation and woe. Then there are other times when the evidences of my adoption by grace are no brighter, but instead of sorrow and grief I seem to be as insensible as steel; so easy, stupid and careless that I shudder to think that I cannot shudder, and I mourn because I do not mourn.

But I have in this valley many serious conflicts; and the most potent adversary that I ever encountered is known to every Israelite by the name of "Unbelief." I have often been astonished at my own weakness to resist his crafty insinuations. Many a time after I have enjoyed a banqueting season with my Lord, when he has strengthened my confidence in him as my Lord and my God, and when my faith has arisen so as to triumph over all my doubts and fears, old Unbelief has dropped in, with such sleight and deception as have led me to regard him as an angel of light; all my powers of resistance have been at once paralyzed, and I have been led by him a captive at his will. Through his influence I have been led to doubt all the promises that my Lord had ever made to me, and indeed that he had ever made any, and even that he had ever taken me into his banqueting house, or spread the banner of his love over me. "What a delusion!" says he; "for you think that a holy God can love so vile a creature. What have you ever done that looks like following the meek and lowly Lamb of God? True, you have had some pleasant exercises of mind, have felt some zeal, and have fancied yourself in his presence and embrace; but if these impressions and emotions were genuine why do they not continue? Where is your gratitude? If you were a saint you would feel, act and walk as one. You said your mountain stood firm and strong; but where is your mountain? Do you call this valley a mountain? How preposterous! Your hope is only suited to sunshining weather; but you see it will not serve you in the dark." He often points me to the world, and demands of me, "Are the children of God as worldly-minded, as carnal, craving, and desirous of the flattery and vanities of time and sense? Why are you so glued to earth that you can scarcely find time to visit your closet, or attend the public worship of God? Why is it that you can easier spend dollars for the vain decoration of your body, which shortly shall feed the worms, than shillings to relieve the pressing wants of suffering humanity, or meet the requisite expenses of the church of God? Why so frequently does a little rain, or snow, or mud, or heat, or cold, serve as an apology for absenting yourself from the company of the saints, if you in reality prefer Jerusalem above your chief joy?" To this language I often find myself

unable to reply; and Unbelief shuts me up in the castle of old Giant Despair, where I fret and mourn and weep until my gracious Lord comes to my relief, and renews the pledges of his unchanging love, bids me look away from all my vileness, and look alone to him. I confess that I have felt mortified and ashamed that, after proving by more than thirty years' experience the veracity of my God and the deception of the lying adversary, I should still be persuaded to discredit the oath and testimony of my faithful Lord, and listen to the lies of Satan. Often have I resolved in my heart that I would never again be guilty of the like fault; but as often have I found my own strength to be weakness and my wisdom folly. To my cost I have learned the truth of the declaration, "They that observe lying vanities forsake their own mercies."

But perhaps I have written enough in my allegorical style, as I do not wish to burden your readers; but it would afford me satisfaction to know of your readers if a person can, in their opinion, be exercised as I have been, and yet be a child of God and an heir of glory.

GERA GETHER.

PHILADELPHIA, Pa., May 3, 1894.

MY DEAR BROTHER GRAFTON:—

While I was reading the SIGNS last evening your face came between my eyes and the paper to such an extent that I had to lay down the paper; and my reverie and companionship were so pleasant that I feel I must write to you. I think I have sometimes fully as pleasant a visit with my brethren when I am alone as when I am in reality face to face with them. Perhaps you will laugh within yourself when you read such a confession, and say, He is a day-dreamer, or mayhap he has a soft spot somewhere in his brain, or he is peculiar. But nevertheless I enjoy such quiet meditations; they are very pleasant to me, and I do not want to get rid of them. In these things my soul is comforted with this item of my hope, that if for Christ's sake I am weak and foolish, then "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." It has always been my ambition to be something in the world above the ordinary. That was a worldly ambition, and mixed with pride, with a desire for vainglory; and since I have been in the church I have not been free from such vain desires. The precious hope that has been given me of a life in Christ Jesus has not, I am sure, changed one iota the old carnal nature. The change of feelings with regard to the old nature has been produced by the light of faith shining in the darkness, and making manifest the vileness and depravity which before was hidden from me. The very same sin which before my hope I rolled as a sweet morsel under my

tongue, now has become a stench in my nostrils, and is to my quickened senses exceeding sinful. I realize, too, by this light of faith that all the things which I have in times past set my heart upon do perish with the using, while my hope leads me into the beauties and the glory of the kingdom of God's dear Son; which kingdom, being set up, it is declared will never crumble, but will last forever and ever. As I said, since I have been in the church I have had vain and foolish ambitions. I know they have all been of the flesh, having no part in Christ's kingdom or its affairs (which is a kingdom of love), except to drag the conscious sinner down, and envelop him in gloom and despair. So I believe I can say of a truth that there have been times in my experience that I have been willing to be led anywhere and made anything in Christ's kingdom for Christ's sake. True love exalts the object which it exercises; and when in exercise the whole desire of the subject is to be like the object loved, and never to bring the object down to a level with self. True love always seeks its superior, causing a longing desire to attain to worthiness of the object loved. Christ is the object of the love of every child of grace; and this is the ultimatum of the hope that I cherish, that I am a child of grace. Jesus was meek and lowly of heart. O how I long to be meek and lowly of heart; and how I grieve to find my vile nature asserting itself in every horrid form imaginable, manifesting anything but a broken heart and a contrite spirit. Jesus "made himself of no reputation, and took upon him the form of a servant." This is contrary in man to every natural inclination; and when I have found a willingness in my heart to be anything for the love of Christ, I know it has not come out of my stock of natural qualifications. I can truly say at such times that the kingdom of love does overshadow me; for nothing short of God's love shed abroad in the heart will incline finite man to meekness or contrition, neither to debase himself, nor make himself of no reputation among his brethren. There are certain forms of pride which belong to me that I despise, yes, I hate them; and they are of that mean and contemptible sort that I am ashamed of, and yet I cannot get rid of them. Veritable thorns are they in my flesh; and I have at last come to the sad conclusion that they were born in me, and will likely go to the grave with me. Sometimes I think I do not want to get rid of the lusts of my flesh, so long as they bring me sorrow and distress and grief; because, as Jesus was "a man of sorrows and acquainted with grief," I could not be a follower of him and not grieve and be sorrowful. The more plainly I am made to see (through manifold temptations) my totally depraved nature, when being lifted above them, or made strong to bear them, the more I realize that

his grace is sufficient to overcome every enemy, and that his blood cleanseth from all sin. Therefore I feel that I can sometimes say that I am glad I am a sinner, and thankful that I am conscious of my exceedingly sinful state; for that is one of the best evidences that I have, and enables me to say, "Whereas I was blind, now I see." Just now, and for twenty-four hours past, the sweetest Scripture in all the record to me is that which I have partly quoted in this letter, "But God hath chosen the foolish things of the world to confound the wise," &c.; and while I am rejoicing in it, and am willing to be a fool, that I may be wise in the Lord, yet all the time I am conscious that there is a something in me that makes me ashamed to appear foolish, and the same something causes me to desire to appear wise in the eyes of the world. I feel to be like the troubled sea, restless and uneasy, tossing to and fro, wave upon wave, distressed because I am restless, and restless because I am so contradictory; doing the things I would not, and failing in the things I would do. But as the sense of sweet peace and rest hangs as a drapery about me, as I dwell with delight upon the Scripture which clings to me, I seem to look below the troubled surface of the sea into its transparent depths; and methinks I see not only a quiet restfulness, but the glory of the heavens is reflected in exquisite loveliness and wondrous beauty and brilliancy. Then, glancing into the soul that reflects the far more brilliant glory of the presence of the Savior of sinners, I can readily understand how the bride (the church) could sweetly say, "He is the chiefest among ten thousand, and the altogether lovely one." I can also understand (looking upon my foolishness) why God did choose the foolish things of the world to confound the wise, and the weak things to confound the things which are mighty. "And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are;" for the very reason, because of which I am glad and rejoice in my heart, "that no flesh should glory in his presence." This seems to me an all-sufficient reason, based upon the purpose of God in infinite wisdom. It causes me to see also that the carnal mind is not to-day bathed and steeped in sin, and to-morrow rejoicing in the wisdom and mercy of God, but that it is sin itself, and all the time "enmity against God." The sinner, however, who is raised by the blood of Christ into newness of life in Christ Jesus, having the mind of Christ, does rejoice in his finished work. The reason that "no flesh should glory in his presence" also seems plain. The just and holy God cannot look upon sin, but he is well pleased with his beloved Son, in whom is perfect righteousness;

(Continued on page 165.)

EDITORIAL.

MIDDLETOWN, N. Y., MAY 23, 1894.

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

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

G. BEEBE'S SONS.

A SPECKLED BIRD.

DEAR BROTHERS BEEBE:—I very seldom get to dear old Broad Run; so the SIGNS OF THE TIMES brings about all the preaching I get, though the so-called churches around here are numerous. There are a few of us here who, as I humbly hope, know the truth; and sometimes we are allowed to meet each other, and I do enjoy the privilege. If one so unworthy as I may dare to pray for the welfare of Zion, and for the prosperity of our dear paper, it is my wish to do it. Will you at some time write on the subject of the "speckled bird," mentioned Jer. xii. 9? I feel that you know what it is to be pecked at by all the other birds. May he who is able to keep us all, ever keep you, is the humble prayer of your unworthy sister,

HATTIE L. WALKER.

MARSHALL, Va., April 8, 1894.

R E P L Y .

"Mine heritage is unto me as a speckled bird, the birds round about are against her."—Jer. xii. 9.

The expression to which our sister refers is evidently designed to signify the peculiarity of the people whom God has chosen for his own possession in distinction from all the nations of the earth. This is the sense in which the Lord speaks in the text of his heritage. Nothing exists, visible or invisible, but that is the creation of God; and in that sense all things are rightfully his. But it is in the sense of his election of grace that he speaks of his chosen people as his heritage. So Moses sung, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. *For the Lord's portion is his people; Jacob is the lot of his inheritance.*"—Deut. xxxii. 8, 9. The subjects of divine grace were given to our Redeemer in the everlasting covenant before the worlds were made; therefore nothing which has occurred since the worlds were made could have been the occasion or cause of that election by which they were thus chosen in Christ Jesus. This essential truth must be observed in examining every sentiment claiming to be involved in the doctrine of the gospel. Nothing is truth unless it confesses that the eternal love of God is the original cause of the whole provision of divine grace for the salvation of his people from their sins. This love is revealed in Jesus as the only way of life and peace. But it is also clearly declared that in the unspeakable gift of his Son God commendeth his love to his own chosen people. The suffering and death of Jesus did not happen without any purpose, nor

was there any uncertainty whether the design of infinite love should be accomplished by the dreadful sacrifice of the sinless Son of God. He laid down his life for the sheep of his own fold; and when he died on Calvary there was no sin of any of his members but that was laid on him. In his death justice received its utmost demand in the life of every one for whom his blood was shed. He could be subject to the dominion of death only as identified with his body, the church. That body includes every sinner whom he loved with that everlasting love; and they are each completely freed from sin by the atonement which was fully made when Jesus died.

Many figures and illustrations are used by the Spirit of truth in the record of this unspeakable mystery of redeeming love. The subjects of salvation are embodied in the one bride, on whom the love of God is set. All the most expressive similitudes afforded in the natural world are brought to typify this unity of Christ with his eternally loved people; yet each of these figures must come infinitely short of describing that unity as it completely identifies every object of divine love with Jesus as head over all to the church, which is his body, and the fullness of him who filleth all in all. The mystery of this will of God is known to the saints exclusively by the revelation of the Spirit of truth. Not even their own natural mind can receive the light of this divine knowledge. None of them can communicate it to his brother, or to his best beloved companion. Indeed, even after they have seen the glorious vision of the grace of God that brings salvation, they often long for a repetition of the sight, but can have no power to recall it to their own view. For this cause they are tempted to doubt the reality of what they know has been shown them.

In the immediate connection of the words to which our sister directs attention the Lord says, "I have forsaken mine house; I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies. Mine heritage is unto me as a lion in the forest; it crieth out against me; therefore have I hated it." From the record of the rebellion and perverseness of the chosen nation of Israel it is easy to understand how this charge could justly be brought against them as a nation. While they were favored above all their fellow-men in having the special covenant which God had given them, and to which they had solemnly pledged allegiance, they were continually rebelling against the very precepts which they had professed to love. Yet the Lord dealt mercifully with them; while he visited their transgressions with severe chastening, he heard their cry from the depth of affliction, and delivered them out of their distresses. Herein is portrayed the faithfulness in which God deals with

his saints. When suffering under the rod of divine judgment it always appears to the smitten ones that the Lord has become their adversary. They cannot understand why their cry is not heard and answered; and in the extremity of their suffering they conclude that their hope in time past was delusive, and that the Lord never spoke to them the words of peace which had afforded comfort in their hour of trouble. Then in his providential dealing with them they hear the voice of the Lord speaking condemnation against them. With Jeremiah they can say, "Surely against me is he turned; he turneth his hand against me all the day." Then it seems that the heritage of the Lord is arrayed in opposition to his directions, and that it is turned away from following after his commandments.

While it is indeed true that the Lord's chosen and redeemed people are among the religious nations as a peculiarly marked bird among the fowls of the air, and as such they are the objects of enmity in the world, there is in this fact incontestible evidence that they are followers of their Lord. He was despised and rejected by the world; even they who were his own natural kindred esteemed him not. In following him it is needful that his saints go the same way in which he led. He said to his disciples, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." This is the portion assigned to them who will live godly in Christ Jesus. It is not an unfortunate and unforeseen obstacle which has fallen in the pathway of the saints. Jesus as positively promised them that in the world they should have tribulation, as that in him they should have peace. So, it is written, "Zion spreadeth forth her hands, and there is none to comfort her; the Lord hath commanded concerning Jacob that his adversaries should be round about him." The Lord loves his own children too well to allow them to find a dwelling place in this world of sin and sorrow. He uses the afflictions and tribulations of their present experience to break the bands which bind them to earth, and to drive them to find the perfect rest ordained for them in the presence of their Lord, where there is fullness of joy, and at his right hand where are pleasures forevermore. God prepared the worm which smote the gourd of Jonah, as well as the gourd of which Jonah was exceedingly glad. In the sight of those who dare to judge the God of heaven it may seem inconsistent that he should thus destroy his own work; but those who fear God will accept his word in preference to all the human philosophy ever devised by enemies and persecutors of the saints. He has done his pleasure in creating the

smith that bloweth the coals, and bringeth forth an instrument for his work, and also in creating the waster to destroy. The waster was not created to aid in the work of the smith. The purpose of God is not less effectually accomplished in the waster than in the smith. Each in his own place contributes to the manifestation of that eternal purpose in which God is glorified in saving his people from their sins. While no created mind can comprehend the mystery of God, he has for the comfort of his saints revealed the fact that he works all things after the counsel of his own will. That will is pledged for the blessing of his heritage; therefore even in choosing Jacob in the furnace of affliction, and in the waste, howling wilderness, he has given assurance that it is the best place which infinite love can select for his afflicted and poor people. In this truth they have a strong consolation who have fled for refuge to lay hold on the hope set before them. In it is the assurance that no weapon that is formed against them shall prosper, and that every tongue that shall rise in judgment against them they shall condemn. "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."—Isa. liv. 16, 17.

From these expressions of the inspired testimony, as well as from the whole Scripture, it is clear that the Lord designed that his heritage should be different from the birds round about, which are against her. The multitudes have always been found in opposition to the little flock whom Jesus assured that they should receive the kingdom. But the opposition of the birds round about, who are against her, is not all that this "speckled bird" has to encounter. Her peculiar character is not more a mystery to the birds round about than to herself. While conscious of the marks which distinguish her from those other birds, she is by no means satisfied with her own marked appearance. She sees in others much to admire, while in herself she finds nothing in which to exult. She could better endure the opposition of her companions if she could regard her own marks as indicating that she had a right to claim them as identifying her with the heritage of the Lord. But every time she examines herself she is left in more perplexity with regard to the real nature of her own evidences. There would be comfort for her in the knowledge of her peculiarity if she did not know the evil of her own heart. In consideration of this consciousness she regards it as presumption in her to claim to be the heritage of the Lord. Yet this peculiarity is confined to those who are enlightened by the revelation of God shining in their heart. Each subject of divine grace is made to bear the distinguishing marks of this "speckled bird." The whole church of Christ has no other experience but

that which identifies every one who is led by the Spirit of God. Consequently they all bear the same evidences that constitute the whole body of Christ that peculiar people, zealous of good works, whom God purifies unto himself. They bear one indelible mark which cannot be concealed or counterfeited. They love the perfect holiness of God, even though they seriously feel that it condemns them to despair. They hunger and thirst after that righteousness, and find in that poverty by which they are oppressed conclusive testimony against their hope. This mark is found in no other bird. Their heart always condemns them, and if left to their own mind they must sink in despair; but God is greater than their heart, and knoweth all things. His knowledge secures their justification. Among all the religious nations there is none bearing the marks which render this heritage of the Lord so emphatically "as a speckled bird." In being unitedly "against her" the religious birds round about bear unwilling testimony that she is the heritage of the Lord. They can unite in opposition against this "speckled bird," even as Herod and Pilate could be made friends that day when Jesus must be crucified. But still the name of the Lord is the refuge and strength of his own heritage. He will never leave nor forsake his mourning dove, even though she must endure the hatred of all the birds round about. Her secure shelter is under the shadow of the Almighty. She is still the peculiar treasure of her Redeemer.

Much more might be said in describing the peculiarities which distinguish this "speckled bird" from all the birds round about. But what is written is submitted for the consideration of our readers, and especially of our inquiring sister. May the Lord draw all his chosen ones, that they may fly as a cloud, and as doves to their windows.

BIBLES OF ALL SIZES.

ON our last page will be found an advertisement of some of the sizes, styles and prices at which we can furnish Bibles. The vast variety of sizes and combinations compiled in Bibles is too great to all be given in our space, but we are now prepared to furnish any of them that may be desired.

The smaller Bibles mentioned in the advertisement are the ones most in demand, and these we will mail postage paid on receipt of price. The larger or Family Bibles, being too large and heavy to go safely by mail, will be sent by express.

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(Continued from page 163.)

who, having redeemed us by his blood, the apostle could well say, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." The flesh having no part in this wonderful and gracious work of salvation, but warring against it, could have no glory therein; and when man glories in man, or self, he has not the mind of Christ nor the Spirit of Christ. Being made unto us wisdom, and righteousness, and sanctification, and redemption, we do glory in his presence. He is to us the altogether lovely one. We are pleased with him because we love him; and we love him because he has been merciful to our unrighteousness. God also is well pleased with him. All we can know of God is in that which is revealed unto us through Christ; therefore we come unto God by the only way, the living way.

I hoped, dear brother Grafton, that I would succeed in writing you something interesting. You will be the judge, however, of that. You will know that I mean well, and in that I hope to be satisfied. I suppose you are quite busy now preparing for the association. I hope to meet you at Rock Springs. We are all as well as usual; and when I say all, I mean all the people in Philadelphia in whom you are especially interested. My family unites with me in love to you and all your family.

Your fellow-pilgrim, I hope,

B. F. COULTER.

PINSONFORK, Ky., Dec. 20, 1893.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—I have just received and read this very interesting letter from brother James McDonald, and I hope you will give it a place in the SIGNS, for I deem it highly commendable to our people.

Yours in hope of eternal life,

W. J. MAY.

WASOTO, Ky., Dec. 3, 1893.

ELDER W. J. MAY—MY DEAR BROTHER IN CHRIST:—I will now try in much weakness and in the fear of the Lord to comply with the promise I made to you at the Sand Lick Association, and in doing so you will bear with my many blunders and imperfections. The subject, you are well aware, is one that is controverted by a great many; but this should make no difference with us. We should be still, and know that the Lord is God. God by David said, "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."—Psalm xlii. 10. God is a being that inhabiteth eternity, who created all things for himself, according to his own eternal purpose, after the counsel of his own will. He made of one blood all nations that dwell on this earth. He rules in the armies of heaven and among the inhabitants of the earth. We, poor, finite beings, in his sight are but as

grasshoppers. We are but creatures, subject to his laws, and can only know that he is God when Christ reveals him to us.

When God created the world he placed just such beings in it as he pleased or chose to put there. He made all good. It is said that he finished his work and rested. Among the many good things that God made was a good man, and gave him a good law. Here was a good natural man (not a spiritual man), subject to the law which God gave him. The penalty of disobeying the law was death. Man was put in the garden where the tree of life and the tree of the knowledge of good and evil were, with free access to all the trees of the garden, of which he might freely eat, except the tree of the knowledge of good and evil. He was forbidden to eat of it. The penalty of transgressing the law was death. Sin entered, and death by sin; so death has passed upon all of Adam's race.

We will first show what sin is. "Sin is the transgression of the law."

—1 John iii. 4. What law is sin a transgression of? Any and all laws that ever were given to man by God, the great law-giver of the universe, from Adam to Moses. Where there is no law there is no transgression; and as sin is the transgression of law, and God gave the law to man, I ask, Did sin proceed from the law?

No. How then did it come? By the disobedience of one man sin entered into the world. Not by the commandment of God, but by the disobedience of the one man sin entered. God made the man that sin came by. Did not God do right? Is he not a Sovereign? Does he not rule in the armies of heaven and among the inhabitants of the earth? Here is his decree in his law, "In the day that thou eatest thereof thou shalt surely die." Did death come by the decree? No. How then did it come? By sin. Sin entered into the world, and death by sin. It was all by the disobedience of one man. I have never been able to see anything of a sinful nature come from one of God's decrees. Sin entered, and death by sin; and death passed upon all men, for that all have sinned. Where there is no law there is no transgression. Can we charge God foolishly, and say that he ought not to have given man the law, for fear we will make God the author of sin? God forbid. Sin is dead without the law; but when the commandment came, sin revived, and I died. Why did not God let sin remain dead? It was not his pleasure to do so. His children were dead in sin. They did not know sin except the law (or commandment) had said, Thou shalt not covet; but when the commandment came, sin revived, and the poor sinner died. Then it is that he sees he is already lost, and not going to be lost. He now has something to show him what sin is, and how wicked he is, being corrupt in all his ways. To be carnally minded is death. We are in a state

of death, and in that condition we will remain until God reveals his Son in us, and enables us to trust in him alone for life and deliverance; for it is said in God's good book that "the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." I am not the wise, says the poor sinner, when light first enters into that wicked and deceitful heart to show him what sin has done for him; and now he begins to hate all his ways, and tries with all his power to get out of that wicked channel which he has been in so long, but all his efforts fail. He cries like a child, "Who shall deliver me from the body of this death?" We would find no deliverance from that death, dear brother May, if grace had not been given us in Christ Jesus before the world began. It is grace that saves; that is what grace is for. If we had not had grace in Christ when we fell in Adam we would not have been here to cavil about the doctrine of the predestination of all things, as well as other points of doctrine.

The fall of man and the introduction of sin made room for Christ and grace. Grace saves; Christ redeems. The Spirit quickens, and the poor child lives. Then he can say of a truth, "My Beloved is mine, and I am his." "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—Eph. i. 7.

Now, of all we have written this is the sum. God made a good world, good animals, birds, fishes, fowls of the air, and a good man, and gave man dominion over the other good things that he had made. He gave to that good man a good law; and man by disobedience fell from that good state into a state of death. He became sinful, lost all his goodness, and a curse was put upon him. Here is a bad man, sinful and corrupt, but in a good world, where everything is good but man. Nothing now is congenial to his nature. What must be done? He must be driven from the garden, and a curse put upon the earth, and upon the beasts, fowls and fishes, for man's sake. None of those beasts that were cursed had done anything to be cursed for; man had done it all. He must now eat bread in the sweat of his face until he returns to the dust from whence he was taken. This is God's decree, and cannot be changed. Yet God has a people who are called in the Scriptures elect, chosen in Christ before the world began, whom Christ came to save, or redeem. "In whom we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."—Eph. i. 11. Predestination, according to Webster, means purpose; the purpose of God from eternity respecting all events; God's purpose in all events. In the Scriptures it cannot mean less. The terms "ordain" and "appoint" do not always mean predestination. When

the disciples were multiplied, the Grecians murmured that their widows were neglected. The apostles told them to look out seven men, full of the Holy Ghost (honest men), and appoint them over this matter; and again, they were to ordain Elders in the churches. But when these words are used by the apostles in relation to God's work it means predestinate. In Acts it is said, "As many as were ordained [predestinated] to eternal life believed." Again, "God hath not appointed [predestinated] us to wrath, but to obtain salvation by our Lord Jesus Christ." Predestination shows to us God's purpose, his appointments, his ordinations, in his dealings with his children, and with all the race of men, both saint and sinner. Men and devils are all controlled by him. Some tell me that God permits men to sin—that he permitted Adam to sin. I dispute it. In all the places that I find the word "permit" it is a direct authority from Christ. Permit is to authorize; therefore if God had authorized man to sin I do not think he would have punished him for it.

Sin came without authority from God, the great law-giver; for sin is a transgression of law. Man in nature is not satisfied with God's ways and commandments, and is always trying to get something better. God says, "All flesh is as grass." Man says it is not so. Christ says, "Without me ye can do nothing." Proud man says he can. Christ says, "No man can come to me except the Father which hath sent me draw him." The Arminian says, You can come if you will. But, poor, deluded soul, you have neither will nor power. All the title I have for heaven and immortal glory is in Christ, in the blood of Christ, which cleanseth me from all sin. He has made a full, complete and ample atonement for all the sins of all his people, the past, present and to come; and I have a little hope that I am one of that number.

I have been trying in much weakness to preach Jesus, the way, the truth and the life, for thirty-three years last August. My first text was, "It is finished!" and I have been trying to preach a finished salvation all the time since. I have no righteousness of my own; I have to look to Christ for all. I believe in the eternal, unconditional and personal election of all God's children. I believe in the predestination of all things that come to pass in time. I believe that man by nature is totally depraved, so that he cannot do anything good. I believe that the saints will be preserved by grace, and cannot fall away. I believe that the elect will all be called, quickened, born in time, so that none of them will or can be lost; for Christ says, "I give unto them eternal life, and they shall never perish." These are some of the things that I believe and try to preach. You will look over this long scribble and pardon my many blunders. If I knew that I could do any better I would not send this. It is the best I can do.

Believe me to be your unworthy brother in Christ,

JAMES McDONALD.

MERRIFIELD, Fairfax Co., Va.

DEAR BRETHREN BEEBE:—I hereby inclose a few new names for the SIGNS OF THE TIMES, together with my own remittance for the year 1894. I am a very poor agent indeed. I cannot present a case as I feel it. I have no gift in that way, which, doubtless, all who know me personally are aware of. Yet I do sometimes feel so pressed for utterance that I feel I must give vent by my pen to what my mind seems to have in view from time to time. And when I do so, and look it over, behold, there seems nothing in it to comfort or console a poor, tried soul sojourning with me in these low grounds of sin and corruption; so I lay it aside, hoping for something better, which I know they are worthy of. But alas! all my anticipations fall short of the mark. My mind is at this moment caught back to more than a quarter of a century ago, when my Redeemer appeared to me in a voice, as if a man were at my side, and told me that he was the end of the law for righteousness to them that believe, coupled with a thus saith the Lord, "Go, tell it to the brethren." But I conferred with flesh and blood, and all my days have been sorrow and corruption since. I have time and again tried to tell my first experience, in order to make reparation; but when I get to this point I fear I have been mistaken all the way through. I cannot tell it as I saw it then. Not that its vivid color has faded in the least, but I feel so far away. The joys of that moment have been marred by disobedience, a separation from all that is good. But in that moment so many years ago, Jesus was to me the end of that law of sin and death. I was no longer under its curse. I did not feel its killing power. My sins were taken away; and not only so, but justification was mine to enjoy, in that it was as if I never were guilty, never were under the curse. I could see, like one of old, that there was no more curse; for the Lamb that was slain was found worthy to open the book of life to my soul; and not only to die for me, but to take away my sins, make an end of them, with all their enormity, and even the end thereof, which is death; setting me free, with a new song in my mouth, which could never have been sung by me before, for it was praise unto his dear name. This was the theme that was to employ my tongue when I came to the brethren, to tell them of Jesus and his love, and where the law ended as revealed to me, and of the liberty felt, and to be enjoyed afterward by those dear souls that can do nothing else but believe, because of the great revelation that has been given unto them. This, dear brethren, is belief. It is the very evidence of all that can be hoped for. It is the things not seen with mortal eyes, but felt and handled by those spiritual impulses of the heart. It is that which we denominate faith, the great

purifier of the heart. It is the gift of God, which overcomes the world of darkness and death; for it is Jesus, who is all in all. Yea, in him we are given all things. I often read of some poor soul crying out that their hope is so small; and I feel the anguish too in my own breast. But, dear one, just reflect a moment. Jesus is himself that hope. Does he look small to you? Has it come to your mind that there is really insufficiency in him for all your needs? I answer, Nay. Then your hope is a good hope; and while you may fear that you have had but little realization of it, and you are afraid to rest upon it, where else can you rest? The law of sin and death is at an end with you. You have been enabled in your experience to feel that the door to that prison house has been opened; and there is that stone whereon the law was written rolled away by the angel of peace to your soul, and you no longer look for the living among the dead; for the letter or law killeth; but that Spirit which whispered in your heart so long ago is life, and that life is found in the person of our Lord and Savior Jesus Christ, the embodiment of that hope which is the anchor of your soul. We often go to our brethren for instruction when groping in darkness and much bitter weeping, when our eyes are weary with watching, desiring instruction in spiritual things, not thinking but that they can give us the comfort we so much desire; little thinking at the time that all comfort must come from beyond the watchmen. We ask, Where is my Redeemer? Where is he whom we would embalm and keep with us, to have and to go to, just as we desire? And our own voice seems to come back to us as an echo, repeating the sound, "Where?" Now, dear soul, herein I am but repeating my experience in this struggle. No comfort has ever reached me just here. But when a dear one stands before me and tells me the bitterness of my very soul, then I forget my misery for the time being, and could embrace the messenger in my very arms. But there is a feeling sense of duty here, and a lesson to learn daily, that your sorrows and your joys are to the comfort of your brethren; so go and tell them of Jesus and his victory over death; tell of that great Spirit that is the end of the law for righteousness to the believer; not to an unbeliever; for none but believers can be called brethren, in the sense that I am now speaking of. Therefore it is unto them we should tell this for their comfort, no matter whether we ourselves at the time expect any benefit to accrue to us or not. We should not stop to consult self in this matter, but as the answer of a good conscience toward the Giver of all good gifts. Thus it would be a blessed privilege to tell of Jesus and his love, how he made himself known to you, by calling you by your own

name, or in other words, making himself known to you personally; for then, and not until then, can you tell the brethren anything. And while you may think you have nothing to tell, that is just the way to feel; for self has then but a poor footing, and then we know how bitter you feel. Yet Jesus was sweet to your soul when he came forth from the confines of death, a mighty conqueror, as you in your experience came forth from under the law of sin and condemnation. Now, as in the case of one whose name signifies bitter, you have begun to sing with the poet,

"I would, were he always thus nigh,
Have nothing to wish or to fear;
No mortal so happy as I;
My summer would last all the year."

But, dear brethren, what comfort or consolation would you be, while in that mood, to your poor, little, sick brother or desponding sister whose very name is bitterness itself? But let the bitter tell of its bitterness, and let each meet the other, and feel a brother's sigh, and with him bear a part, then joy from heart to heart will be the result, and God will be praised, in this very self-abasement. Ere we are aware, while the door is thus closed to all righteousness of our own, and the little one has come to tell the brethren how Jesus met him, they who are listing will hear the music of the hymn in sweetest strains coming forth from the lisping tongue,

"He breaks the power of reigning sin
And sets the prisoner free;
His blood can make the foulest clean,
And has availed for me."

Yes, a full end is made of sin, the prisoner is free, and so free that he cannot come into condemnation, as the law to them is no more. It has lost all its condemning power in our Redeemer; for in him was a sacrifice that was acceptable. Thus once for all, dear trembling child, all debts were canceled. Although in this world you have tribulation, and the adversary is spreading before you a long account of your shortage, which is enough to frighten the strongest, do not forget the doctrine of foreordination, election and predestination. Ask the tempter to show you the date of that bill, and be sure to see that predestination reaches all things, lest he make a true bill against you in some way, and that would bring you into condemnation. Let us watch and be sober, and not become weary in well doing. If we heed the Lord's commands, and learn of him, we shall feel that his yoke is easy and his burden light; because he fights all our battles, carries all our sorrows, and is a present help in time of trouble. Indeed the labor is ended, and it becomes a rest. It is in the world you have trouble and sorrow; but in Jesus you have rest and peace. In my first experience the law ended in Christ, and I have never been able to find Moses' grave to this day; although when doubts have come I have sought it time and again, that

I might know how he died. But how unthinking I am. Did not the Lord bury him? And if it has not pleased him to show me how and where, what is that to me? Jesus says, "Follow thou me." Then I feel little indeed, as the thought often comes up at this point, Whose am I, and whom do I serve? I then feel that the old vessel is going to pieces beneath me, and that dear brother Paul would not acknowledge any relation to me; for he served the Lord and followed in his footsteps. I sometimes think I can find a parallel in the twelve apostles for all the saints in their ups and downs in the church militant. But if I am to be counted after Judas' day, I am lost in one Matthias, whom the lot was cast for ere the Holy Ghost came to teach the all things which Jesus commanded should be done. He was a brother, no doubt; yet the lot falling on him was no proof that he could take any part in declaring the name of Jesus. Just so I hesitate to speak or write, lest I should not do the will of my Redeemer. I want to live in the confidence and lasting fellowship of my brethren; and if I am not gifted to edify, I want that they may not find in me a stubborn, unyielding heart. Years ago they took me in, a poor beggar, and have watched over me, and covered up my many faults. I have been with them in all their troubles, and I choose rather to suffer with them in their afflictions than to partake with others who were wont to destroy the peace of Zion. I feel to hope that the Lord will still keep me as in days past, in the fellowship of his saints here, and at the end of my journey allotted here still keep me, that I may fear no evil while passing over the valley of the shadow of death; and then, if consistent with his will, may my stammering tongue be loosed to praise his name forever.

Dear brethren, I often see in the SIGNS many complaints from the little ones that they are afraid to write, for fear they will say something they ought not. Now, my mind is that they are the ones the saints are not afraid of. Such ones do not tack the trough so high but what the little lambs can get a morsel now and then; and then how happy they feel. There is such a thing in the feeding of sheep that the trough is tacked a little too high; yet the food is the same. The care of the lambs is as much demanded as the sheep. The charge was given for both. Do not undertake to change the food, nor mix it. It is best as it is. When dealing out election, it is not healthful if mixed with that stuff called conditions. And when it is predestination, let it be clear and not adulterated. Let it embrace all things, and not a part. These things I mention, not that you have shunned to declare them, but that I may be understood by the timid little ones. Though they may not be able to reach to the full

height, yet if they will but tell what the Lord has done for them I have no fears but that it will cover the ground, and none can tell any more. So, dear little ones, tell us of all your sorrows and joys, and we will weep with you who weep, and rejoice with you who rejoice. The poor sinner who pens these lines has made this blundering effort to call you out, that he might shake hands with you by way of an introduction, and that you may be sure we are in company, even if our bodies are separated. To all the household of faith I present a happy greeting in the Lord, and subscribe myself your little brother,

ELI T. KIDWELL.

SOUTH WESTERLO, N. Y., Dec. 21, 1893.

DEAR BRETHREN BEEBE:—I will send you a few lines to let you know that my unprofitable life is still spared, the same poor, blind sinner. I have been deprived of my eyesight for the last three and a half years, and mostly confined to my room and bed, with the infirmity of old age. I cannot tell any one how lonesome it seems to be in the dark year after year. I know it is all right. The dear Lord knows what I need.

"My times of sorrow and of joy,
Great God, are in thy hand;
My choicest comforts come from thee,
And go at thy command."

I feel that I have great reason to be thankful for the goodness and mercy of the Lord. My mind is often carried back to some of the precious seasons I have enjoyed in meeting with the dear brethren and sisters, and hearing the dear servants of the Lord preach the unsearchable riches of Christ. The last sermon I heard preached was by Elder Whitcomb, nine years ago. That will not be forgotten while life and memory remain. I was made to rejoice with joy unspeakable. My kind friends have read the last volume of the SIGNS to me. I have been much comforted by the able editorials and the rich communications of the dear brethren and sisters. If I am not mistaken I have traveled the same road and can witness to their joys and sorrows, mostly the latter. I will inclose two dollars for the SIGNS another year.

I will close with much love to you and all the readers of the SIGNS.

Your unworthy sister in hope of eternal life,

RUTH A. ELMENDORF.

OWEGO, N. Y., Feb. 27, 1894.

DEAR BRETHREN BEEBE:—I have copied some lines which to me seem restful and quieting to those who are bearing heavy burdens in life, and are longing to be clothed upon with their house which is from heaven, to be satisfied; for it is a blessed truth that Zion's hungering and thirsting souls shall be filled. Their thirst, which is often appeased during their spiritual pilgrimage, shall be forever quenched; they shall no longer hunger, neither shall they thirst any more. They shall be satisfied, when

they awake, with his likeness. Their groanings shall be forever hushed; and untroubled rest shall take the place of dissatisfied murmurings and grievous heartaches.

If it seems best to you, at your convenience you may publish the lines.

"The home where changes never come,
Nor pain nor sorrow, toil nor care.
Yes, 'tis a bright and blessed home;
Who would not fain be resting there?"

"Yet when bow'd down beneath the load
By heaven allowed thine earthly lot,
Thou yearn'st to reach that blest abode,
Wait, meekly wait, and murmur not.

"If in thy path some thorns are found,
O think who bore them on his brow!
If grief thy sorrowing heart has found,
It reached a holier than thou.

"Toil on, nor deem, though sore it be,
One sigh unheard, one prayer forgot.
The day of rest will dawn for thee;
Wait, meekly wait, and murmur not."

Yours in the fellowship of the gospel,

W. A. BEARD.

MACOMB, Ill., May 9, 1894.

DEAR BRETHREN BEEBE:—Allow me through the SIGNS to express my christian love and greeting to the dear brethren and sisters who shall be permitted to meet at your several associations soon in the east. I greatly desire to meet with them again, but I am very lame with rheumatism, and walk with difficulty; yet I am able to attend my regular appointments. The 14th of June will be my seventy-ninth birthday, if I shall be allowed to live till then. May the Lord bless Zion with peace, love and unity, is the prayer of a sinner saved by grace, if saved at all.

I. N. VANMETER.

EDITORIAL NOTICES.

UNTIL FURTHER NOTICE.

WITH our first number for March we discontinued the notice headed "Until March," with a view to withdrawing our extraordinary offer to old subscribers as an inducement for them to procure new subscribers: but we have received a number of letters from very efficient brethren complaining that the time has been so short, and the weather so inclement, that they have not had an opportunity to get out among the brethren and friends as they would like to do, and requesting us for an extension of the time. We will therefore, until further notice, continue our offer to send two new subscribers, and credit an old subscriber one year, for three dollars; but we cannot afford to send to one new subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it. Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any new subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

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OBITUARY NOTICES.

DEPARTED this life April 6th, 1894, at Dunraven, Delaware Co., N. Y., Mrs. **Charity Vermilyea**, after a long illness of chronic consumption, aged 66 years.

Sister Vermilyea was baptized in the fellowship of the Second Old School Baptist Church of Roxbury many years ago, and left this world of sorrow and woe rejoicing in the God of her salvation. On account of poor health, and a feeling of unworthiness and loneliness in her widowed condition, she was not privileged to enjoy the association of the saints.

She has left a number of children and step-children, with other relatives, as well as the church, to mourn, whose loss, we trust, is gain to her. May the Lord comfort the mourning ones.

J. D. HUBBELL.

KELLY'S CORNERS, N. Y.

ASSOCIATIONAL.

THE Delaware River Old School Baptist Association will be held, the Lord willing, with the Southampton Church, Bucks Co., Pa., to begin on Wednesday before the first Sunday in June (May 30th), 1894, and continue the two succeeding days.

Those coming to the Delaware River Association from the east and north will take a train on the Bound Brook (Reading) R. R., leaving Trenton Junction on Tuesday, May 29th, about 4:29 p. m., and come to Bethayres, where they will be met. The Express leaving New York, foot of Liberty St., at 3:00 p. m., connects with this train. There may be a change of time before that date. The train arriving at Bethayres near five o'clock will be met.

Those coming by way of Philadelphia will take the train at Reading Terminal Station, Twelfth and Market Sts., at 3:55 p. m., and come to Southampton.

A cordial invitation is extended to all who desire to come.

SILAS H. DURAND.

THE Warwick Old School Baptist Association will be held, the Lord willing, with the church at Warwick, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June (6th), 1894, and continue three days.

THE Chemung Old School Baptist Association will be held, the Lord willing, with the church at Cammal, Lycoming Co., Pa., to begin on Wednesday before the third Sunday in June (13th), 1894, and continue three days.

YEARLY MEETINGS.

OUR yearly meeting at the New Hope Church, in Greenbush, Warren Co., Ill., will be held, if the Lord will, on the third Sunday in June, commencing on Friday afternoon at five o'clock.

The friends of Jesus, the only hope of lost sinners, are invited to meet with us. We have the promise of some able brethren in the ministry to be with us.

I. N. VANMETER, Pastor.

THE Old School Baptist Church of Middleburgh has appointed her yearly meeting to be held on the first Saturday and Sunday in June (2d and 3d).

A cordial invitation is given to ministers, brethren and friends, and we hope that all who can will come.

By order of the church.

ADDIE COOK, Clerk.

THREE DAYS MEETINGS.

THERE will be a three days meeting held at the Davis school-house, beginning on Friday before the fourth Sunday in July, 1894.

We would like to see as many Baptists as feel like visiting us come and join with us in singing and offering prayer and supplication to the Lord of lords and King of kings.

This meeting will be held fifteen miles east of Purcell, Ind. Ter., and nine miles south of Burnett, near the head of Pan Creek, in Cleveland Co., Oklahoma.

A. J. GILBREATH.

ADVERTISEMENTS.

EVER since the SIGNS OF THE TIMES has attained its wide national circulation we have been importuned by our subscribers, as well as by those who have had no special interest in sustaining the publication, to open our columns to advertisements; but never having had any experience in that line of business we have hesitated to make the venture. Since the commencement of this volume, however, there has been a combination of circumstances that has encouraged us to make the experiment, and we therefore make the following announcement, viz.:

We will receive for the last page of the paper suitable and reliable advertisements at the following net rates, viz.:

Inches	1 week	4 weeks	13 weeks	26 weeks	52 weeks
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Jesus appeareth to Mary	ST. JOHN, XX.	and to his disciples.
Anno DOMINI 33. m Is. 53. 9. n ver. 31.	42 " There laid they Jesus therefore " because of the Jews' preparation day; for the sepulchre was nigh at hand. CHAPTER XX. 1 Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity, and confession of Thomas. 30 The scripture is sufficient to salvation.	16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. 17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. 18 " Mary Magdalene came and told

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, MAY 30, 1894.

NO. 22.

POETRY.

THE LOVE OF GOD.

O how the thought delights my soul,
Redeemed from Satan's dire control,
And cleansed with Jesus' blood;
That thus from sin and death made free,
He may in Christ shout victory,
And triumph in his God.

And art thou safe, O soul of mine?
Art thou in Christ through grace divine?
Hast thou the proof within?
Thanks to my God, the stream of love
Has reached my heart from his above,
And borne away my sin.

In Christ! O how the blissful thought
Buys up the hope his love hath wrought
Midst change and grief and woe!
Were crowns and empires mine to-day
I'd freely give the whole away—
For Christ I'd all forego.

Ere time began the church was bless'd,
For her Jehovah love possess'd
From vast eternity!
Redemption, calling, pardon, peace,
Are streams which flow from ancient
grace,
Unmerited and free.

Go, trace salvation from its source;
From God it flows, mark well its course,
The whole his love sets forth!
Love brought the Savior from the skies,
Love quickens, keeps and glorifies,
And who can speak its worth?

Could blades of grass, and leaves of trees,
And every wave, and every breeze,
Ten thousand tongues employ;
Could suns and moons and stars essay
To warble out the glorious lay
In universal joy:

E'en were they joined with heavenly
choirs
In notes attuned to golden lyres,
The whole would try in vain!
Not wind, nor skies, nor earth, nor sea,
With heaven's bright hosts in harmony,
Could reach the boundless strain!

O then may I, so weak, so frail,
Attempt that song which all must fail
To sing in worthy lays?
Our gracious God does not despise
The lisping voice and lowly cries
Which babes and sucklings raise.

I'll sing, In Christ I've naught to fear
If pierced at once with Death's dread
spear;
'Tis dipp'd in blood divine!
His aspect may the guilty soul
With terrors and despair appall,
But life, through death, is mine.

What though a sudden blast descend,
And all the bands of nature rend,
Swift as with forked fire?
I take my flight from sin's abode,
A moment brings me to my God,
My soul's supreme desire.

Then watch, my soul, thy Lord will come,
And in his arms convey thee home;
Watch thou, and praise and pray!
With well-trimmed lamp and burning
light
Wait for thy Lord; earth's passing night
Will bring thee endless day!

J. JACKS.

CORRESPONDENCE.

CRAMER, Ill., Feb. 1, 1894.

DEAR BRETHREN EDITORS:—I feel like trying to communicate with you, and with all who love our Lord Jesus Christ, who are the called according to his purpose; being called with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. We read that those who 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. Had I the pen of a ready writer I would love to write to all the dear and loved ones of like precious faith who have so often spoken comfortingly to me through the SIGNS OF THE TIMES. It has been food to my poor and needy soul, when cast down with many doubts, realizing that I am poor and needy; when for many days I have seemed cast upon the sea, seeing neither sun, moon or stars. But when I peruse the SIGNS I find that many dear ones testify to the same experience, and I seem to rejoice that I am not alone. Then springs up a love in my heart for them, and I feel that these trials are all for our good. Thus I feel that I can claim fellowship with them, and feel a love that those who have not been quickened into life know nothing about. These are kindred spirits, taught by the same heavenly Teacher. These know something about the new covenant, wherein it is declared, "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest." Their sins and iniquities he will remember no more. He will be to them a God, and they shall be to him a people. God, who commanded the light to shine out of darkness, hath shined in their hearts. These realize that they are sinners; and Jesus came not to call the righteous, but sinners to repentance. These are they who do repent every day of their lives. These are they who are of a broken heart and contrite spirit. The promise to these is that they shall not be turned empty away. Many who profess to be followers of Jesus think it very strange indeed when we talk about feeling ourselves poor sinners. I would say to all such, When the Lord opens your heart, if he ever

does, you will see your nakedness before him, and will not then say, "If God does not save me, or give me a chance, he is unjust;" but you will rather say, "If he sends me to hell he is just." Poor sinner, where art thou? When God shall thus call to you, then, like Adam and Eve, you will begin to try to hide your nakedness, as they tried to hide their nakedness by sewing fig leaves together. But that flaming sword of God's just and righteous law points every way, to keep the way of the tree of life, so that the poor soul can see no way of escape. Sin revives. There was a time when they did not feel so; but now the hour has come when the dead hear the voice of the Son of God; and they that hear shall live. This is God's work with the poor sinner. It is he alone that can give them eternal life; and he manifests it at his own time. When a poor sinner is brought to the end of the law, when he sees no way of escape, and feels that he must perish, and that God is just, then Jesus manifests himself as the chiefest among ten thousand and altogether lovely. I often think of Joseph and his brethren, before he made himself known to them. O how guilty they felt when they remembered the anguish of their brother when they evil entreated him. Now their sins were brought home to them. But when he said to them, "I am Joseph your brother," what an unexpected revelation! We see now what was in store for them, even the best of the land, without money and without price. Does not this look like salvation by grace? God was in it. They had not to furnish money to buy bread. But the Egyptians had to pay for all they got, even to the selling of themselves. Why did not those Egyptians have a choice of the best of the land? It seems to me there is such a beauty in God's sovereign predestination, election and power. I feel to praise him, and say, "Great and marvelous are thy works, Lord God Almighty! Just and true are thy ways, thou King of saints!" He does his pleasure in heaven and earth, and will have mercy on whom he will have mercy, and whom he will he hardeneth. He said to Moses, "Go unto Pharaoh and say, Thus saith the Lord God of the Hebrews, Let my people go." Yet the Lord said he would harden the heart of Pharaoh, that he would not let them go, and that he would bring them out with a high and hand and

an outstretched arm; and his promise did not fail. They were brought to the Red Sea, where the Lord by the mouth of Moses commanded them to stand still. Here is some heart-felt experience. Now they felt they must perish; but the power of Almighty God was there to deliver his people, as he ever is with his people. He made a way of escape when he drove back the waves of the sea, so that his people passed over dry shod. Why did not God deliver the Egyptians? He destroyed them, but had respect to his chosen. What a glorious song they sung after God had delivered them. Yes, every poor sinner sings the same sweet song when God delivers them. The apostle says, "Who hath delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us." The word of the Lord stands sure, having this seal, The Lord knoweth them that are his. He knows them wherever they are scattered in the dark and cloudy day.

Brethren, I have penned these thoughts to satisfy my mind. I feel that they come far short of what I would like. I have not written what I thought to when I commenced. I have been reading many of the old volumes of the SIGNS this winter. O how few of the names of the old writers now appear in its columns. Many of them have received their discharge and entered into the joys of their Lord. Also, I see the names of some who were very highly esteemed, but who have left our ranks. I hope and believe they are children of God, but it seems they have become bewitched. It is a trial to us, but in it we see the Scriptures fulfilled, that even of our own selves shall men arise speaking perverse things, to draw away disciples after them. The people of God are all sinners of Adam's race. In Adam they were captivated by the enemy, and Christ Jesus has redeemed them, even before many of them were manifested in the flesh. Jesus is their life. Their life is hid with Christ in God. Jesus came where they were, under the law, and bore their sins in his own body. He condemned sin in the flesh. All that are born of God have Christ in them the hope of glory, and that condemns sin in them. In this sinful body we groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. It was sinners that Jesus came to save and to give

eternal life. This mortal body shall be changed, and fashioned like unto Christ's glorious body. Yes, I believe it is so. It is I, a sinner, that has eternal life in Christ. Eternal life has never sinned, and needs no redemption. All I know about this is what I have felt. I feel that I have no hatred toward any one because of their opinions. Nothing but truth can do us good. Truth will stand when all error must fall. The man of sin must be revealed in his time, whose coming is after the working of Satan, with all signs and lying wonders. But, brethren, God hath from the beginning chosen you to salvation, that you should be holy and without blame before him in love. He hath predestinated you unto the adoption of children. He hath saved you, and called you with a holy calling, not according to your works, but according to his own purpose and grace, which was given you in Christ before the world began. All that the Father gave to Jesus shall come to him; but no man can come to him except the Father draw him. His sheep shall hear his voice, and shall be made willing in the day of his power. When he begins a good work he is able and will perform it until the day of Jesus Christ. Our God is in one mind, and none can turn him. He rules and reigns a Sovereign, and never tries to do anything. He has fixed all the trials of his children, as in the case of Job. God said to Satan, "All that he hath is in thy power; only upon himself put not forth thine hand." So far can Satan go, but no farther. God is able to destroy all opposition to himself, and will do it when the last vessel of mercy is brought in by reigning grace. I have no fear of any of his children being lost. His eye, which never slumbers nor sleeps, is ever over them. A mother may forget the child she bare, but God will never forget his children. They are graven on the palms of his hands, and are as the apple of his eye. He loved them even when they were dead in sin. He has washed them, and they are his undefiled, without spot, clothed with his righteousness, and not their own. Jesus is the head, and they are his body. The Head suffered the penalty of the law, therefore the law was satisfied, and the body stands justified. Jesus did not come to destroy the law, but to satisfy it and fulfill it; so the lawful captive is delivered. This is my hope for time and eternity.

Now unto him who is able to keep us from all error, and to present us faultless before his throne, to him be all glory now and forever. Amen.

E. D. VARNES.

FORT BRANCH, Ind., Feb. 8, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—I send you an article on the subject of the liberty of saints. If you think it worthy of publication you may use it. While I know and

realize my weakness and ignorance of spiritual things, yet I do not feel satisfied unless I write the thoughts that present themselves to my mind. Very often I write them, and afterwards destroy what I have written. I am well aware of this one fact, that no one can know or give the true spiritual meaning of any inspired sentence unless he is in possession of the same Spirit that first indited it. The mind of Christ has always been the same, and always will be; therefore whatever was intended by the Spirit to be conveyed by the word, its meaning is the same to-day.

I believe the word liberty is first mentioned in Leviticus xxv. 10. "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof," &c. I understand this was given to Israel as a law or command of rest to their land, as well as a time of rejoicing; and in this time set apart they were not to oppress their brethren in any way. If they were in debt, or under bondage as servants, or in any manner, at the time of this proclamation of liberty, they and all their possessions were to be absolutely free from all contracts, obligations or bondage. They were forbidden to sell their possessions or inheritance without allowing for the redemption of the same in the appointed year of jubilee, when it was to go back to the first possessor. They were absolutely set free from all things except the commandment of the Lord. This liberty did not free them to do as they pleased regardless of their King's command. It freed them from all things contrary to his published will. If they asked what they should eat, seeing they were not allowed to sow nor reap their land or vineyards, and were forbidden to eat anything growing of itself, they were told to live of the things which God had given and prepared for them, and not the things produced by their own work. He told them he would give them an increase of the fruit of the land previous to the time of rest, or liberty, sufficient for their need, to supply them during the time of rest. Their God had provided meat to sustain them, before the day of liberty had come. They could not claim that they had any part in the production of the increase of the the fruit of the land to sustain their lives during the days of jubilee. All that was required of them was to keep his commandments, rejoice and be glad, glorifying the Lord for his great mercy manifested to them in their freedom from bondage.

Liberty is spoken of in different portions of the Scriptures, and in most places means freedom from bondage, prison or confinement. Isaiah in his prophecy (lxi. 1) concerning Jesus says, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath

sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." And Jesus testifies (Luke iv. 18) that this prophecy of Isaiah is fulfilled in their ears. Jesus is the Lawgiver, Judge, King and Priest of all, and the proclaimer of this liberty, and in him alone is embodied all things necessary to the salvation of those subjects of liberty. Those possessed of Christ's Spirit are free from all bondage. They are under no legal obligations or servitude; for Paul says, "Where the Spirit of the Lord is, there is liberty." Jesus said, "If the Son therefore shall make you free, ye shall be free indeed." The commandments given to Israel under the law were carnal ordinances and bondage, from which the children of God are set free, and are at liberty in Christ. It appears to me that when one can realize through the Spirit of Christ the sound of the trumpet of liberty, it most certainly is to him a time of jubilee or rejoicing, feeling a perfect confidence that his possession or inheritance is sure to him, and that the possessor of such liberty cannot be sold or destroyed. He who has created all things has promised that he will never leave nor forsake his people. This liberty was provided for them in their King before the foundation of the world, and he says they shall never perish. They are saved with an everlasting salvation. Their life is hid with Christ in God; and when he shall appear, they shall also appear with him in glory. Nevertheless while in the flesh they are subject to bondage and corruption, going astray after the flesh, like Israel of old, yet there is a time looked for by all the saints when all things that offend shall be separated from them, and the full possession of eternity will be granted them. In that jubilee or liberty there will be no such thing as bondage any more. They will then be free from all offenses and persecution; but while in the flesh they may look for such things, and have all these things to encounter, in their own carnal nature as well as in others. Paul tells the Galatian brethren, "Ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."—Gal. v. 13. If a church or an individual member persecutes or burdens unnecessarily another, or refuses to forgive those who ask forgiveness, the Lord will judge them. Vengeance belongeth unto him, and he will repay. The Savior said, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Let us not use liberty for a cloak, thinking because we are free we can go on in malicious practices. James says, "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James i. 25. The work the christian

is to do is simply that which the Savior has commanded, and to do nothing that he has not commanded. The apostle exhorts the Galatians to "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." We must refrain from partaking of things growing of themselves; in other words, the commandments of men, which they claim the child of God must do in order to inherit the blessing of God, even eternal life. The christian's experience is just the reverse; for he lives by the faith of the Son of God, after the pattern of the Israelites of old, who ate of the increase of the fruit of the land given, and provided for them before the time of rejoicing came. So the saints live upon the righteousness of Christ, who was as a Lamb slain for the sins of his people from the foundation of the world. Therefore they labor to honor and glorify the God of heaven and earth for granting to them so great and gracious a favor as the gift of his only begotten Son, that they might through him be holy and without blame, and walk in the liberty wherewith he has made them free, which is in Jesus alone, and in whom alone dwells immortality. He is the blessed and only Potentate, the King of kings and Lord of lords. He is the giver of all liberty, and he says he will save us. Let us put off the old man, and live to him that died for us. He has left his will on record for our guidance, and comforts us by his Spirit. So let us walk in the way, and honor and glorify our Father in heaven.

N. TOMLINSON.

WOODBURY, Ga., Jan. 24, 1894.

DEAR BRETHREN BEEBE:—Trusting that the love of God may be shed abroad in our hearts, and that the blessed spirit of forgiveness and forbearance may by the great goodness and mercy of the Lord inspire the hearts of each of us, I proceed in fear and trembling to present a small offering, having the blessed assurance that the altar on which I hope to lay my gift has a sanctifying power sufficient to make even two mites acceptable in the sight of God, even more than all that was cast in of abundance. Five loaves and two fishes, by the breaking and blessing of Jesus, were thereby sanctified and became enough to feed the multitude of five thousand, so that twelve basketfuls of fragments remained. I have felt inclined to write to you a few thoughts which I trust the Lord has sanctified to my comfort and spiritual good; the which, after you examine, dispose of at your pleasure, and all will be well.

In Rev. ii. 4 we find this language, "Nevertheless I have somewhat against thee, because thou hast left thy first love." We notice that "these things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." It is

addressed "unto the angel of the church of Ephesus," one of the seven churches of Asia, a church of Christ, a people taught of the Lord. They were, as we are now, sinners saved by grace, tabernacling in the vail of flesh, and subject to temptations, trials, and every form of christian tribulation. They were, as we are, "by nature the children of wrath, even as others;" who once were "without hope, and without God in the world." They, as we, after being found in a waste howling wilderness, were led about and instructed, and made a willing people in the day of God's power. We were made to behold Christ as the Savior of sinners, for which we give glory to his holy name. Having tasted the good word of God, and powers of the world to come, we rejoiced in him who is "the chiefest among ten thousand, and altogether lovely." Then we received that glorious manifestation, the love of God shed abroad in our heart, which made us triumphantly exclaim, as did Paul, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Then did we, having tasted that the Lord is gracious, and having our feet taken from the miry clay, and placed upon a rock, sing a new song which the Lord put in our heart, even praise to his name. Call to remembrance, dear brethren, those sweet memories of the past. O the depth of love and gratitude to our Savior, which is inexpressible and full of glory. Our cry then was, Draw me, and I will run after thee. O what a precious Savior we had found, and O how we loved him and his cause. We felt that Jesus had done great things for us, whereof we were glad. O the blessedness of that peace which passeth understanding! In the faces of the dear children of God the image of Jesus was then plainly seen.

In my weak way I have set forth some of the loveliness of that "first love," from which the Ephesian saints had departed, and which I, through the weakness of the flesh, have left. The Lord have mercy on me. "The spirit indeed is willing, but the flesh is weak." The good that I would, I do not. To will is present with me, but how to perform that which is good I find not. Now, dearly beloved, Jesus is our Savior to-day, as he was when that still small voice acquainted us of the excellency of that glorious gospel, that wonderful salvation which takes aliens from the commonwealth of Israel, and strangers from the covenants of promise, and makes them fellow-citizens with the saints and of the household of God; heirs of God, and joint heirs with Christ. "Bless the Lord, O my soul; and all that is within me, bless his holy name." He has loved us with an everlasting love, and crowned us with loving-kindness. He is a present help in every time of need. He never leaves

nor forsakes us. He never suffers his faithfulness to fail. He says, "If ye love me, keep my commandments." "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you."—John xv. 12-14. O the sacred value of that "first love!" By it we are strengthened and established, and forbear one another in love, and bear each other's burdens, and lay aside every weight, and the sin which doth so easily beset us, and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith. That love worketh no ill to his neighbor; but when its possessor is trespassed against seventy times seven times, he is ready to forgive when repentance is manifested. It will bless, and curse not. It will instruct those that oppose themselves. It will turn the left cheek when the right one is smitten. And what can I say more? for time would fail me to tell of all the fruits of this "first love," from righteous Abel down to the present time, which all is through faith, and therefore is acceptable in the sight of the Lord. Let us therefore examine ourselves whether we be in the faith. But without faith it is impossible to please God. Against the fruit of the Spirit there is no law. Let us give heed to him that speaketh from heaven. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?"—Heb. ii. 2, 3. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—1 Cor. xv. 58.

Dear brethren, if this comes under your notice, will you not for a moment pause, and in the spirit of that "first love" ask the Lord to be merciful to me, a sinner, and that I by the grace of God may present my body a living sacrifice, holy, acceptable unto God, which is my reasonable service? For I hope I love him, because he first loved me.

Yours in hope,

MORGAN BROWN.

PATSBURG, Ala., March 19, 1894.

G. BEEBE'S SONS—ESTEEMED BRETHREN FOR THE TRUTH'S SAKE:—I feel a desire from some cause, I know not what, to write a few lines for the dear old SIGNS upon the important subject of the care of oxen, hoping that what I may write may be directed by the Spirit of the great I Am; and if so directed I know it will be instructive to God's children, and perhaps a comfort to some poor, care-worn and forsaken old ox. I

know, if thus directed, it will redound to the honor and glory of the great and matchless name of God. I humbly trust that no other motive than that of honoring his name and comforting and instructing his dear children prompts me to thus write.

The inspired apostle, in writing to the Corinthians on this subject, referred them to the law of Moses, which says, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." The ox is a well-known domestic animal, clean by the Levitical law. He is strong and patient of labor. He formed a large item of the wealth of the patriarchs. It is not so much, however, the use, value and abuse of the domestic animal that I wish to speak of, only in a representative sense, his use, value and abuse being in a great measure characteristic of the use, value and abuse of the humble gospel minister. The ox is not very fleet, and consequently is of little or no value to those who desire to travel in accordance with the fast age of the world; but how useful he is when we desire a load moved. The fat, prancing horse, that makes such a nice show, will not generally pull, and consequently we have to call on the ox; and he, seemingly with the patience of Job, when called upon exerts the utmost of his ability to move the burden, perhaps getting down on his knees, and groaning and moaning beneath his burden. Although whipped and cuffed, and abused in every conceivable manner, he seldom fails to pull; and oftentimes after pulling all day, and perhaps part of the night, and receiving an inconceivable amount of abuse, he arrives at his master's crib, or near by it at least, for Isaiah says, "The ox knoweth his owner." Now what awaits him? Plenty to eat and a good shelter is what he deserves; but alas! how often he fails to get it. He is perhaps turned out in a dry pasture, to graze upon sand and rocks until needed again. Peradventure they may, if it is convenient, throw him a few shucks or rotten fodder, and tell him to eat until he is satisfied. An ox thus treated will not last long. Now, brethren, if any of you have oxen, let me implore you not to thus treat them. But how often have you known the humble gospel minister to be similarly treated! Perhaps some one will surmise that I feel that I am a neglected ox. I have not said that, neither do I say it; indeed, I have ever doubted as to whether I was a minister at all. That is, I often tell the brethren to be judges, and not myself. But I can truthfully say that many of God's humble ministers are neglected by the brethren; perhaps not intentionally, but unthoughtfully, and I write to stir up your pure minds by way of remembrance. I think the pastors of churches are more generally neglected than traveling ministers. This ought not so to be. If you show any preference, let it be shown to your

pastor. It is very nice and commendable to treat your neighbor's ox well, feed and shelter him; but how would you feel to have him thus cared for, and your poor old ox, that has labored for you day after day, standing out in the cold rain, without any or perhaps very little feed? I imagine that many poor oxen thus treated have looked through the cracks of their stall with a moan and a groan which seemed to say, O that I were my neighbor's ox. Sometimes it is the case that we would like for our ox to make a nice show. Perhaps some grand occasion is on hand, and we expect a great many out to see our ox perform; but knowing that our ox is a little weather-beaten and thin, having had the hollow horn, caused perhaps by our neglect, we get our neighbor's ox, knowing that he is fat and strong, and a graceful mover. Again our old ox has to stand aside, and moan and groan over his condition. But by and by our borrowed ox has to go home, our traveling preacher is gone, our feast of fat things is consumed, and we will now have to go and look up our own old ox. He is now weak and care-worn, feels perhaps that his services are not appreciated, but nevertheless he has to try to pull through as best he can. I do not wish to be understood as being opposed to helping our traveling brethren, but I am only pleading for the ox that is at home treading out the corn. He is the one who has to bear the burden of tending the flock through heat and cold, through adversity as well as prosperity; and Paul says that he who feedeth a flock has the right to eat the milk thereof. Again, "Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof?" My humble judgment is that whenever we suffer our ministers to go a warfare at their own charges, or to feed a flock and not eat the milk thereof, or plant a vineyard and not eat the fruit thereof, we are then muzzling the mouth of the ox that treadeth out the corn; and it was for our sakes, says Paul, that this Scripture was written, that he who plougheth should plough in hope. If we receive of our ministers spiritual things, is it a great thing if they reap our carnal things?

In conclusion, I will again repeat that I do not feel to be a muzzled ox, but I trust that I rejoice in the Lord greatly that the care of the brethren for me hath flourished to some extent; and I trust that I have learned, in whatever state I am, to be therewith content. I know how to be abased, and I know how to abound. I am instructed both to be full and to be hungry; both to abound and to suffer need. Should this scribble find its way into the columns of the SIGNS I may perhaps write more on this subject in the future.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God

(Continued on page 172.)

EDITORIAL.

MIDDLETOWN, N. Y., MAY 30, 1894.

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G. BEEBE'S SONS.

WEARY ONES.

To the wisdom of the natural mind it must ever be a mystery why infinite love chose the special objects of divine grace to suffer affliction and tribulation in all their sojourn in this polluted world. Even their own thoughts often question the reality of that word of assurance on which the Lord has caused them to hope in his salvation. Indeed, they find more trouble in their own accusing reflections than in all the assaults of outward adversaries. This is the experience of those patriarchs and prophets who are presented as patterns for the guidance of such as are called to follow them in the way of holiness. Reason could find nothing to sustain the hope of Abel when he was slain by the hand of Cain. So far as was manifest to the natural mind, the malice of his murderer had triumphed, and the voice of faith in him was silenced forever, when his blood was heard crying unto God from the ground. But by faith he being dead yet speaketh.—Heb. xi. 4. So, through all the long line of those ancient wanderers whose faith shines in the heaven of revealed glory, where they are established as stars for the encouragement of the saints in all ages. The chosen vessels of divine mercy have ever been afflicted and poor. This has not been merely a theoretic and imaginary suffering; nor has it been poverty which could be relieved by a liberal outlay of the wealth of earthly treasures. With all the resources of the kingdom of Israel at his command, David could say in truth, "I am poor and needy." Such as know this destitution cannot rest in their poverty. They are driven by necessity to seek a more satisfactory condition. In this effort they are subjected to continual weariness. Not only does this result from their earnest labor in seeking to improve their condition, but even in their involuntary groaning they suffer much weariness as is unknown to any others. So Job complains, "My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul." Such weariness is never felt by those who are able to find in themselves the righteousness in which they can trust for acceptance in the sight of God. While such characters are indeed ever toiling, they are confident of such ample compensation for their services in the world of glory that they never doubt the possession of infinite wealth in their

own right, and that they are justly entitled to all the rest they wish whenever it suits their inclination to enjoy it. To them the complaint of the afflicted saints, like the groaning of the Israelites to the judgment of their taskmasters, can signify nothing but that the complaining ones are idle. Their remedy consists in binding heavier burdens upon the weary ones, and in breaking their bones with reproaches.

In the abundance of his mercy and grace the Redeemer of Israel has made provision for the relief of all such destitute and weary mourners, who abhor themselves as unworthy to receive his favor. He says, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary."—Isa. l. 4. With divine melody that gracious word sounds in the gospel of salvation as Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Never did such a word of peaceful rest fall from the lips of any created being, and never was such infinite love and mercy heard by perishing sinner. All guilt is swept away by the joyful sound; and the sinner who confesses that he justly merits death and destruction, is translated by the omnipotence of that life giving word into the marvelous light and liberty of the kingdom of the Son of God. Yet the promise secures to the subjects of this grace the inheritance of sorrow and weariness in the present world. They must through much tribulation enter the kingdom.

To the weary one it is evidence that he never knew the love of God when he finds his heart full of sin and rebellion against the law of his mind. This peculiarity identifies them who have the Spirit of Christ. They love holiness and would do good continually and exclusively, but evil is present and iniquities prevail against them, so that they cannot do the things which they would. In their weakness and despondency they are unable to refute the accusation of their adversary, who is ever ready to challenge their hope. When he cites their inconsistent conduct as bearing witness against their professed love of holiness, they must acknowledge the justice of that charge. Then he follows up the advantage by denying their claim to that love for righteousness which is not found in their conduct and conversation. This seems a legitimate conclusion from their actions. Under this severe sifting they would certainly fall into despair if their dependence were in their own strength. But the mighty word of the Lord is their present help in this time of trouble. He gives the victory when their power is exhausted. None but the Captain of their salvation can give this wonderful deliverance. In vain may they be told by their brethren, and even read it in the inspired Scriptures, that these are the marks of the

indwelling of the Spirit of Christ. They can no more be comforted by such words than they can gather strength from the wind. But when Jesus speaks it is a word fitly spoken, and is as apples of gold in pictures of silver. The efforts of loving brethren seem but to mock the distress they would relieve; but when the voice of the Beloved is heard, the very darkness immediately glows with infinite light and assurance. Then the sorrow of the mourner is turned into joy; it is not simply taken away and joy given instead of it, but the very grief which oppressed them is made to shine with divine assurance that they are followers of their suffering Lord. Then their weariness is made a joyful rest to their soul.

We cannot define the weariness of those who are the subjects of that consolation which is provided in the good word of the Lord more clearly than by quoting from a private letter from a young brother to whom it has been given to suffer much of the conflict by which the disciples of Jesus are identified. (See communication of "M." on page 174.) Doubtless many of our readers will be able to recognize their own experience in the bitter complaint which he has here recorded against the ground of his hope. The deep groaning of the prisoner gives clear evidence that he is partaker of the sufferings of him who cried out of the depth unto the Lord, and who was heard in that he feared. When the Lord shall appear for his deliverance out of the snare of unbelief, he will doubtless be able to rejoice in God as his present help and refuge. Until that victory shall be ministered unto him we can only assure him in the language of the apostle, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make a way to escape, that ye may be able to bear it."—1 Cor. x. 13. Only as God makes this way to escape, can any sufferer be delivered in this wonderful way. The only way that finite reason could devise for escape would be to avoid bearing the temptation; but such is not the way which is ordained by the delivering grace of God. He will bring the remnant "through the fire," he will refine them in the crucible of tribulation, and purify them unto himself as his peculiar people. It is not until he hath tried them that they come forth as gold. But they are not more secure in the heaven of ultimate glory than while they are passing through the fires. May effectual grace sustain our brother through his conflict.

PLEASE BE SURE

To give us the same name in which your paper is coming when you send a renewal of subscription. The best plan is to inclose in your letter one of the little pink slips containing your name, taken either from the margin of your paper or from the wrapper in which it comes.

(Continued from page 171.)

of love and peace shall be with you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

A. H. WILLIAMSON.

IT IS GOD'S WORK.

"FOLLOW me." This was the Savior's command to his disciples, as he called them. It is thus he calls them still. This command was obeyed by them whom he called while in the days of his flesh, and it is still obeyed. No one can have any reason to boast on account of this obedience, nor claim any credit for it; but on the contrary it is cause for unbounded thankfulness and praise to God, for it is his own blessed work in us. "Twas all of his grace we were brought to obey."

To one of those who, in obedience to his call, had left all and followed him, he said on one occasion, "Whither I go thou canst not follow me now; but thou shalt follow me afterwards." This word to Peter (John xiii. 36) is shown in the thirty-third verse to include them all; and yet he said to them (xiv. 4), "Whither I go ye know, and the way ye know." Thomas disputed this, not yet knowing that this knowledge of that wonderful way is not in the natural mind, but is the knowledge of faith, and is in the experience of the child of God.

This following of Jesus, the dear Savior, is not a command to be taken into consideration by the one to whom it is given, and obeyed or disregarded according as he may decide to act upon it. When the Lord speaks to the lightnings they say, "Here we are."—Job xxxviii. 35. When Jesus said to Lazarus, who was in the grave, "Come forth," "he that was dead came forth." In each case we at once recognize all the power as being in the word of command. We cannot even say that in the case of Lazarus the power was in a life and a will that had just now been imparted to him, which he immediately put into exercise. The bonds upon his hands and feet, and the napkin covering his eyes, forbid the thought that even this much of the work was his. So neither is it by any power of his own, nor by his own employment of a power bestowed upon him, that the poor sinner rises from the death state of nature, comes forth from the darkness and bondage of the law, and follows Jesus. God does not merely work in him to will, and leave him to accomplish the work to which that holy will inclines him. That would leave him in a wretched state indeed, forever feeling his just condemnation, but never able to deliver himself from it; forever hungering for righteousness, but never satisfied. The gospel is a revelation of better things than that. It is the power of God all the way through—the power of God unto salvation. "It is God that worketh in you both to will and to do."

"How strange is the course that a

christian must steer." Could Peter have had the least thought that he was following Jesus when he failed in his attempt to approach to him on the water, and began to sink? Could it possibly have occurred to him that he was following his dear Lord and Master when his sweet, self-complacent feeling of self-confidence was rudely broken up, and he stood before himself as the vilest, wickedest, weakest, meanest creature in the world? Can any of us to-day have the comforting assurance that we are followers of that Holy One when we see ourselves as so vile that we cannot but loathe ourselves—so unholy, so corrupt, that if we undertake to stand upon any of our works before God, to rely for comfort upon anything we have thought or spoken or done, we are as one sinking in a horrible pit, in the miry clay? Yet did not the dear Savior sink down into the lowest hell under the terrible load of his people's sin and shame? To follow him is to go where he went. Each of his children must bear his measure of the sufferings of Christ, must drink of the cup he drank of, and be baptized with the baptism wherewith he was baptized. The road to heaven and eternal joy lies that way.

This is necessarily a bitter experience, a dark and thorny road. It is a being daily "delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." We cannot be comforted while we are thus suffering shame and self-loathing on account of our sinful natures. We cannot get used to this suffering so as not to mind it. We cannot keep in mind that this is the christian's road, the way of life, so that the experience of bitterness becomes sweet at the time. We cannot arrange to make it anything less than death. We cannot make our brother who is groaning under the bondage of corruption to-day, and yielding to doubts and fears, remember yesterday's sweet assurance so as to resist the doubts of to-day. But when the Lord speaks, and in answer to our prayers to have the trouble removed says, "My grace is sufficient for you," then we cannot only rejoice again, but we can be reconciled to our bitter lot here, to be only a vile sinner, hating ourselves, because of the hope of final deliverance, and because of the present experience of the power of Christ resting upon us, delivering us even here from the power and dominion of sin. We can even glory in our infirmities, and rejoice in tribulation, because of this precious evidence that we are experiencing these dark and bitter things as followers of Jesus; and that as we are partakers of his sufferings we shall also be partakers of his joys. "If we suffer with him, we shall also reign with him."

At such times how we long to be enabled to deny ourselves, and take up our cross daily and follow the dear Savior. How we long and pray

that self may be out of sight, and the old man be put off, and that the meek and lowly and unselfish Spirit of Christ may control and direct us in all things, so that our daily life may "be as becometh the gospel of Christ."

SILAS H. DURAND.

SOUTHAMPTON, Pa., May 16, 1894.

SOUTHAMPTON, Pa., May 16, 1894.

DEAR BRETHREN BEEBE:—The inclosed letter from sister Mary Parker belongs to all the brethren as well as to me, so I send it for publication in the SIGNS. It will give an understanding of her present painful condition of body, of her sad and lonely condition of mind, and of her resignation to the Lord's will, and her longing for the rest and peace of heaven, where she will dwell forever with the dear Savior, who has given her "everlasting consolation and good hope through grace." It will also answer the many inquiries that are continually made of me concerning her. May the Lord sustain and comfort her, and all such suffering ones, while they have yet to remain in this vale of tears.

The orders for her book have been very few for some time, and any attention which the sympathizing friends may be moved to continue to her will be timely. The Spirit of the Lord is always a sure and safe guide. May we all be directed by him, and be willing and obedient to his holy teachings.

Your brother in christian love,

SILAS H. DURAND.

NEW HOLLAND, Ohio, May 9, 1894.

MY DEAR BROTHER:—Your letter was very precious and comforting to me. How I felt to praise the Lord for his goodness and tender care of me in providing for my needs, when I saw the bank-check you were so good and kind as to send me. I have been very ill since I was moved, and my condition was of so grave a nature that I was obliged to have medical aid. My attendant physician desired assistance, and the fees of the two rendered my funds very low, and I felt troubled and perplexed, when your precious letter was handed me. I was not only quieted by the needed aid, but my soul was fed and comforted by your consoling words. O the goodness of our covenant-keeping God! How effectually it overshadows me, notwithstanding the terrible fears and doubts, the thick dark clouds that shut out the light of his blessed countenance, and the sore trials and afflictions which it is my lot to so long endure. How restful it is when, like the dear disciples amid the storm on the Galilean sea, we see nothing but the angry waves, the raging billows of our frail life's sea, we behold our blessed Savior walking amid the storm, and hear his dear voice say, "It is I; be not afraid." Yes, indeed, we find after all, notwithstanding we thought Jesus no longer near, no longer ready to help, to

hear and answer our cry, that it is indeed he; and that this trial, affliction and trouble through which he causes our feet to go is but to try the strength of our love for him, and strengthen and build us up in faith and trust and belief in his dear name. It has long been a dark night-time with my soul. Ever since the death of my dear sister I have been filled not only with sorrow that she is no more, but my soul has been filled with a nameless unrest and indescribable longing to be loosed from the painful bands which bind me to earth, to join my loved ones on the sinless shores, to depart and be forever with Christ. So intense became this longing, so melancholy did I become, that my reason at times seemed to totter, and my afflictions never before seemed so unbearable. The fact that I can never again walk about or go on the beautiful green earth, inhaling the fragrance and bloom of sweet spring-time, listening to happy bird-notes, or enjoying the beauties that nature now scatters everywhere, never seemed half so hard to bear. Can there be another so sorely tried, or one who seems so nearly a useless lumberer of the ground? Then comes the cry, O that I could depart and be with Christ, that he would take me unto himself, where I might nestle near his side and praise him forevermore. Do I not long for this to a degree that makes it a sin? I fear so. O how have I prayed him to remove it if it be so; to take away the unrest and intense longing, if it be his will that I yet remain in the furnace awhile. This morning, when I opened to the fifth chapter of First Peter, reading the entire chapter with comfort and peace flowing into my soul, when I came to the seventh verse and read, "Casting all your care upon him, for he careth for you," there came to me a feeling of quiet, a breathing as it were of light and peace and joy into my soul, as I have not felt for many weeks. Most precious to my soul seems this sweet portion of the word; and I think my heart is filled with thankfulness that our heavenly Father has left us the rich magazine of grace, wherein lies a hidden mine of such soul-cheering promises for the weary and heavy laden, a balm for the wounded, a panacea for all who are of a broken heart and a contrite spirit.

The consultation of physicians regarding my condition, of which I wrote you, resulted in them all giving up the idea of taking the dropsical effusion by artificial means. They decided to try to build up my system with tonics, and render me more comfortable. Whether it will result in even temporal good a little time alone can prove. They were frank to say that no permanent good could be attained. O! do pray for me, all of you; and may I have the prayers of the saints at large, is truly my desire. The association will soon convene at your place. May God be with you, and may it be a season of

refreshing from our dear Lord. O how I would love to make one in your midst. How my hungry soul would feed on the rich food that is handed to them from the great Fountain source through the earthen vessels, or by the dear under-shepherds, whose feet shall come shod with the bounteous preparation of the gospel. Will you not remember me in dear love to those who are loved of the Lord, and who love Jesus? Surely I do love the Lord's dear people. Dear sister Bessie's last letter was very consoling to me, but I have not been able to write her nor any one. Dear sister Attie Curtis continues to cheer me with her "sweet song in Israel." Other lovely, consoling epistles have been sent me, which I have greatly enjoyed, and deeply regretted my inability to answer promptly. I would love to comply with your request to write a line for the SIGNS; but can it be that the dear ones would care to read it if I did? Can it be that any of the Lord's dear people who have never seen me, who know little of my condition, have love for me, a patience and sympathy for me in my long and sore affliction? O! if I but knew they do, gladly would I tell them something of my physical sufferings, and of my spiritual struggle, my doubts and fears, my joy and upliftings, after grappling long amid the raging billows of the mighty deep.

Please pardon the length of this letter, dear Elder Durand. The family are all out this afternoon. I am alone in my room, and write simply because I cannot stop, and to shake off the feeling of deep silence and loneliness. How lovely it would be to ride or walk forth amid the beauty and gladness of this perfect day in nature. How pure seems the air, how clear the sunlight, how glad and beautiful the whole earth, although I am only catching glimpses of its beauty through the windows. If I only had a wheel-chair, and could be moved to the door or window, or go out on the veranda, shaded as it is by the many branches of overhanging trees, how glorious it would be.

But I am quite exhausted. Give my best love to all the family, including yourself and the dear little ones. May God abundantly bless you with a feeling sense of his dear love, and abiding faith and belief in his tender watchcare over you all.

In deep affliction your unworthy sister in much christian love,

MARY PARKER.

SOUTH FALLSBURGH, N. Y., April, 1894.

MY DEAR ELDER JENKINS:—It is with the utmost reluctance that I begin this, and with great uncertainty if you will read it, or if it will be committed to the flames. I have long cherished the hope of some day being able to tell that little band of pilgrims at New Vernon the reason of my hope, and have waited more than ten years, and find it is utterly impossible for me to do it; so I have

thought of writing a few of my early exercises, and ask you to read them on the next church meeting day; but it is with great hesitancy that I undertake it. It is not because I am naturally bashful, for there is, I dare say, no other subject but I could easily tell them all I know about it. I can readily talk on any other subject that I know anything about; but when it comes to speaking on this all-important theme it seems I am not equal to it, and of my experience and myself I am filled with much fearing and trembling, and am made to realize my ignorance and nothingness in such a manner that it is simply impossible for me to say a word. If this does reach you I beg you to use your better judgment in regard to reading it to the church. If I had been able to tell anything when I came to the church, or at any time since, I would not have undertaken this surely. Should you think best not to read it, do not think it will hurt my feelings. I know you will act honestly in the matter.

It is now ten years since I have had a name and place with you there; but what does that amount to in the eyes of him with whom we have to do, if I have no part nor lot in that inheritance which fadeth not away?

I was very young when I first had serious impressions, and have spent many hours trying to think of God, his omnipotence, omnipresence, omniscience, &c., until it seemed I would lose my mind. I had great fears in regard to my eternal welfare, but set myself to work in the natural way to try to gain the favor of God by my good works. I would lie awake nights trying to think how I would guard every word and action the following day, and the following night would weep over my failure in not doing the deeds of the law. Thus I tried day after day and year after year, until I trust I was made to see my best works as filthy rags in the sight of God. I finally came to know that I could do nothing, and awoke to the knowledge of being a condemned sinner in the eyes of the Lord. I cannot tell you what I endured. Such a fear of hell, it seems to me, no mortal could have suffered more from. I wished myself in the place of every bird or beast that my eyes rested on. I had read in my school-book, "There is a spirit in man that can never die." I became very melancholy, and seemed to grow worse, until I was afraid to sleep, lest I should awake in torment. I felt just as sure of being engulfed in the hell which the Methodists picture as I was of death itself. After one night of severe mental suffering it dawned upon me that I could not go there except it were God's will. Before that I had felt that the Lord had left me to Satan entirely, and had forgotten, as it were, that I existed; but it now appeared to me that it was God instead of the devil that was ruling my destiny, and that he (God) would even temper the agony

that was in store for me. O! the peaceful feeling which came with that thought I cannot describe; and that dreadful fear of hell I never had afterward. That was when I was not far from ten years old. I had not then the slightest thought of it being a work of grace, if indeed it were. I thought that to be a christian one had to pass through some wonderful change, that would not only change the heart, but the flesh, with the natural inclinations. I had no idea at that time that God's children were so tormented with sin and folly, doubts and fears. The christian's warfare was wholly unknown to me then, so of course I had no hope whatever; and feeling my just condemnation, I knew many gloomy hours. The only thought that kept me from utter despair, seemingly, was that God rules, and that

"If my soul were sent to hell,
His righteous law approved it well."

And I often felt that I could trust him, and I believe I loved his holy name even when I had no assurance of being one of his children. I lived in that state of mind for years. After I had been convinced that man could not save himself, and that the religion I was surrounded with was false, contrary as it was to my natural feelings to have it so, I would yet go and hear them, thinking perhaps I was mistaken; and every time I heard them, the more firmly I was convinced it was from the head instead of the heart. I longed to live free from sin, and to do that which I believed was right in the sight of God, even after I could not trust in works of righteousness that I could do for salvation. After several years I was visiting near New Vernon. I always seemed to like to hear the Old School Baptists preach. I loved to hear them ascribe praise to God, and speak of his wisdom, power and goodness, and of Christ's suffering, and his people's finished salvation, though I did dislike to have any one know that I went to hear them. I thought, O if I could only go, and no one know it. I was afraid they would think that I thought I was a christian, when I felt sure I was not. But at the time I allude to, Elder Gilbert Beebe preached, and I never shall forget that sermon. I felt that he was talking expressly to me, although we were not in the least acquainted. He said if one had been led thus and so, it was an evidence they were a child of God. He seemed to tell the exact way I had been led, although I had never mentioned my troubles to any one. I was astonished to hear him, and it seemed that hope at once sprang up in my heart, in spite of every effort I could put forth to think that it must all be a mistake; and that hope, I believe, has never been wholly obliterated from that day to this, though many times in my weakness I have presumed it was gone; and if it has been the work of God, I believe that same hope will never utterly leave me until I behold his

face in righteousness. At times it has been the joy of my life, and again the thought of my sinfulness and ignorance in connection with it has almost driven me to despair; but when I lose sight of self, and only behold the finished salvation, the blood of the Lamb that was slain to redeem his elect people, and with the assurance it was able to reach and cleanse the vilest sinner, that hope revives, and I am made to rejoice in that glorious plan. In much weakness,

MARY. M. DUTCHER.

MAY 1, 1894.

DEAR ELDER BEEBE:—I am about as tired in body and mind now as I ever expect to be, and live. I am tired of pretty much everything, but most of all tired of myself. If it were not for natural ties of affection I think I would be content to see the end of time. Life is not worth the living, it seems to me, apart from an active feeling of interest in spiritual things, and it is not my portion to be thus interested. I wonder sometimes that I do not awake in horror at my condition of indifference, coldness, and growing deadness of feeling; but I do not. The Bible is a sealed book to me. If I open it I find nothing there written for my comfort: it is meant for others, but not for me. I feel that I am a fool for following after God's people, for I have no right to be named with them; and why I continue to follow after them, feeling as I do, is a mystery I cannot fathom.

It is very kind and loving of you all so repeatedly to assure me of your brotherly regard; but I wish very often such expressions were left unsaid, for they hurt me in remembering that I am unworthy of the confidence you seem to have in me.

It seems so strange to me that while I am feelingly cold and indifferent concerning the things of the kingdom, yet I do not take a correspondingly lively interest in the things of the world. I find myself many times wishing I could throw my whole attention into matters which tend to worldly prosperity; but even that is denied me, for I do not seem to have any inclination that way. I am in a "don't know" place. I don't know that I have a good hope through grace. I am hoping for something perhaps; but what it is, it is hard to tell. Sometimes I fear it is a hope of annihilation; for I must confess that oftentimes "My soul chooseth strangling, and death rather than my life." Comfortable experience, isn't it? If I were able to tell just what exercise of mind I habitually travel in, I am afraid you would think twice before expressing yourself so confidently of fellowship for me.

The strongest evidence I have that I am experimentally ignorant of a good hope through grace, is that I am inconsistent in my conversation with those who are of fearful mind lest their own hope is a de-

lusion. It has happened not only once, but scores of times, that I have tried to comfort some who testified to a like experience with my own, by attempting to show them how the testimony of Christ was confirmed in their experience, when I could not in examining myself feel any assurance that I knew whereof I spoke. I am inclined to think that a good deal of my conversation or talk springs from a natural disposition of liking to hear myself talk, and not from any experimental knowledge of the matter. I sometimes think it would be an evidence to me of a work of grace in me if my tongue were restrained from uttering things which I know nothing about. Some people say it is a comfort to know that our times are in the Lord's hands, and we cannot change them; but is it a comfort? I don't know. I very much fear I would change my times if I had the power to do so. It would be a time of singing of birds with me, if I could choose it. I would dwell in the house of the Lord forever, if my mind were satisfied. So you see I have not yet learned with what I have to be content; and if the last three years of my life is an index to what the future has in store for me, I very much fear I shall never realize contentment.

I did not mean to write in this strain when I began, but it is too late in the evening to begin another letter; and as you cannot think any less of me than I deserve, I will let it go.

I am unworthily (ought I to say it?) your brother in hope of eternal life,

M.

EDITORIAL NOTICES.

UNTIL FURTHER NOTICE.

WITH our first number for March we discontinued the notice headed "Until March," with a view to withdrawing our extraordinary offer to old subscribers as an inducement for them to procure new subscribers: but we have received a number of letters from very efficient brethren complaining that the time has been so short, and the weather so inclement, that they have not had an opportunity to get out among the brethren and friends as they would like to do, and requesting us for an extension of the time. We will therefore, until further notice, continue our offer to send two *new* subscribers, and credit an old subscriber one year, for three dollars; but we *cannot* afford to send to *one new* subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any *new* subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

BIBLES OF ALL SIZES.

ON our last page will be found an advertisement of some of the sizes, styles and prices at which we can furnish Bibles. The vast variety of sizes and combinations compiled in Bibles is too great to all be given in our space, but we are now prepared to furnish any of them that may be desired.

The smaller Bibles mentioned in the advertisement are the ones most in demand, and these we will mail postage paid on receipt of price. The larger or Family Bibles, being too large and heavy to go safely by mail, will be sent by express.

MARRIAGES.

ON April 25th, 1894, at the residence of the bride's father, by Elder C. M. Cooper, Mr. Thomas E. Ring, of Cheney, Neb., son of Elder James H. Ring, and Miss Cicily Irwin, daughter of Elder Isaac Irwin, of Tecumseh, Neb.

By the same, at the home of the bride, on May 6th, 1894, Mr. Harvey Stahl and Miss Minnie McFarland, youngest daughter of Elder S. R. McFarland, both of Stanton Co., Neb.

OBITUARY NOTICES.

DIED—At our home near Iron Hill, Md., May 1st, 1894, **Minnie R. Frazier**, beloved wife of Ephraim R. Frazier.

Minnie had been a sufferer from consumption for several years. She spent the summer with us last year; and although very weak when she came, she greatly improved, returning in the fall to her home in Wilmington, Del. The disease was slowly but surely gaining, and April found her weak and feeble. Her heart longed for our country home, and she thought with the bright sun and pure, fresh air she would again get back her lost strength. Only nine days went by, when she passed sweetly and gently away, to be forever with the Lord, as we trust. Minny was given rare virtue, and a sweet and gentle disposition, always speaking in charity of others. Six years had almost numbered her married life, years of true happiness. She said the greatest cross would be to give up her husband. She thought the Lord would give her dying grace when she had need of it. She manifested a childlike trust in God. May the Lord, who is ever good and kind, be very near to her husband, leading him by still waters and into green pastures, healing all his sorrows.

M. S. CAMPBELL.

IRON HILL, Md., May 23, 1894.

DIED—March 17th, 1894, brother **Jefferson McKean**, in his 78th year.

His complaint was called Bright's disease of the kidneys. He gradually went down for about two years, when death came to his relief, and he longed to go home. I had the privilege of visiting him several times in his sickness, and generally found him comfortable in mind. He was baptized a great many years ago, and united with a church in Steuben Co., N. Y. The little company of Old School Baptists near Shohola, Pike Co., Pa., received him into their number about two years ago, and his membership was placed in the church at New Vernon, Orange Co., N. Y. He leaves a lonely and sad widow and one son, with many friends, to mourn; but we believe that eternal happiness is his to enjoy in all its fullness, where there is no past, no future, but one eternal now.

Brother Fred S. Brink, of Middletown,

N. Y., spoke very much to the comfort of the living on the funeral occasion. May the good Lord be very near to comfort the mourning ones in their sorrow.

D. M. VAIL.

WAVERLY, Pa.

By request I send for publication in the SIGNS OF THE TIMES the obituary of our dearly beloved sister, **Nancy Tomlin**, the widow of Elder Azariah Tomlin, aged 79 years, 7 months and 26 days.

She was born Feb. 5th, 1813, in Columbia Co., Ga., and was married to Azariah Tomlin Oct. 27th, 1831. In 1861 they moved to Arkansas. She was baptized in August, 1864. She was the mother of seven children, one son (the late Deacon W. L. Tomlin) and six daughters, and had quite a number of grandchildren and great-grandchildren. She died at the home of her daughter and son-in-law, Mr. John Glossup, near Lacey, Ark. She was a most excellent woman, a generous and charitable neighbor, ever ready to administer to the needy and to relieve the afflicted as far as lay in her power. She was a kind and affectionate wife, and a true, zealous and careful mother. Her example of life is worthy to be imitated by all whom she has left behind. All who knew her loved her. My feeble pen fails to speak her praise. We cannot sorrow as those who have no hope, for we feel assured that she is now in the presence of him whom she adored and loved to the end; and when he shall descend from heaven with a shout, with the voice of the Archangel, and the dead in Christ shall be raised first, her weak, afflicted, natural body will be raised in honor, in power, in glory, a spiritual body, fitted to enjoy that eternal weight of glory that awaits all the redeemed of the Lord beyond this vale of sorrow and tears.

Your sister in hope,

C. ANNA NORWOOD.

HAMBURGH, Ark., May 12, 1894.

Mrs. Mary Libby, of Berwick, Maine, died April 29th, 1894, aged 86 years and 10 months.

Our deceased sister was the wife of our brother, Deacon Ivory Libby. They were married in the year 1829, and eight children were the fruits of their union, of whom five are now living. During the long period of their married life they lived happily together, and now in his old age our dear brother is called to mourn the loss of his companion. Our beloved sister was baptized by Elder Gideon Cook, of Great Falls, N. H., in December, 1832, and afterward had her membership with the church in North Berwick (Oak Woods). Ten years ago last October sister Libby was stricken with a shock of paralysis, and during those ten long weary years of helplessness and confinement the gracious and faithful God was her support and consolation. It was very grateful to my heart to listen to our aged and afflicted sister speak of the Lord's great mercy and compassion, and of herself as a poor worm of the earth, so sinful and unworthy, whose only hope was in the grace of God. A few days before her departure I visited her; and though it was with difficulty she could speak, she expressed her desires "to be gone" from these scenes of affliction and sin to be with Christ, which is far better. She asked me to sing to her, which I did. One of the verses of the hymn was,

"No more shall we mourn that thy face thou'rt concealing,

No Satan, no sin, base intruders below;
But ever behold thee fresh glories revealing:

Amen! hallelujah! come Lord, even so."

At the funeral of our sister the writer preached from the words contained in Psalm xvii. 15. May the Holy Spirit graciously administer the consolations of Christ's gospel to our bereaved brother

Libby during the remnant of the days appointed for his sojourn in this world.

ALSO,

Mrs. Mary Hanson, of Sanford, Maine, was born Feb. 8th, 1819, and departed this life April 19th, 1894.

The deceased was a member of the North Berwick Church, and was baptized by Elder Wm. Quint, Sept. 19th, 1886. For many years before uniting with the church our sister was called by the grace of God to an experimental interest in the Lamb of God, whose precious blood cleanses from all sin. She was one who was well-established in the doctrine of Christ, and whose delight and comfort, her meat and drink, was in the truth as it is in Jesus. These things are pleasing and comforting remembrances of our departed kindred in our Lord Jesus Christ. Our sister's health began visibly to decline some two months before her eyes were closed in death to all the scenes of this vain and sinful world; and now absent from the body, we believe she is present with the Lord.

"Immersed in the ocean of love,
Her soul doth triumphantly sing,
Till Christ shall descend with a shout
from above,
And make all creation to ring.

"Our bodies in dust shall obey,
And swifter than thought shall arise;
Thus changed in a moment go shouting
away
To mansions of love in the skies."

At her funeral I preached from the words, "There shall be no night there."
—Rev. xxii. 5.

FRED. W. KEENE.

NORTH BERWICK, Maine.

Mrs. Sarah Ann Sims departed this life Jan. 14th, 1894, after a lingering illness of pulmonary tuberculosis.

Her maiden name was Sims. She was born in Henry Co., Ky., in September, 1828, and moved to Boone Co., Mo., in 1830. She was married to R. S. Sims in 1847. Eight children were born to them, seven of whom remain to mourn their loss of an affectionate mother. One son preceded her in February, 1865. Mrs. Sims never united with the visible church, but the fruit of the Spirit was manifest in her life, and witnessed by all who knew her in her everyday life. If she had enemies they were at peace with her, and therefore were unknown as such, as all speak well of her. She evidently believed the doctrine of God's unlimited predestination and unconditional election, for she feasted on the preaching of Elder John Copland, a staunch advocate of that doctrine. She was taken with her last and fatal malady on Feb. 7th, 1893, and suffered nearly eleven months, which she bore with christian meekness and fortitude. We have evidence that another redeemed sinner is now singing the song of redemption where affliction and sorrow are unknown, while we poor sinners mourn, but not as those who have no hope. The remains of Mrs. Sims were interred at Goshen Church on the 16th day of January, 1894. The writer was called upon and preached a discourse to a large assembly of friends of the deceased, using as a text Romans vi. 23.

To the bereaved husband, children and friends I would say,

"Hear what the voice from heaven proclaims

For all the pious dead;
Sweet is the savor of their names,
And soft their sleeping bed.

"They die in Jesus, and are bless'd;
How sweet their slumbers are!
From suffering and sin released,
And free from every snare.

"Far from this world of toil and strife,
They're present with the Lord;
The labors of their mortal life
End in a large reward."

A. E. GRAY.

CRETCHER, Mo., May 13, 1894.

ASSOCIATIONAL.

THE Warwick Old School Baptist Association will be held, the Lord willing, with the church at Warwick, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June (6th), 1894, and continue three days.

Those coming by rail from the east or west will take New York, Lake Erie & Western R. R. trains to Greycourt, and thence to Warwick by the Lehigh & Hudson River R. R. Tickets for Warwick are sold at all stations on the N. Y., L. E. & W. R. R. Excursion tickets may be procured at New York and Jersey City ticket offices. Those coming from New York will take the train leaving foot of Chambers Street at 3:30 p. m. on Tuesday, June 5th. Those coming from stations west of Greycourt may take the Orange County Express on Wednesday morning, and arrive at Warwick at 8:30 a. m. All friends will be cordially welcomed.

WM. L. BEEBE, Pastor.

THE Chemung Old School Baptist Association will be held, the Lord willing, with the church at Cammal, Lycoming Co., Pa., to begin on Wednesday before the third Sunday in June (13th), 1894, and continue three days.

Those coming from west of Corning will change cars at Corning and take the Fall Brook & Pine Creek R. R. to Cammal. Those coming from east of Scranton will change at Scranton and take the Bloomsburg Division of the D., L. & W. R. R. to Northumberland, P. & E. to Williamsport, and Pine Creek to Cammal. Those coming to Elmira will take the State Line R. R. to Lawrenceville, change to Pine Creek R. R. to Cammal. Those coming from Baltimore will come to Williamsport, and change to Pine Creek R. R. to Cammal.

The meeting-house is about two minutes' walk from the Cammal depot. All who desire to attend will be welcome, ministers included.

D. M. VAIL.

ORDINATIONS.

PURSUANT to a call of the Middletown Church, Delaware Co., N. Y., a council convened with the Lexington Church on May 16th, 1894, to consider the propriety of ordaining brother RANSOM W. SANFORD to the full work of the gospel ministry.

The council organized by choosing Elder James Miller Moderator, and brother F. Mackey Clerk.

The different churches in the association were called upon in their order, and responded as follows by their messengers and letters:

Lexington Church—Elder J. Miller, L. M. Cole, B. F. Barkley, E. Ballou, E. Moore, F. Mackey.

Second Church of Roxbury—Elder Clark, James Avery, C. W. Keator, J. S. Carroll.

Halcott Church—Elder Miller, J. Scudder, R. Miller, C. Mead.

Olive & Hurley Church—Morris Seacord.

Schoharie Church—Elder Clark, G. W. Guernsey.

Jefferson Church—Elder Miller, E. Hicks.

Gilboa Church—Elder Clark, D. M. Leonard.

Andes Church—Elder Miller.

Clovesville Church—Elder Miller.

Middletown Church—Elder Miller, O. Smith.

The candidate was called upon to relate his christian experience, call to the ministry, doctrinal views, &c.

The council retired, and all expressed themselves satisfied, and the ordination proceeded as follows:

Ordination sermon by Elder Clark from 1 Timothy iv. 16.

Ordination prayer by Elder Miller.

Laying on of hands by Elders Miller and Clark.

Charge by Elder Clark.

Right hand of fellowship by Elder Miller.

Prayer and benediction by the candidate.

JAMES MILLER, Mod.

F. MACKAY, Clerk.

YEARLY MEETINGS.

OUR yearly meeting at the New Hope Church, in Greenbush, Warren Co., Ill., will be held, if the Lord will, on the third Sunday in June, commencing on Friday afternoon at five o'clock.

The friends of Jesus, the only hope of lost sinners, are invited to meet with us. We have the promise of some able brethren in the ministry to be with us.

I. N. VANMETER, Pastor.

THREE DAYS MEETINGS.

THERE will be a three days meeting held at the Davis school-house, beginning on Friday before the fourth Sunday in July, 1894.

We would like to see as many Baptists as feel like visiting us come and join with us in singing and offering prayer and supplication to the Lord of lords and King of kings.

This meeting will be held fifteen miles east of Purcell, Ind. Tex., and nine miles south of Burnett, near the head of Pan Creek, in Cleveland Co., Oklahoma.

A. J. GILBREATH.

APPOINTMENTS.

PROVIDENCE permitting, Elder H. M. Curry will preach at the Ebenezer Old School Baptist meeting-house, 154 West 36th St., New York, on Sunday, June 3d, at 10:30 a. m. and 3:00 p. m.

ADVERTISEMENTS.

EVER since the SIGNS OF THE TIMES has attained its wide national circulation we have been importuned by our subscribers, as well as by those who have had no special interest in sustaining the publication, to open our columns to advertisements; but never having had any experience in that line of business we have hesitated to make the venture. Since the commencement of this volume, however, there has been a combination of circumstances that has encouraged us to make the experiment, and we therefore make the following announcement, viz.:

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,
AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,

MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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Jesus appeareth to Mary		St. JOHN, XX.	and to his disciples.
Anno DOMINI 33.	42 "There laid they Jesus therefore because of the Jews' preparation day: for the sepulchre was nigh at hand."	16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.	Anno DOMINI 33.
Is. 53. 9.	CHAPTER XX.	17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.	Ps. 32. 22.
ver. 31.	1 Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity, and confession of Thomas. 30 The scripture is sufficient to salvation.	18 "Mary Magdalene came and told	Matt. 28. 10.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, JUNE 6, 1894.

NO. 23.

CORRESPONDENCE.

1 CORINTHIANS XV. 35-38.

"BUT some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare [naked] grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body."

G. BEEBE'S SONS—DEAR BRETHREN:—When I was at Hopewell, N. J., in March, brother James Hill requested that I should say something through the SIGNS upon the words quoted above. I have now taken my pen to comply with his request. In what I may here write I desire to say no more than the Scriptures themselves have said upon this theme. We cannot attach too much importance to the resurrection of the dead, because Paul tells us that without it there is no salvation. "If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain;" we are yet in our sins. Therefore redemption is inseparably linked with the resurrection, or the raising up of the dead. Besides the fact that the apostle has testified that there is no salvation without it, and that Christ is not raised if the dead rise not, and that our preaching and our faith are both vain unless this doctrine be true, we may also judge of its importance by the many times it is spoken of in the Scriptures of truth. I have been trying to look this up of late somewhat; and leaving out some places where it may be doubted by some whether the resurrection is the theme, there are more than twenty places, some of them embracing whole chapters, and some extended portions of chapters, where the resurrection of the body is dwelt upon in its various bearings upon the hope, the faith, the joy and the life of the believer. David speaks of it as the consummation of his desire and hope.—Psalm xvii. 15. In Daniel xii. 2 the resurrection of both the righteous and the wicked is declared by him who revealed such wonderful things to his chosen people. It was proclaimed by the Savior in the days of his flesh, as recorded in Matthew xxiii. 31, Luke xiv. 14, John v. 28 and John xi. 23, and I cannot take space to refer to all the places in the Acts and the epistles where it is the express purpose of the writer to teach this doctrine, besides all the

places where it is incidentally referred to. Surely, then, the theme must be of the utmost importance for believers to contemplate, and for us to write and speak about. Paul surely thought so, for he bids his brethren comfort one another by his words about it.

I have heard it sometimes intimated that it was not a profitable theme for us to speak or write about, upon the ground that, as it was something beyond our experience, to speak of it could be no more than speculation upon our part. True, we may indulge in speculation upon this theme to our own hurt, but so we may upon anything that is revealed in the Scriptures; and it does not seem to me that the danger of mere speculation should deter us from trying to ascertain what the Scriptures have to say about it, nor from speaking and writing about what they say. We have not experienced death yet, and still it is a proper theme upon our tongues and pens always. Besides, if it be but mere speculation to speak or write about the resurrection of the body, why do those who were moved by the Holy Ghost speak so often of it, and say so many things about it? Many things which are declared of the works of God we have not felt in our own persons, and many things are declared of God that we cannot experience in our own persons, as for instance his omnipotence, omniscience and omnipresence; and yet we believe them, and it is our duty to declare them simply upon scriptural testimony. In like manner it is our right and duty, it seems to me, to declare our faith in the resurrection, though we have not yet experienced it. I have never desired to indulge in vain speculations upon this, nor upon any other Bible theme; but I have desired to search the Scriptures, and to understand their testimony, and to receive and believe it joyfully, even though they testify of things which my reason rejects and counts absurd. I have long ago given up all idea that we ever shall, while we dwell in human flesh, be able to see all the oneness and harmony of the word of God. If God has declared two different things in his word, it does not hinder my believing both because they seem to my narrow mind to contradict each other. Why should it? God, who cannot lie, has said both things; therefore both are true. My reason may say if one be true the other cannot be; but let my reason be a liar,

and God always true. If our God has testified to us the resurrection of the dead, it becomes us, it seems to me, to read and consider his testimony reverently, and with implicit faith in every word which he has given us upon the theme. Surely, were it not good for us to contemplate it, he would not have made any revelation in the Scriptures concerning it. That other men speculate upon it is no reason why the people of God should stand aloof from it, or cease to rejoice in it or speak of it.

There are some things which the Scriptures declare concerning the resurrection that I desire to briefly refer to. They speak of it always as being in the future; never as being in the present or the past. In the faith of the child of God it must therefore be a thing to be looked for, something yet to transpire, because the faith of a believer, or that which God reveals to him, cannot be contrary to the teaching of the word of God in the Scriptures. Their testimony is that there shall be a resurrection; not that there has been or is, but there shall be.—See John v. 28 and John xi. 23; also 1 Cor. xv. in full, 1 Thess. iv. 15; and other references equally plain that might be made. Surely I scarcely need refer to Paul's language in 2 Timothy ii. 18, where he says concerning two of the brethren that they had erred concerning the truth, teaching that the resurrection was past already, and thus had overthrown the faith of some. It has seemed to me that these two men fully believed in and taught that Christ was raised from the dead, but from this had drawn the conclusion that as there was no further resurrection for him, so also there could not be for his people. They had perhaps believed and taught that when Christ arose, his people were also raised up, which is, in a certain sense, a most blessed truth; but they had also proceeded into the error of denying any other or any further resurrection. This, the apostle says, was a word that did eat as a canker, and corrupted and overthrew the faith of some; and what is meant by this is fully explained by him, when in 1 Corinthians xv. he says that if the dead rise not, then is not Christ raised, and our preaching and your faith are both alike vain, for ye are yet in your sins. Such teaching as this, that the resurrection is past already, if received, will like a canker eat into and destroy the whole body of

truth; and by and by, when its work is completed, it will entirely overthrow the faith, and leave no assurance of salvation for the sinner at all. Add to all this the further fact that if the body is to be raised at all it must be in the future, since we know that it is not yet raised up, and it would seem that the evidence is conclusive that the resurrection is yet future.

Further, the Scriptures teach that all men shall be raised up, both the righteous and the wicked. If the question be asked, Is there any difference between the resurrection of the righteous and that of the wicked? I have no reply to make, for the Scriptures, so far as I have been able to discover, are silent upon this subject; but as to the fact of the resurrection of both it seems to me the testimony is plain. The language in Daniel xii. 2 seems to teach this; at least I have not been able to satisfy my mind with any other explanation of this text of Scripture. But whatever may be thought of the Scripture just referred to, the text in John v. 28, 29, cannot certainly be questioned. Its meaning seems plain; and if any language can tell us anything, surely this Scripture teaches the resurrection of all men, as well as that it is in the future. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." This cannot possibly refer to that work by which dead sinners are quickened into life, for this he has set forth in verse twenty-five, saying, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." But in verse twenty-eight Jesus does not say, "And now is," but simply, "The hour is coming."

Still further, the Scriptures teach that the resurrection is of the body; not a raising up of the soul or of a spirit, but of the body, the mortal body. It does not seem to me that there is any need of any difficulty as to the use of the word "body." There is nothing to show that it is used in any other than its most common sense (just as I use the word when I say my body, your body, &c.) in the many places where the resurrection is treated upon in the New Testament. In other connections the word "body" is sometimes used

figuratively, but not when speaking of the resurrection. The text at the head of this article, to which brother Hill called my attention, uses the word "body" four times; and in the chapter the word "flesh" is used several times. Besides, in verse four, and in all that is said of the resurrection of Jesus in this fifteenth chapter of 1 Corinthians, his body is evidently meant, since we know that it was the body of Jesus which was laid in Joseph's new tomb. In verses forty-two to forty-four the pronoun "it" can refer to nothing but this mortal body. In fact, here also the word "body" is used four times; and whether the adjective natural or spiritual be applied to it, it is still the body. Still further, Matthew, who was one of the twelve, and who wrote by inspiration as well as an eye-witness of all these things, gives a wonderful testimony concerning this matter. In chapter twenty-seven, verses fifty-two and fifty-three, he declares, after recounting the crucifixion of the blessed Lord, and the awful events that attended it, "And the graves were opened; and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Many questions have occurred to me concerning this testimony of Matthew, and may occur to others, which I cannot answer, because the Scriptures do not satisfy our curiosity concerning them; but so far as the purposes of this argument are concerned those questions are neither here nor there. Whatever questions may arise, they do not disturb the plain statement of the fact here narrated. It does not effect the weight of this testimony in the least that none of the other evangelists record this event. To all who believe in the inspiration of the Scriptures at all, one witness to an event is as weighty as a thousand could be; for to them God, who cannot lie, speaks in the testimony, whether it be by one or by many. There are many other things which Jesus said and did that are recorded by but one of the evangelists, but the truth of them is not to be doubted because of this; therefore we need not doubt the truth of this narration, though only one writer records it. The text referred to declares that this was one of the awful events attending the crucifixion of the Son of man. The vail of the temple was rent in twain, the rocks were rent, the sun was darkened, &c. Now notice, first, that it is said, "The graves were opened." Notice, second, they "came out of the graves." Notice, third, they came out after his (Jesus') resurrection. Notice, fourth, they went about Jerusalem and appeared unto many, just as Jesus himself after his resurrection appeared unto many. But what I chiefly want to call attention to is this, "Many bodies of the saints which slept." Many bodies; not many saints, but many bodies of

saints. This differed from the raising to life again of Lazarus, or the widow's son, or the ruler's daughter, because those instances were before his resurrection, and this was after. Those could die again; but it seems to me impossible that these could die again. They were, to all the disciples who saw them, the evidences of the power of Jesus' resurrection; and as he being raised from the dead could die no more, so it seems to me these also were conquerors forever through him. But this is a digression. The one thing which I would emphasize is this, the bodies arose. This is true, whatever may have been the design or purpose of God in it all, and whatever may be the lesson taught us by it; but besides the plain scriptural declarations to which I have referred, there are other things testified of by inspired men which to me seem to bear with weight upon this question. The resurrection of the body of Jesus, to my mind, has always settled the matter that our bodies shall be raised up; also, I have never been able to see how the power of his resurrection can be fully experienced by us only as we can see that by it our own resurrection is secured. Paul uses precisely the same language when he speaks of our own resurrection as when he speaks of his resurrection.—See 1 Cor. xv. 12-20. Surely the word "resurrection," as applied to his people, must have the same meaning as it does when applied to him. As he is a conqueror over death, hell and the grave, so must his people be, else his victory is of no use to them. The victory of Jesus was fully accomplished when his body was raised up; and in like manner we shall be finally victorious when our bodies shall be raised up. If our bodies are not to be raised up, then our victory will not be equal to his. The translation of Enoch and Elijah, and the assurance of some being alive and on earth when the end shall come, who shall be changed, has always seemed to me a full and certain pledge of the resurrection of our bodies also. To this also my mind has always added the ascension of our risen Lord. This much has always seemed to me true, viz., whatever may be said truthfully of the present state of the bodies of Enoch and Elijah, and of the glorified body of the Lord, will be also true of the bodies of all the saints after the resurrection. Enoch and Elijah will have no pre-eminence over the rest of the glorified saints. I would not seek to know more than is revealed; but surely the bodies of Enoch and Elijah are glorified in heaven. They did not see death; but our divine Master did see death, and millions of saints have seen it; but at the end those who have seen it and those who have not will be alike. This secures the resurrection of our bodies and their glorification, as well as those of Enoch and Elijah. Another consideration has always had weight with me. I will state it

in this manner. The redemption of the chosen vessels of mercy will not be full and complete unless it shall be as broad as the curse. All who fell under the sentence of death must receive life, else the redemption is not full. To make the thought that is in my mind simple and plain I will state it in this way. If the curse was upon the body, as well as the rest of what makes up man, then the redemption must reach the body also, else the curse retains a victory over a part of the field, and the sinner is not fully redeemed. These are some of the considerations which have always seemed to me to shut us up to a belief in the resurrection of the body, besides the plain scriptural declarations to which reference was made at first. All the objections that I have ever heard urged against this doctrine have never contained one plain quotation of Scripture, and have always amounted to a denial of the omniscience, omnipresence and omnipotence of God. To say that the bodies cannot be raised up because wild beasts have eaten some, and cannibals have eaten others, and some have been burned, and their ashes spread upon the winds of the air and the waves of the sea, is simply to forget and deny the power of God. These are the objections of feeble, natural reason, and millions of such arguments weigh nothing against one plain declaration of God's word.

Now, in the text named at the head of this article, to which brother Hill called my attention, the apostle is not arguing to show how the dead are raised, but simply to prove the fact of the resurrection. When men should say, "How are the dead raised up, and with what body do they come?" they did not mean to ask for information, but simply to deny the fact of the resurrection, and to confuse Paul, by a question which they judged he could not answer; and Paul is not arguing in reply for any purpose but to assert the fact of the resurrection. This one thing must be borne in mind as we consider this whole chapter; because, Paul would here say, there are mysteries in the resurrection which our wisdom cannot solve, and which God has not revealed, does not in the least weaken the testimony for it. Why, he would say, you all know there are mysteries in the planting and upspringing of the seed which you sow that no man can explain; yet you know that the seed, though it dies, lives again. So I know that the bodies which die will live again, though we cannot explain all the mysteries that are connected with it. We sow a homely seed in the ground, and it dies and decays; but what a glorious body rises out of it! So the body is sown in corruption, in dishonor, in weakness, and a natural body; but it is raised in incorruption, in glory, in power, and a spiritual body. We who have borne the image of the earthly shall bear the image of the heavenly. No words

nor thoughts of ours can describe this change; this we ought not to undertake. But the language is most emphatic that the same body that is sown is raised—is changed; not exchanged, but changed. It is sown; it is raised. It is the same body, not another. If it were another body it would not be a raising up, or resurrection. If Paul meant to teach the manner of the resurrection, rather than simply the fact of it, in the text mentioned by brother Hill, and his illustration of the grain of wheat were applied to its furthest limit, then we might go on to argue that there would be many bodies springing up out of each one body, because one grain of wheat produces many grains when the harvest comes; but this would be manifestly absurd. It is not safe to go beyond the object which Paul had in view all along, viz., to just assert the fact of the resurrection of the body.

I will quote Paul's wonderful testimony concerning the unspeakable importance of this doctrine and leave the subject: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept."—1 Cor. xv. 12-20.

I leave these somewhat scattered and awkwardly expressed thoughts with brother Hill and all who may care to read them. I trust that they will at least call up to our minds the hope of the resurrection, for which Paul said he was called in question.

I remain your brother in the hope of eternal life,

F. A. CHICK.

REISTERSTOWN, Md., May 23, 1894.

THE OX AND THE MINISTER.

G. BEEBE'S SONS—DEAR BRETHREN:—My ignorance and weakness have often caused me to suppress inclinations to write for the SIGNS; but I feel impressed at present to write some upon the above subject, and leave it to your better judgment whether to publish it or not. I should decide that I was greatly favored of the Lord if I were blessed with light and liberty to write such things as would be profitable to even half the readers of the SIGNS. In writing and speaking to the household of faith I have never decided that I was too wise and perfect to be

free from all error. The old man (Adam nature) and the new man (divine nature) both exist in every sinner that has been born again; and just as sure as the old man dictates anything to speak or write for the gospel there will be error set forth. I believe this is why Paul says, "Let God be true, and every man a liar." It was the old man in Peter that denied his Savior; and none of us are any better by nature than Peter was. Everything should be tried by the standard of truth.

The ox and oxen are often spoken of in the Scriptures; and Paul refers to the command not to muzzle the mouth of the ox that treadeth out the corn, and says, "For our sakes this was written." In this he illustrates the minister with or by the ox. The ark was brought up from the land of the Philistines by two milk kine, upon a new cart. No yoke had ever come upon the necks of those kine, and their calves were shut up at home; but the milk kine went up the highway lowing, and took the ark direct to Israel, to the people it belonged to. This new cart and the ark must point to Jesus, the ark of the eternal covenant in the new dispensation; and the milk kine must point to the first called ministers of the Jews and Gentiles. No gospel yoke had ever come upon their necks, but they went up the highway, where the Spirit bade them go, and preached Christ, the only true covenant given to the people; and in many places where this covenant doctrine was proclaimed there was confusion similar to that among the Philistines, and the people were ready to get rid of the ark that bore it. Such effects are witnessed in places to the present day. The minister of God to this day feels the strain of leaving behind his companion and little ones, and going out often to suffer reproach, affliction and persecution; but Israel must have the covenant, and he is tied to the cart by the "Woe is unto me if I preach not the gospel." He goes up the highway, often sad and mourning, the old man clinging to the family at home, and the new man seeking the comfort of Israel. But I am dwelling too long here.

The ark was brought up from the house of Abinadab, upon a new cart, and the oxen stumbled. If I have any call to the ministry, these oxen must represent such as I am; for I have stumbled many times, as this writing shows.

The laver in the temple was set upon twelve oxen made of brass, three looking north, three looking south, three looking east, and three looking west. These are supposed to point to the twelve apostles of the Lamb, looking to the four quarters of the earth, seeking the kingdom of God among all nations. In one of the first visions recorded by Ezekiel he says, "I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was

about it, and out of the midst thereof as the color of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures," &c. "They four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle."—Ezekiel i. 4, 5, 10. John had a similar vision upon the isle of Patmos. He records it as "four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle."—Rev. iv. 6, 7. These living creatures and beasts had wings about them. We are not to suppose that these inspired men saw any freak of nature. These living creatures with four faces, and four beasts in different forms, must point to the different characteristics of the ministers of God. It is expressly stated that "whithersoever the Spirit was to go, they went;" and the history of the apostles shows they were governed entirely by the Spirit. I do not know that I understand the fire which Ezekiel saw infolding itself, but I remember that John said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire."—Matt. iii. 11. "And when the day of Pentecost was fully come, they [the disciples] were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts ii. 1-4. These living creatures came forth from this baptism prophesying in every different tongue, to the great amazement and wonder of the people. Peter was conspicuous among them, with the face of a man, the boldness of a lion, the keen sight of an eagle, and the docility and obedience of an ox. After this there was a fire of persecution kindled at Jerusalem, and the disciples were scattered, and went everywhere preaching the word. But I am taking too much space on this line. If you or any of the readers of the SIGNS have an opinion of this fire I should be glad to see it in print.

The ox is a beast of burden, and is used for many different things. They have been ridden, worked to the plow, the cart, the wagon, the threshing machine, &c. The ministers of God are all men of great burdens, and follow different avocations for a livelihood, from the high place of a statesman down to the unpleasant and burdensome place of a ditchman. The ox is not different in nature, and is raised up with other

cattle. In order to help tame him for the yoke it is best to separate him from the rest of the herd, and tie him up near the house, feed and handle him some, and then break him to the yoke for service. The ministers of God are not different by nature from other people, and are raised up with and like all others, to walk according to the course of this world; but it is necessary that they should be called by grace, and separated from the rest of the world, by being brought into the house of God, and kept near the sanctuary, where they are fed upon different food for awhile, and handled by older ministers, to tame them for the yoke of the gospel, for the service of the Master and the church. We do not receive any except such as have become docile enough to come under the hands of the presbytery.

The ox when first brought under the yoke is awkward, and has to be guided by his master into the different highways, and trained to all his duties. Some are stubborn, and have to bear the lash to make them go; while some are wiry, and run ahead, and have to be held back for a time. The minister is also awkward when first brought under the gospel yoke, and has to be guided by the Master into the different duties devolving upon him; and some of them are reluctant, and have to bear sufficient chastisement to make them obedient, while some seem to be anxious to go ahead, and overdo their part of the work, and have to be restrained at times. The ox will work single or double, but sometimes will horn his mate, and cripple him if he can. The minister will work by himself or with a yoke-fellow. Some of them will become jealous of their brother's welfare, and take turns to cripple him if they can. The ox will sometimes break his record, leave the team, and get into mischief. Some of them seem to know when roasting ear time comes round; and when they get into a neighbor's field, and get well filled, no kind of food at home suits them. If he is fed with the rest of the oxen he will walk all around, keep the others from eating if he can, trample on the corn and hay, and make it as offensive as possible. The minister sometimes will break his good record, and go off into mischief. When one gets into the Arminian field he is not satisfied to eat the old home food any more with the saints, and will trample the doctrine of election and predestination under foot all he can, and make it look as hideous as possible.

The ox is often worked hard and abused all day, and turned out at night to get sustenance in the forest; and when he gets old and unfit for service he is not hunted up and cared for. The minister is often worked hard, sometimes leaving his home on Friday morning, and is gone until Monday night, weary and worn out, and then has to continue his toil at home for the sustenance of himself

and family; and when he gets old and infirm, and unfit for service, he is often neglected. But I am taking up more space than I am worthy to occupy, and had better try to come to a close.

Dogs are also spoken of in the Scriptures, and they represent something; but I will not expose the substance. A dog has a slick tongue, and can eat the finest dainties from a king's table, and if necessary can eat putrid meats and carrion with the crow and vulture; and if he gets a little sick he can vomit. The ox has a rough tongue, and subsists mostly on rough food. He may choke, but does not vomit, like a dog. A dog will kill and scatter sheep, but the ox will not do that. A dog will suck eggs, and tree a skunk, but the ox will not. A dog was never used for sacrifice, but the ox was so used often under the old covenant. The minister has been sacrificed often under the new covenant in many ways, and has gone groaning and mourning with wounds received in the house of his friends. Nearly all the apostles sealed their testimony with their blood, and there were thousands of ministers among the martyrs of the dark ages.

I must close. Yours in hope of life beyond this vale of trials and afflictions,

P. J. POWELL.

SANDUSKY, Ala., April 30, 1894.

CLEAR SPRINGS, Ala., Jan. 30, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—I am reading the SIGNS OF THE TIMES weekly, and have received much comfort from the principles and experiences written by the dear brethren and sisters, which seems to give new strength to my hope in Christ. It has been in my mind for some time to write some of my thoughts. The brethren often ask me why it is that I do not write and let the people of God know that there are a few according to the election of grace in this part of his vineyard who have been taught in the old school the truth as it is in Jesus. I feel unworthy and illiterate; and when I would do good, evil is present with me. I feel like telling how I have been preserved and brought to my forty-eighth year. When in my eighteenth year I went into the army and served as a soldier. At that time I thought very little about eternity and my soul's condition. My earthly father had made no profession. My mother was an Old School Baptist, and told me as I left home to go to the war to be a good boy, and if she never saw me any more in this world she hoped she would meet me in heaven. Her heart was broken to think that her boy was going to a place where men would be killed. I thought very little about the hardships just before me. When I got to the regiment I met a Missionary Baptist minister, who took a liking to me, as I was young. In his preaching he would make many

(Continued on page 181.)

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 6, 1894.

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

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

G. BEEBE'S SONS.

THE SEED OF THE RIGHTEOUS.

WILL the editors of the SIGNS OF THE TIMES please give their views on the words recorded Psalm xxxvii. 25? Their compliance will oblige

A READER.

REPLY.

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."—Psa. xxxvii. 25.

To understand this expression as literally applicable to those who are chosen of God unto salvation, and as signifying that they are not subject to the poverty which is implied in being forsaken, and in begging bread, would cut off all those who are established by the testimony of the inspired record as beloved saints. So far as all natural support was concerned, the Captain of our salvation was himself forsaken when all his disciples forsook him and fled, and in the language of the psalmist, he cried, "My God, my God, why hast thou forsaken me?" It is also written of him that he was hungry. The correct understanding of this text will not conflict with this record of him who had the witness of his God attesting his perfect righteousness. The experience of Job could not be reconciled with a literal application of this declaration, since his righteousness was witnessed by the Lord himself, and that testimony was declared before the severe trials through which he passed. Instead of promising to his followers prosperity and wealth in the world, our Lord assured them that in the world they should have tribulation. And Paul tells Timothy, "But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured; but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution." From the whole volume of sacred truth the same assurance is applicable to every one who will come after Jesus. It is manifest, therefore, that the Spirit of Christ which was in David, did not speak of that bread which is derived from the cursed ground, neither is the character specified one who can claim to be more righteous than his companions in his own depraved nature. In the judgment of God there is no difference among the condemned children of Adam. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." This pos-

itive statement forbids the claim of any of the children of Adam to righteousness in any degree. This peculiar excellence belongs exclusively to "Jesus Christ the righteous."—1 John ii. 1. He never was forsaken even though his chosen disciples left him alone. In that hour of desertion he says, "And yet I am not alone, because the Father is with me."—John xvi. 32. In following him his disciples must know what it is to be brought into such loneliness as he experienced when deserted by his chosen and beloved people. Yet even when all earthly friends are withdrawn, and they can see no evidence of any support or refuge, it is the good pleasure of their Father to give them the victory over unbelief and sin through the abounding grace revealed in the Captain of their salvation. As when they were brought out of Egyptian bondage by the power of God, Israel could claim no honor to themselves for the victory, so in every deliverance of his afflicted and poor people, it is clearly shown them that they have nothing to boast of their own faithfulness and power, but that all the glory belongs to that God who has given them the victory. Thus every trial and affliction through which they are brought affords a new occasion for thankful assurance that God is their very present help in trouble. By personal endurance of tribulation each of the saints is qualified to bear witness that the grace of God is sufficient for the support and strength of those who are utterly destitute and completely stripped of that righteousness in which the natural mind always confides. This is not learned by tradition received from men, but through much tribulation.

While the experience of every saint attests the truth of this testimony it is only necessary to notice the history of David as given in the Scriptures to see that in a natural sense this declaration could not apply to the writer himself. He was repeatedly driven to extreme straits, and compelled at one time to solicit and receive the protection and aid of that mortal enemy of Israel, Achish the king of Gath. To finite intelligence then he was himself forsaken and begging bread. But through all that mysterious chain of adverse circumstances the hand of his God was leading him to the victory over every enemy, and to the throne of Israel, to which he had been anointed by the commandment of the Lord. As in the case of every saint, the Lord brought him by a way that he knew not. Many times that way was hidden under such darkness that it seemed evident that the Lord had forgotten to be gracious, and would be favorable to him no more. Yet even in his providential dealing the Lord never had forsaken his chosen servant. Every affliction which he was called to endure was given in the same love which had called him from the keeping of his father's flocks to be the king of Is-

rael. He was made to confess that "It is good for me that I have been afflicted; that I might learn thy statutes." This is the testimony of faith; it can never be learned by the natural mind. Looking at the things which are seen, the saint always feels that he is forsaken; but faith beholds the hidden strength of God as his shield and defense. Neither in the vigor of youth nor in the infirmity of old age, can the saints depend upon their own care and strength for protection. They must be kept by the power of God through faith unto that salvation which is ready to be revealed in the last time. None can be included among the righteous but those who are justified freely by the grace of God through the redemption that is in Christ Jesus. God has commanded the blessing, even life for evermore, upon all the chosen inhabitants of Zion. He will never leave them nor forsake them. Their perfect righteousness is found alone in Jesus, who of God is made unto them wisdom, and righteousness, and sanctification and redemption. The very same individuals who are thus secured in the protection of righteousness, are in themselves guilty sinners, and were by nature the children of wrath, even as others. Herein is displayed the mystery of redeeming grace and the love of God. The unchanging truth of God preserves his people in the only perfect righteousness of Jesus Christ. Even though his children forsake his law he will not cast off those whom he foreknew. His rod of chastisement shall attest the never failing faithfulness with which their God remembers the covenant which he hath made with their Redeemer.

When the tempter has withdrawn the eye of the saint from the truth of the divine promise, it is easy for him to make it appear that the provision of grace does not include such a sinner as he knows himself to be. Then he can find no consolation in the promise which is confirmed by the oath of God. Instead of claiming to be of the seed of the righteous, and therefore entitled to trust in the grace of God, the things which are seen give united testimony that there can be no hope for such a polluted sinner as he knows himself to be. When brought to this despairing condition, although the religious world has plenty of such bread as feeds carnal pride, the perishing one has not even the wish to be fed with such food. Only that daily bread which is the gift of God, can satisfy such poor children of Zion. They are not forsaken when they ask of God for supplies of every needed good, neither is it begging bread when they cry unto him for that which he has provided for the support of his own children. He has given to them his unfailing promise, saying of Zion, "I will abundantly bless her provision; I will satisfy her poor with bread." With this sure supply ever ministered by the Spirit of truth,

there can be no occasion for the children of Zion begging bread.

Doubtless there have been occasions when the cruel adversary has wrested this text to the distress of some of the poor and afflicted saints, when they have been oppressed with doubts under temporal destitution. Reason cannot grasp the wonderful truth that our God gives suffering and privation to the subjects of his grace in the same great love which chose them in Christ before the world was made. Only when led by the Spirit of God can the saints themselves receive adversity as the choice of infinite love for their good. When they depend upon their own minds for understanding they say, "Surely all these things are against me." It is by faith alone that they can rejoice in the privilege of suffering affliction. When the saint seeks in his own strength to comprehend the unknown way in which the Lord leads him, he always becomes bewildered and falls into the snare of doubt and unbelief. If his natural mind could see the way it would not be a way which he knew not. Then the word of the Lord would not fit his case. There is no other way in which the Lord brings the blind but that which requires them to walk by faith, and not by sight. To finite understanding Jesus appeared to be forsaken when he was taken, and by wicked hands was crucified and slain; but the inspired apostles testify that all the rage of the wicked only fulfilled the purpose of God. "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."—Acts iv. 27, 28. In this eminent example the afflicted and poor saints have the pattern by which they are sustained under their darkest trials. When reason can discern no way in which they are to have the victory, they can see in their Redeemer's conflict severer sufferings than they are called to endure. He secured the victory, and he will give it to every one who follows him in that way of conflict.

This sweet assurance is shown to the saints in their earliest experience, and the same consolation of the gospel of peace is their support even down to old age. The same vital relationship which secures this gracious deliverance to the children of God when they first hear the voice of their Savior, must still be their only trust when they have grown old in the experience of the faithfulness of their covenant God. They only find in old age the confirmation of that sweet assurance in which they were first made to trust in the unchanging truth of that word of the Lord upon which he has caused them to hope. All the tribulations of the saints make them more perfect in the knowledge that "Salvation is of the Lord." However

they may sink in deep mire where there is no standing, and the earth with her bars may be about them forever, they shall find this immutable truth attested in their utmost destitution. Their God will sift this precious seed among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.—Amos ix. 9. They may seem to be forsaken; but they are still “kept by the power of God through faith unto salvation.”

As there is none righteous, no, not one (of all the race of Adam), when brought to the test of divine judgment, it must be confessed that Jesus Christ is the only character who can bear that descriptive title. Only those who are made free from sin by his holiness are the seed of this Holy One of Israel. Of every one who dwells in this secret place of the Most High it is written, “He shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure.”—Isa. xxxiii. 16. In this abundant provision it is certain that the seed of the Righteous can never be seen begging bread.

UNTIL FURTHER NOTICE.

WITH our first number for March we discontinued the notice headed “Until March,” with a view to withdrawing our extraordinary offer to old subscribers as an inducement for them to procure new subscribers: but we have received a number of letters from very efficient brethren complaining that the time has been so short, and the weather so inclement, that they have not had an opportunity to get out among the brethren and friends as they would like to do, and requesting us for an extension of the time. We will therefore, until further notice, continue our offer to send two new subscribers, and credit an old subscriber one year, for three dollars; but we cannot afford to send to one new subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any new subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

BIBLES OF ALL SIZES.

ON our last page will be found an advertisement of some of the sizes, styles and prices at which we can furnish Bibles. The vast variety of sizes and combinations compiled in Bibles is too great to all be given in our space, but we are now prepared to furnish any of them that may be desired.

The smaller Bibles mentioned in the advertisement are the ones most in demand, and these we will mail postage paid on receipt of price. The larger or Family Bibles, being too large and heavy to go safely by mail, will be sent by express.

(Continued from page 179.)

propositions to stir up sympathy. I tried my best to get religion. He told me if I would profess religion and write it to my mother it would be a comfort to her. As I was a child of wrath, even as others, I took his advice and went to work in that direction. It was not long until he had me stirred up with sympathy for my mother, little brothers and sisters. My father was also in the army, and the family at home had a hard time in making a living. I had a great weeping time, during which the minister got me to thinking that I was all right, and that all I lacked was to be baptized. I did agree to live better than I ever had before. After nearly two years I got back home, and was glad, of course. I then thought I would live a long time, and soon forgot my promise. The young people loved to hear me talk about the war, and of what I had learned. Of course I learned a great many antics. While in this condition I hung the salvation of my soul away off in the future. I very well knew I was not desiring to get religion in the least.

I will now try to show how God brings about his own events according to his own eternal purpose. In his purpose all the heirs of promise, the chosen in the covenant of eternal love, are predestinated, and in the right time and way he brings about the events according to his own will. It was in my mind to go to meeting one Saturday, four miles from home. When I got there I found very few people assembled. I went into the meeting-house, and the old father in Israel, whose name was Brooks, said that a portion of Scripture had fastened on his mind that morning, and he felt that he must go to meeting, although he did not know what the result would be. He said the Scripture on his mind were the words of Jesus, and read as follows: “Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.” It seemed to bring my mind to wonder if the dead in the graves should hear the voice of God and live again. I did not think I was dead. He said, “Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation.” Up to this time I had never felt myself to be a dead, helpless sinner in the sight of a just God. The old preacher said he believed the church of the true and living God was complete in the wisdom and purpose of God before the world began. I was shocked at this thought of the church being complete, and felt that I was left out of it. My flesh began to tremble, my heart began to beat faster, and in a moment I said, “Lord, have mercy on me, a poor, lost sinner.” I arose to my

feet and left the house, feeling as I never had felt before. I believe that right there the good Lord had taken away the stony heart, and given me a heart of flesh. If I am not deceived, right there eternal life was implanted in my soul, the effect of predestination and election. I know it was not my good deeds that brought about these feelings. It seemed that my sins rolled up in my mind as I had never seen them before. I went on in this condition for several months, during which time old father Brooks, after preaching one Sunday came out of the stand and said that if there were any present who felt to have no friends, and that if they died in their present condition they would be lost, they were the ones he could sympathize with; and if they would come and give him their hand he would try to pray for them. I went forward and asked him to pray for me, a lost and ruined sinner. He thanked God for what he had seen. I thought very strange of his feeling thankful for my bad feelings. He went to prayer, and prayed for all the others, but never brought up my case at all. Then I felt that surely my case was an outside one. I was brought to the point that if I died in that condition I wanted my last words to be, Lord, have mercy on me, a justly condemned sinner. One Sunday evening there was a drizzling rain, and everything looked gloomy to me, and I thought I would never see another day. There were some youngsters at my father's, who were singing, and they asked me to help them. I told them that I could not. They asked me what the matter was. I told them I did not know, but I felt very bad. After a while I pulled off my clothes and lay down on the bed. I thought if I could fall asleep it might be that my trouble would wear off. In my meditation I felt that I was sinking down in a terrible condition. It struck my mind that in the morning my poor body would be cold in death, and my soul would be in endless woe. I thought, O my soul! how can I stay here? I felt to be getting cold. I felt for my pulse, but could not find it. I arose from my bed in a moment and partly dressed. I walked through the house and opened the door. I remember running through the yard till I came to the well, when I threw my hands on the curbing and dropped upon my feeble knees. My last words were, “Lord, save, or I am gone.” It seemed that in a moment a light which is indescribable and full of glory sprang up in my troubled soul. There was a space of time in which I cannot relate what took place. I have no knowledge of how I got away from that well. The first thing I knew there were several persons in the yard, and I was praising God for what he had done for poor me. Pen and tongue fail to express the feelings of a new born soul. I felt that night that I could tell just where salvation lay. I believe that

is a gift. The next morning the weather had cleared, the sky was blue, and I felt happy to think I had not died in that condition. Soon the thought entered my mind, What have you done? Why did you act in such a way? Here was set up a worship that will never end until this body is brought to earth by the hand of God. I love God because he first loved me.

It was not long until I dreamed of being baptized, and it seemed to be a comfort to me in my dream. I studied the matter over and over until I got very restless in regard to the duties I owed to my God. I believe the good Lord gave me strength to discharge all the duties I owed to him, although I confess I am full of imperfections. When I would do good, evil is present with me.

The above was mostly written in June, 1893, but sickness and misfortune have kept it back until now. I am left alone with eight motherless children, and I am crippled with rheumatic pains. In 1892 I missed making a crop, and owed a large doctor's bill. I aimed to continue taking the SIGNS, but am so financially pressed that I will have to ask you to stop sending it. I have been so that I could not go to meeting, and the SIGNS has been a great comfort to me. I love the principles it holds forth, and would still love to read it. When you think of sister Parker and others in their afflictions, think also of poor me.

E. F. GILLILAND.

RIDDLESBURG, Pa., April 3, 1894.

ELDER BENTON JENKINS—DEAR BROTHER:—I must say that I was disappointed when I saw my little letter in the SIGNS, as I expected you would write on the subject. I had only outlined a subject for you, as I thought. It is now eleven o'clock at night. I have tried to sleep, but cannot, and therefore will try to write a little on the subject myself, if the good Lord will give me liberty.

Man in his natural state is only a creature of God, and only knows of God as he is historically taught, or as one man can teach another. In that state he knows not the true and living God, being dead in trespasses and sins. Therefore he looks upon the fall of man with sorrow; and the sorrow of the world worketh death. If it had been possible for man to not fall, he would only have had natural life; but God intended the fall of man, to bring about his purpose and grace. This man dead in trespasses and sins must be made spiritually alive in order to become a child of God; and it must be eternal life. Surely anything dead cannot make itself alive. A fountain cannot rise above its head; neither can corruption bring forth incorruption. God is eternal, and he gives eternal life to his people. In that relation as children they can and do rejoice in the fall of man, and also rejoice in the redemption that is

in Christ Jesus, who is the Captain of their salvation, made perfect through suffering. It requires eternal life to manifest an heir of God and a joint heir with Jesus Christ. But the religionists of the world teach that man can become an heir of God by his own will-power, and that the work of the minister is to make heirs of God. A man preached that kind of doctrine here last Sunday, and it is preached almost everywhere; but in the kingdom of God it is not preached. It seems to me that the natural man, if he understands natural things, ought to know better. The very nature of a will teaches better things than that. When a man makes his will, he wills to his heirs. The administrator of his will administers to the heirs. He does not try to make heirs, neither does he offer to those who are not heirs. He cannot add to nor diminish the number. It is all settled and fixed by the one who made the will. Jesus says, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John vi. 39. That glorious inheritance is incorruptible, undefiled, and fadeth not away, reserved in heaven for the redeemed, who are kept by God's almighty power, ready to be revealed in the last time. I often wonder,

"Why was I made to hear his voice,
And enter where there's room;
While others, left to their own choice,
Would rather starve than come?"

Now my mind is drawn from what I have been writing, and is taken back to my first experience. I had been taught that there was a God, and it seemed to me from what I had been taught that he was like a big man; that if I did good he would love me, and if I did badly that he would hate me; that there was a devil also, and I had him pictured out as a terrible brute, and was a great deal more to be feared than the other. Indeed I was taught in such a way that I feared the devil most. As there was nothing but sin in me, I loved to sin, and could not satisfy myself in sin. But when in my nineteenth year I attended a protracted meeting. I did not have a good thought, nor fear of any kind before me. The congregation were singing, when quick as lightning something struck me dumb and dead. I was blind and deaf, and knew nothing. Those who sat by me said I exclaimed, "My God!" and dropped off my seat. I cannot tell how long I was in that situation; but when I did come to know anything I was at the mourner's bench. How I got there I knew not. Others said they took me there. But I did not want to be there. If only I could get where no eye could see me, I thought I would be satisfied. They told me to pray; but I could not pray. I could not look up. I always knew I was a sinner, but I had never before felt sinful. The preach-

er asked me if I wanted to be baptized. I said I would do anything to get relief; so they baptized me. But we could not get along well together; for they talked of being good and doing good, while I felt just the other way. I finally heard an Old Baptist preach, and I knew he preached the truth; but I tried to believe that others also did the same. During this time I was reading the Scriptures and talking about the Scriptures. I would read what was called that horrible doctrine, the Old Baptist doctrine, and heard others abusing it, and I tried to hate it. I finally got where I did not hear an Old Baptist preach for a time. I would read the Bible, and there find election, predestination, effectual calling, &c., and would say, "My God, must I believe it?" I had talked against it, and had tried to hate it, and the people that preached it. It finally came about that I could not get along unless I talked it. Then I began to want to hear an Old Baptist preach again. I could think of sermons I had heard in my boyhood, preached by Elders Furr and Correll and Ash, as well as others, but could not hear them. Finally I wrote to Elder Correll, and he came to me. I thought I had never heard such preaching in all my life, and O how I loved it. I loved him, and all who talked in that way, with a love that is different from anything of mankind. Then began another trouble; for I had hated this people, and hated the doctrine they preached, and it seemed to me I could not be forgiven. Sometimes I could neither eat nor sleep. I wanted to be with them, and to live with them, and needed just such a God and Savior as they preached. Yet I felt as though it could not be. I was working in a mill at that time, and I sat down in great sorrow. It seemed that I dropped asleep, and heard a voice behind me saying, "Peace be unto you." I can never forget that time. I never before had heard, nor have I since, such a voice. I arose and went to the house and told my wife about it, and she made fun of me. Others said I was getting crazy. Be this as it may, when I look to Jesus as being my all in all I enjoy that peace I then had. When I feel that peace I cannot doubt; but when I view myself I am always doubtful.

Now, brother Jenkins, do with this just as you please. If you burn it and never let anybody see it, all will be well with me. If it is not asking too much, please write on the subject started in this letter, as I did not intend writing what I have written.

Your brother, I trust, in Christ,
WM. MELLOTT.

GIRARD, Ill., March 26, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—I have a letter written by sister Ella M. Parrott, residing near Yatesville, Morgan Co., Ill., to the

members of the Otter Creek Church, at Girard; her membership being in said church up to the time of her marriage to John Parrott. She then asked for and obtained a letter from Otter Creek Church, of Concord Association, to join Union Church, of Morgan Association. Sister Parrott's letter we highly appreciated, and would like to see it published in your valuable paper, the SIGNS OF THE TIMES, provided it meets your approval. I have her consent to its publication.

S. R. BOGGESE, Church Clerk.

PRENTICE, Ill., Feb. 9, 1894.

TO MY LOVED ONES:—This evening, as the shades of night are here, I feel like writing a few lines to my dear brethren and sisters, who have always been near and dear to my heart ever since I had a hope in my blessed Savior. It must be the love of God, which passeth understanding, which unites our hearts in such sweet bonds of union. Words fail to tell the desire of my heart to be with you once more. At times it seems more than I can bear. My sky is nothing but dark clouds. I feel that God knows what is for my good and for his glory, and I hope that in his own good time he will throw the mantle of his love over me, and that all my dark clouds will have a silver lining. Dear brethren and sisters, will you ever know the deep love I have for you? It has been the great desire of my heart, ever since I had a hope in my Savior, to be with the saints and to talk of that kingdom which is not of this world. How I tremble as I write these lines, to think that one so unworthy as I feel myself to be should try to write or talk of that kingdom. I was not well when you were all here last summer, and now it seems like a beautiful dream. Since then I have been so sick that nothing in my life seems real. At times during my sickness my life seemed so dark that death looked cold and dreary. At other times my hope in my Savior was so bright that it seemed if I should raise my hand it would be in heaven, so near seemed my soul to the beautiful world where all tears are wiped away. In the lone hours of the night how precious to me was my Bible, how sweet the dear old hymns, and O how I loved to think of the sweet old story of Jesus and his love. And when morning would come, I could then look out on the beautiful world and feel grateful that I had a being, and that I would one day be like my blessed Savior; for we have the promise of the life that now is, and of the life that is to come. When Christ, who is our life, shall appear, then shall we also appear with him in glory, and be like him. What a blessed thought, to be like Jesus! I feel that I would like to talk to all of you to-night. There are many things on my mind. O how I would love to hear your dear voices, as in the happy days of the past, telling of Jesus and his love.

But I must be content, knowing that our heavenly Father doeth all things after the counsel of his own will. I pray that he will make me submissive to his will. I think I feel like a little child in its mother's arms, feeling a perfect trust in my blessed Savior, though unworthy of the least favor; yet the Lord is crowning me with loving-kindness and tender mercies every day of my life. O may I walk closer in his footsteps, is my prayer from morning till night. My heart is filled with tender love for you all, and it causes the tears to flow from my eyes. The Lord knows what is good for us all, and has said that all things work together for good to them that love him. My christian love to you all, and may it be God's will to crown you with his richest blessings through life. I hope it will be God's will for you to come and see me next summer. My christian love to all the members of the church at Girard. How I would love for some of you to answer this letter. I have as great a desire to hear from all of you as I have to hear the blessed gospel preached, which is so dear to my life. We had a lovely meeting last Saturday, Sunday and Monday. Elder George Murry was with us. I never heard better preaching. Words fail to tell how precious his preaching was to me. I thought of you all, and could see your dear faces, which are so dear to me, and wished you could be with us to hear that sweet gospel, and sit at the feet of Jesus together once more.

Dear brethren and sisters, I will close, for I fear you will not want me to write again. I hesitate to send this letter, but I have such a desire to see you all that it seems like I must send a few words, as it is not God's will for me to see you.

Your little sister,

ELLA M. PARROTT.

SPENCERVILLE, Ohio.

DEAR BRETHREN BEEBE:—There is no disguising the fact that now is as delusive and dangerous a period as the history of the Baptists has ever shown. There is a widespread corruption of the name, the faith and the practice of the professed Old School Baptists, and it behooves the true servants of Christ to weep rather than to rejoice at the sad condition. I can recall no Scripture more pertinent than the last two chapters of Ezra, a few points of which I wish to apply. Yet while I realize my own weakness and ignorance, I dare not but be faithful to the truth, let it hit where it may. I also realize that my own nature is as much inclined to love the evils and abominations referred to as were the ancient people of God; but that makes no excuse for me or for them. I might be led by a sort of fatalistic faith to say, Ah, well, evil is an element of human nature, and we must adopt a stoical indifference, and pass it by in silence, were it not that I find another element combined in my

being, an irresistible crying unto God for deliverance from it. Such makes me feel akin to Ezra as the oft repeated intelligence of Israel's transgressions were reported to him; and while he recognized the divine hand in all the prophecies that God had caused to be proclaimed for and against Israel, including their transgressions, their captivities for punishment, and also their deliverances all to transpire in perfect and predestinated order, yet he never disapproved of the sovereignty of God. —See Ezra i. 1, compared with Isa. xlv. 28; before Christ, 712, while Ezra built before Christ from 536 to 456, being 90 to 176 years after the prophecy. Also Isa. xlv. 1. Ezra trembled at the word of God, and was astonished as the trembling princes reported the evils of the people. This is the characteristic of God's true servants. Instead of feeling to excuse, or to pass idly by, or to speak slightly of, or to blasphemously ridicule the relation of evil to predestination, they cannot but tremble, weep, and inquire in the temple for the word of God. This they are predestinated to do; and the same rule is equally applicable in this as in Ezra's age.

When Ezra had neared the end of his work of restoring the walls of the temple, there were tidings of the intermarriage of the children of Israel with the daughters of the land, contrary to the express commandment of God. Even now there is, and has long been, local unions and affiliations with the antichristian daughters of the land. One minister professing to be an Old School Baptist once said to me in justification of receiving Methodist baptism, "It is necessary to not be too particular when first establishing churches in a new section." There are now many localities where professed Old School Baptists not only have New School baptism, but are continuing to receive them. It is no wonder that their children are mixed, and speak half the language of Ashdod, so relevant is their language to their paternity. Nor is it strange that we can trace the relation of means to their many other principles and phases of disorder. Human sympathy and paternal love often take the place of the love of God in deciding as to the just relationship of members to the churches; and it is sure to bring dishonor to the cause of Christ, a marrying of this world to the sons of Zion. Expediency is often made in some places the rule, while the word of God is cast aside. Ezra, however, was not slack in purging this spot from Israel, and one hundred and twelve of the sons of eighteen divisions and families of Israel were found to have strange wives, and some of these had children by them; but this did not prevent their being brought to the same test of putting them away, and to offer sacrifice for their sin. Likewise also did Nehemiah, after cleansing Israel from the same

abomination, pray, as I do this day concerning these Baptist corruptions, "Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites. Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business; and for the wood offering, at times appointed, and for the first-fruits. Remember me, O my God, for good."—Neh. xiii. 23, 29-31.

Now, brethren Beebe, I humbly hope God will remember me, whether you and the readers of the SIGNS recognize me or not. I have seen the hand of God here in the churches of the old Greenville Association, how their hearts are the more sweetly running together since they have been cleansed of these evils; and while I feel humbled at the loss of some whom I once held in such high and holy esteem, I feel to hope that they may be enabled to return again purified and single to the solemn feasts and offerings of Zion.

As ever, in love,

A. B. BRES.

BOOK NOTICES.

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OBITUARY NOTICES.

OUR beloved sister, **Mary E. Lenon**, was born in Knox Co., Ill., Oct. 30th, 1852, and with her parents crossed the plains in 1853, who settled in Clackamas Co., Ore., where she lived with her parents, Mr. and Mrs. Sawtell, until she married brother Wm. H. Lenon, of Marion Co., Ore., on March 14th, 1880. She was baptized in the fellowship of the Siloam Church of Regular Primitive Baptists by our beloved brother, Elder Abner Shanks, on the third Sunday in June, 1887, and died March 14th, 1894, aged 41 years, 4 months and 15 days.

Her disease was consumption, and she bore her affliction very patiently. The writer of this went to see her a few days before she died, and talked with her on the subject of death. It was hard for her to leave her husband and three little children, the eldest one a little more than twelve years old. She wanted to be submissive to the will of her Master. She was an orderly member of the church, always filling her seat, and delighted in hearing the gospel preached. Her hope of salvation rested in free and unmerited grace alone. She will be sadly missed by

the church, but more so by the husband and little children. But O, dear ones, do not grieve for her; she is safely housed in that glory world where death never will come. May God bless the bereaved ones, and, if it is his will, prepare them to meet her where there will be no sorrow, but all will be joy and peace and love.

By request of brother Lenon I expect to try to preach a discourse to her memory on the third Sunday in June next, if the Lord will.

Your brother in hope,

W. S. MATTHEWS.

LINCOLN, Oregon, May 21, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—I send you for publication in the SIGNS OF THE TIMES the obituary notice of **Miss E. L. Jackson**, of this place, daughter of J. B. and N. J. Jackson.

The deceased was born Feb. 7th, 1872, and died May 15th, 1894. She was sick some six months, and bore her affliction with christian fortitude, never murmuring nor complaining. She leaves a father, mother, four sisters, two brothers, and other relatives and a host of friends, to mourn their loss, which we hope is her eternal gain. She was a good and kind girl, never giving her parents a short word, but always meeting them and her friends with a loving smile. She was a firm believer in salvation by grace, and grace alone; and I feel satisfied that she was one of the elect ones of the redeemed, and that she has gone to sit down with Abraham, Isaac and Jacob, and all the redeemed of the Lord that have gone before, and is now enjoying the smiles of her Redeemer. She is done with this world of sin and sorrow, no more to be buffeted with sin and the turmoils of this sin-cursed earth. She has gone to occupy one of those mansions that Jesus told his disciples he was going to prepare for them. He said, "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." What a blessed thought to the child of God, to know and believe that our departed ones are gone to that blissful home where moth doth not corrupt, nor thieves break through and steal.

"Sister, thou wert mild and lovely,
Gentle as the summer breeze;
Pleasant as the air of evening
When it floats among the trees.

"Dearest sister, thou hast left us,
Here our loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

The Lord giveth, and the Lord taketh away; blessed be the name of the Lord.

Your brother in the Spirit,

J. J. WATERFILL.

TYRONE, Ky., May 23, 1894.

CAPTAIN **B. F. Jones** departed this life at the residence of Elder J. G. Sawin, in the village of Loxa, Coles Co., Ill., on Monday, May 21st, at 11:30 a. m., at the ripe age of 89 years, lacking 5 months.

He was born in Harrison Co., Ky., Oct. 30th, 1805, and moved to the immediate neighborhood in which he died in the year 1836, where he has lived an upright, conscientious man until his death. He had never married, but lived for many years with his niece and her husband and family, sister J. G. Sawin. He never had publicly put on Christ by being baptized, but had since early life given evidence that he was of the Lord's chosen people. It was the writer's privilege to have known him more than half a century, and I can testify to his honest daily walk among men. I also can say that he had many times through life given evidence that his hope of felicity beyond death was alone in Christ Jesus. Some four or

five years ago, while in conversation with him on the subject of duty in spiritual matters, he expressed regret that he had not in his younger days come to the church and asked membership. We visited him a few days before his death; and in the conversation then had, though he could scarcely articulate words, he still gave every assurance of his unceasing faith in God, and of a hope in Christ. Our sister Sawin, his niece, sat by his bed with us, and told us what he would say. She being accustomed to his talk, could understand him.

He had some years ago intimated to his niece that I should speak to the friends at his funeral, which I did on Wednesday, May 23d, in the Presbyterian meeting-house, where a very large concourse of his friends and neighbors assembled. After speaking from the words which he had a few days before his death quoted from the language of David, "And now, Lord, what wait I for? my hope is in thee," found in Psalm xxxix. 7, his body was followed to the tomb and laid away, a multitude witnessing all the service, Elders E. P. Ashbrook and J. G. Sawin being present.

JAMES M. TRUE.

KANSAS, Ill., May 25, 1894.

BROTHER **Ethan Ashbrook** was born in Pickaway Co., Ohio, Nov. 26th, 1820, and died in the city of Charleston, Ill., May 19th, 1894, aged a little more than 73 years.

On June 6th, 1841, he was united in marriage with **Permelia Coonrod**, of the county and state of his birth. Nine children were the fruits of this union, only four of whom now survive, two sons and two daughters. The companion and mother also passed from earth into that rest which remains for the people of God in 1882. Brother A. moved to Shelby Co., Ill., in 1841, where he lived fourteen years. He then came to Coles County, where he lived an honored life, beloved and respected by all who knew him.

He long cherished a hope that Christ was his Savior, and that when his earthly pilgrimage was ended he would hear the voice of his loving King say, "Come up higher;" but such was his sense of personal unworthiness that many years elapsed before he united with the church. Some nine years since, however, he came to Little Bethel Church, the home of the unworthy writer, and meekly submitted his case, and was received and baptized on the following day. A profession was never more highly honored by an orderly walk and godly conversation than was his. His profession was supplemented by every evidence of a sanctified heart, and a sincere desire to honor the cause he loved so well. He died in the full and complete triumph of that faith which gave him such sweet solace in life, and of which he so oft and so touchingly spoke during his last illness. May the Lord bless the sorrowing members of the afflicted family, and grant them grace that they may live and die as did the sainted father, whose example is well worthy of constant imitation. He will be greatly missed, but by none more than the writer, with the church where he loved to worship.

One by one the fathers are being gathered home. Our little church has lost two of its most estimable members since April 1st.

Yours in sorrow,

J. G. SAWIN.

LOXA, Ill., May 26, 1894.

YEARLY MEETINGS.

OUR yearly meeting at the New Hope Church, in Greenbush, Warren Co., Ill., will be held, if the Lord will, on the third Sunday in June, commencing on Friday afternoon at five o'clock.

The friends of Jesus, the only hope of lost sinners, are invited to meet with us. We have the promise of some able brethren in the ministry to be with us.

I. N. VANMETER, Pastor.

ASSOCIATIONAL.

THE Chemung Old School Baptist Association will be held, the Lord willing, with the church at Cammal, Lycoming Co., Pa., to begin on Wednesday before the third Sunday in June (13th), 1894, and continue three days.

Those coming from west of Corning will change cars at Corning and take the Fall Brook & Pine Creek R. R. to Cammal. Those coming from east of Scranton will change at Scranton and take the Bloomsburg Division of the D., L. & W. R. R. to Northumberland, P. & E. to Williamsport, and Pine Creek to Cammal. Those coming to Elmira will take the State Line R. R. to Lawrenceville, change to Pine Creek R. R. to Cammal. Those coming from Baltimore will come to Williamsport, and change to Pine Creek R. R. to Cammal.

The meeting-house is about two minutes' walk from the Cammal depot. All who desire to attend will be welcome, ministers included.

D. M. VAIL.

THREE DAYS MEETINGS.

THERE will be a three days meeting held at the Davis school-house, beginning on Friday before the fourth Sunday in July, 1894.

We would like to see as many Baptists as feel like visiting us come and join with us in singing and offering prayer and supplication to the Lord of lords and King of kings.

This meeting will be held fifteen miles east of Purcell, Ind. Ter., and nine miles south of Burnett, near the head of Pan Creek, in Cleveland Co., Oklahoma.

A. J. GILBREATH.

ADVERTISEMENTS.

EVER since the SIGNS OF THE TIMES has attained its wide national circulation we have been importuned by our subscribers, as well as by those who have had no special interest in sustaining the publication, to open our columns to advertisements; but never having had any experience in that line of business we have hesitated to make the venture. Since the commencement of this volume, however, there has been a combination of circumstances that has encouraged us to make the experiment, and we therefore make the following announcement, viz.:

We will receive for the last page of the paper suitable and reliable advertisements at the following net rates, viz.:

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(ESTABLISHED 1832.)

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Jesus appeareth to Mary	St. JOHN, XX.	and to his disciples.
Anno DOMINI 33. M. Is. 53. 3. n. ver. 31.	42 " There laid they Jesus therefore " because of the Jews' preparation day; for the sepulchre was nigh at hand. CHAPTER XX. 1 Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity, and confession of Thomas. 30 The scripture is sufficient to salvation.	16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. 17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. 18 " Mary Magdalene came and told

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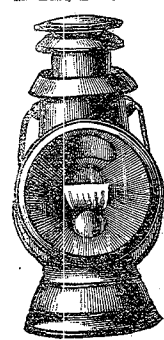
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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, JUNE 13, 1894.

NO. 24.

CORRESPONDENCE.

"GOD LEFT HIM."

"AND Hezekiah prospered in all his works. Howbeit, in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart."—2 Chron. xxxii. 30, 31.

What a gracious and sacred reality is the possession of the religion of our Lord Jesus Christ! It far transcends all religions that are the productions of the flesh. True religion has no kinship or agreement with any mere creature religion. They are contrary the one to the other. True religion is of God, and will endure to the praise of its Author and Finisher. Other religions, no matter what they may seem to be, are vain, and will perish, and will prove to be the shame of their deluded professors. Where one religion prospers, the other withers. They are nourished by different food, grow and flourish in different soil, and what is life to one is death to the other. Fleshly religion has its standing in the wisdom and works of men; while true religion has its origin and standing in the eternal power of God, and is fed and nourished and flourishes by the abounding grace of the everlasting God. "His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."—2 Peter i. 3.

Hezekiah, king of Judah, was one of the highly favored ones of God. By the sovereign grace of the Almighty, which wrought effectually in him, he turned away from the idolatries of his father; and not long after he ascended the throne of David he purged the land of its idols, and re-established the worship of the Lord God of Israel in his holy temple. God was with him, and prospered him in his kingdom, and magnified him in the sight of all nations. "Hezekiah had exceeding much riches and honor: and he made himself treasures for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels; store-houses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks. Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much. This same Hezekiah also stopped the upper

watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works." But with all this exaltation, and the unmistakable evidences that he was blessed with the favor of Jehovah unto himself and to his people Israel, yet he was a sinner, and this Jehovah purposed that he should learn. God left him, and then his heart was lifted up with pride.

The Israel of God are a people brought into peculiar nearness to the Lord. "He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the Lord."—Psalm cxlviii. 14. "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?"—Deut. iv. 7. God is with us, dear children of God. He is with us in bonds and ties, in his oath and covenant, in his shalls and wills. In all the relations, characters and offices which the Father, the Word and the Holy Ghost fill, Jehovah is with his people, and by precious faith we are enabled to view the glorious mystery of the incarnation of the Son of God; for "the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." He is called Emmanuel, which being interpreted is, God with us. The Lord is with his church in the bonds of everlasting wedlock. He says in the new covenant, "I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies: I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." Nothing shall by any means separate us from the love of God that is in Christ Jesus our Lord. The Lord for our everlasting consolation says, "I will never leave thee nor forsake thee." By a living faith, which is of the operation of God, we are made experimentally to know that God is with us. That hymn beginning with the words,

"How tedious and tasteless the hours
When Jesus no longer I see,"

in some measure tells the story of the soul's experience when by faith we realize the nearness of the Lord. Then in an especial manner we can sing, "If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

When God is felt to be with us we shall be found walking humbly with him. As Jesus walked, so shall we in the Spirit walk. The grace of the felt presence of our God shall so rest upon us that in lowliness and meekness, with long-suffering, being kind to all the members of Christ's body, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven us, we shall be found followers of God as dear children. The sweet and heavenly communion with the Lord, which we are blessed with when God manifests himself unto us as he does not unto the world, will cause us to feel that the world is crucified unto us, and we unto the world. When God is felt to be nigh, then we triumph over our enemies, over temptations, and can endure afflictions, suffer reproaches and revilings; and though men prove unfaithful, and forsake us, and creatures all fail, nevertheless the Lord standing by us we fear no evil. Saith the sweet psalmist of Israel, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff they comfort me."

Let our thoughts be turned again more particularly to our text. "Hezekiah prospered in all his works. Howbeit, in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart." We have already seen, beloved of God, in what sense the everlasting God never will leave his elect; but let us contemplate together examples given us in the Scriptures in which it may be said of a child of God that "God left him, to try him." Of the typical people of God we may read, "The pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them. They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; he hath withdrawn himself from them."—Hosea v. 5, 6. Again, we may read, "The daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city."—Isaiah i. 8. Contemplate also the language of the bride in the Song, "I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave

me no answer."—Song v. 6. "Thus saith the Lord thy Redeemer," O child of God, "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."—Isa. liv. 7, 8. These and other passages of the Scriptures, such as Judges xvi. 20, Numbers xiv. 42, Hosea v. 15, set forth in various aspects how the presence of God may be said to be withdrawn from his people; all of which is to discipline, chasten and teach them, and to bring them in meekness and lowliness, depending upon the Lord their God, that our glorious and blessed God may be our hope, our salvation, our all.

"God left him." If we can enter somewhat into the depths of the soul's experience of David when he cried, "Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation" (Psalm xxvii. 9), we may understand in what sense concerning king Hezekiah it is written, "God left him, to try him." While the Holy Ghost is with us, nourishing our hearts with the abounding grace of God, and cherishing us with sweet revelations of the things of Christ, thus comforted with Jehovah's mercy and truth we may well hold on our way. The smiles of Jesus, Emmanuel, cheer us by the way; and in our conscious weakness as poor sinners we lean upon the arm of our Beloved. The arm of his salvation supports us in our ascent from the wilderness of sin, temptations and trials; but if left, if our beloved Savior withdraw himself from us, ah, then we wander, then we go astray, we are turned aside, and veiled from our Savior and his saved ones. In the waste howling wilderness, desolate and alone, like a lost sheep, ever going astray, tried and chastened and humbled, in these regions of destitution and destruction our anguished hearts cry out, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?"—Song i. 7.

In the case of Peter, when he denied with oaths and curses, saying that he knew not the dear Redeemer, it may be said, "God left him, to try him, that he might know all that was in his heart." When David commit-

ted adultery with Bathsheba, and caused Uriah, the husband of Bathsheba, to be killed, it was that "God left him." If God withdraw from you, dear child of God, you will be just as vile. Why did not Joseph fall into adultery with Potiphar's wife? It is written, "God was with Joseph."—Exodus xxxix. 2. He exclaimed, "How then can I do this great wickedness, and sin against God?" God is so pure, so good, and is thus cherished in our hearts when he is feelingly near. His presence forbids us to sin against him. O! forsake me not utterly; leave me not, neither forsake me, O God of my salvation. Are we saying, I would never commit such wickedness as many have been guilty of? Rather let us say, with Paul, "God forbid" (Rom. vi. 2); and with Jabez, "O that thou wouldest keep me from evil, that it may not grieve me" (1 Chron. iv. 10); or with David, "Hold up my goings in thy paths, that my footsteps slip not."—Psalm xvii. 5. God left Hezekiah, to try him. What then? Why, his heart was lifted up with pride.—2 Chron. xxxii. 25. He rendered not unto God according to all the gracious blessings and abounding riches that the Lord had bestowed upon him; but in his forgetfulness of God's benefits he became a captive to the pride of his heart, and showed the Babylonians "all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not."—2 Kings xx. 13. It is only when upheld by the reigning grace of God that we, his people, walk uprightly before him, and before our fellow-creatures. It is written, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."—Psalm lxxvi. 10. Our God in his unsearchable sovereignty is pleased to withdraw his restraining hand at times, and to leave us to the weakness of our flesh. When in the blissful enjoyment of the communion of the Holy Ghost, who takes of the things of Jesus and shows them unto us, we are hardly conscious of our weakness, and of the infirmities and vileness of our flesh; but let that communion be withdrawn, and then, like Abraham, we return to our own place.—Gen. xviii. 33. "God left him." Ah, when the husbandman leaves the vineyard soon everything has a neglected appearance. The weeds grow in the absence of the gardener. When the hills are not digged briers and thorns spring up.—Isaiah vii. 23-25. The hidden corruptions of our hearts are discovered to us. Our foes that retreated (when the Captain of our salvation was nigh in our hearts by faith) come forth from their hiding places again. Jesus is our Sun; but if he withdraw his countenance it is night, wherein all the beasts of the forest creep forth

from their dens. When the Lord Jesus said unto Peter, "The cock shall not crow this day before that thou shalt thrice deny that thou knowest me," Peter no doubt could not think he would act so basely. Dear children of God, I have been very unwilling to believe that there was such abominable meanness in me as I thought I had seen exhibited in others; but O! when I have been left, the very things that I abominated in others have been discovered to be in myself, and in my heart I have felt to be equally guilty; and to the praise of God I feel I can say that I have loathed myself for all the vileness that dwells in my flesh. O the goodness and grace of the God of our salvation, that he has not utterly forsaken a worm like me, and given me over as a prey to my lusts; but in his great mercy he has brought me low at his footstool, with a humble and contrite heart. "The lusts of the flesh" are powerful and ensnaring; and the child of God will learn that only God's grace can restrain, subdue, and break the snares of sin. "God left him, to try him." O! is there anything more trying to a subject of God's grace than to be left a prey to his own heart's lust?—Psalm lxxxi. 12. The wicked, the hypocrite, may be well-satisfied in indulging in his lusts; but a child of God when taken captive will find though his flesh is gratified, yet unhappiness and grief are mingled with it all. God gave Israel their request, but sent leanness into their soul.—Psalm cvi. 15. When left to our own strength how defenseless we are. There are uprisings from within, and the enemy makes inroads from without. Fiery temptations assail us, and cruel and base insinuations against God plague our hearts. "All the day long have I been plagued, and chastened every morning." Sometimes I think it cannot be that there are any of the dear family of God who are so beset and harassed by the powers of indwelling evil, and with such terrible temptations from Satan. I have been tempted to believe that all religion was a myth, the church of Christ a delusion, and that there was neither Christ nor church nor God; that all was a dream and a mischievous delusion. These dreadful thoughts like burning arrows have pierced my soul. Once when I felt that I was an outcast from God and from his people, a God-forsaken wretch, in the midst of my torments these words, "God hath forsaken him; persecute and take him; for there is none to deliver him," were darted into my mind with (as I felt) such venom that I cried out aloud. My tongue nor pen can never tell the miseries of my tortured soul during the hours of that night; but as the dawn of the literal day was ushered in the Holy Ghost, the Comforter, drew back the curtains of my spiritual night, and the God of my mercy in rays of his everlasting love shone in my heart, so that I said in my

soul, "By this I know that thou favorest me, because mine enemy doth not triumph over me." "He restoreth my soul."

The design of Jehovah in leaving us, to prove our own weakness, is that we may learn also to know all that is in our hearts; and thereby he will humble us, and bring us as suppliants at his feet, and in grateful confidence to depend alone upon the mercy and grace and salvation that is in Jesus our Lord. When the time came that the Lord declared unto king Hezekiah the pride and naughtiness of his heart, under the chastening hand of his God grace was ministered unto him, so that he was humbled and brought low. "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee."—Jer. ii. 19. Our own iniquities become chastening rods in the hand of our heavenly Father. Our God by his discipline will stain the pride of all fleshly glory; for "those that walk in pride he is able to abase." It is our flesh that entices us to imagine that we can live spiritually and hold our conversation in heaven in some other than the divine way. "Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith."—Hab. ii. 4. All the resources of our flesh are of no avail to extricate us from temptations and snares into which we so soon fall when God hath left us to try us. Much of the iniquity of our hearts is much of the time hidden from us, and seems to lie dormant within us; but when we are left to know the plague of our hearts, then passions and lusts little dreamed of awake and come forth from their lurking places, and spread devastation and misery over all our goodly land of hope and comfort in Emmanuel. But God will not always chide, neither will he keep his anger forever. His own pity for us as his dear children shall abase us, and bring us in contrition before him, to taste again his pardoning love. Ah, in times of tranquility we are apt to forget the fountain from whence all our mercies flow. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

May the gracious Lord keep us ever humble, looking unto him alone as our only confidence.

FRED. W. KEENE.

NORTH BERWICK, Maine.

"I THANK my God upon every remembrance of you."—Phil. i. 3.

The dear apostle in writing unto the different churches seems to send them a message suited to their condition; for daily, he said, the care of the churches came upon him. For some he had reproof, for some he had encouragement, and for this one which he so much commends we see much instruction and admonition; yet from the first to the last of his knowledge of and acquaintance with this church at Philippi he tells of the joy and comfort they have been

to him, how they so freely ministered unto him, how they were his joy and crown, and how dear and precious they were unto him, so that he could so freely say, "I thank my God upon every remembrance of you." He freely also tells of those who caused him sorrow by their departures and their walk, which was a grief to him. And he instructs his brethren at Philippi to "Be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction," &c. In no place does the faithful Paul fail to give the so much needed admonition, even when addressing the church of which he seemed most approved; and how earnestly he exhorts them to a continuance in all things that are approved, that they might be "sincere and without offense till the day of Christ." He assures them of how much confidence he has in them, and of what a great joy and comfort is their fellowship and love to him. Amidst all his many trials this was one source of thankfulness to him; and in some measure has this been the experience of many a tried one. The confidence, the fellowship, the love of the dear household of faith, is it not the sweetest, the holiest, the purest of joys, concerning companionship, we have ever known? How often have I thought of how careful we should be not to destroy this confidence and fellowship, feeling that the tender feelings of the little ones of the household are more to be regarded than the pleasing of ourselves and the pandering to and carefulness of the feelings of the ungodly and profane. Yet when we look back over the years we have suffered through the one long line of pain and affliction, how often the mind is illuminated to again see, as by returning light being thrown upon them, the places where we can thank God for every remembrance of how sweet, how sacred, are the many precious things locked away in the chambers of memory; things that perhaps we did not duly prize when they were first given us; and we enjoyed them in a measure then, but still kept looking onward for more in the future, expecting our joys to grow and continually increase, little realizing how many things could arise before us, clouding our way, obstructing our faith, until seeing nothing to look forward to we turn back in mind, open the closets of memory, and bring forth the jewels of other days. How we wish we could have more appreciated their worth when the friends of former days were with us. We now have them only in memory, and how they have grown in endearment to us since their faces were changed and they were sent away; not changed from joyous faces to sad ones, but from sad to joyous ones; and so we forget all that was sad about them,

and every remembrance of them is with thankfulness, because of the grace of God which was given unto them, which kept them and sustained them through life, and failed them not in death. We thought to find other companions along the way; and so we have; but we never again, only in remembrance, can have father and mother, and others who were so dear, who were with us too long to ever be forgotten or replaced. Even the plain old Bible that they read, the songs that were sung, the papers they loved, all come back in the mind, like as there was a glory over all, enhanced and brightened by their absence; and O how sweet is now every remembrance of them. We remember them in the sanctuary, remember how they loved the same things we love, how we first went with them to the place where we heard the things we before had some experience of, and how precious still is that first remembrance of the people of God, of how long we have been favored with the hearing of the word of truth, of the years we have had a place among the afflicted of our God, of how much acquaintance, fellowship and love by correspondence with the dear ones scattered abroad. What cheering, what solemn and sacred joys are these to have in remembrance; and all is of the Lord. I thank my God for every one of them. How lonely my life, how sad my state, without these great blessings. Let the mind go back over the solemn assemblies of the saints, when and where we have set together in heavenly places; all children of God, fitted by him as lively stones, prepared and placed in the building, which is a spiritual house, and offering spiritual sacrifices to God; and I was there; I, the least of all; I, wishing and enjoying the lowest place; I, willing, if required, to wipe the dust off the feet of the least one there. I would rather have this mind than to have all this world; and I have had it in times past, and I thank my God for every remembrance of it. Sometimes the heart grows cold and hard, grows resentful, and sees every slight, feels every offense, and thinks hard of its lot and place in life; but the sweetest place is where there is great peace, and nothing can offend us, loving the law of the Lord. Let us go over in mind the dear ones whom the Lord has given us as companions, as pilgrim brothers by the way. How we remember their pleasant visits to us, and ours to them, the treasured thoughts they left with us. Their faces come back before us, and again we thank our God for every remembrance of them; thank him that he does not let us forget; that he brings back to our minds the blessings he so graciously provided for us; and if there have been unpleasant things, we are so glad to forget them. When the mercy and love of God return to us in manifestation, we do forget, and only hold in remembrance the things

bestowed by the grace of God; forgetting the things which are behind, the earthly things, the things that sadden, and remembering the things to which we press, the heavenly things. We have seen the heavenly graces upon those we love, and we are thankful to God for every remembrance of them; and we know that when the full perfection is come they will be all glorious then. We have caught a glimpse of it in those who have gone before. We only remember them as glorified ones. They will not come back to us in any other manner. And in our gloom and sadness, why are they so much our companions in mind? Why seem so much nearer to us each day? Why come so often in our dreams like as a presence or as a visitor from the better world, bringing its glory with them? Or is it that I am drawing nearer to where they are? Others may think me full of idle fancy; but I thank my God for every remembrance of his saints, and they never seem so precious as when I remember them in the full presence of the Master, who died and rose again for them, and I also, having the same precious hope of everlasting rest. I know the apostle more particularly thanked God for the remembrance of the lovely and commendable walk of his brethren at Philippi; yet when the words came to me I was led back in mind to things of too much sweetness to express in words. An aged sister, now four score years old, also spoke of these things to me, saying that from a child she had been privileged to attend the preaching of the word. Although greatly afflicted, and possessing but little of the things of this world, yet she has always had this one great favor, and now, she said, was the best of all. That which was now provided for her she most prized of all she had enjoyed in all that long lifetime. Is not this a most precious remembrance? How she thanked God for these things! Truly I would be mindful to thank him for all the enjoyments of his divine will and favor.

KATE SWARTOUT.

WOODSTOCK, Mich.

LEOTA, Scott Co., Ind.

G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed you will find two dollars for the renewal of my subscription to the SIGNS for 1894. I will venture to express a few thoughts on Paul's letter to Titus, second chapter and fourteenth verse, which reads as follows: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." We should always notice who is the speaker of a declaration, and who is addressed, as well as the subject under consideration. Paul is here speaking to Titus of the plan of salvation through Christ Jesus as the Redeemer. He tells Titus to teach his brethren to live soberly, righteously and godly

in this present world. As it was the duty of believers in Paul's day to live godly, so it is in our day; "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us." This, we understand, includes God's people from the beginning of the world to the end of the same. It might be well to ask, Who are this people? We believe they are children of Adam, who sinned, and sinners only need redemption; for Paul says, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." When Adam took of the fruit from the hand of his wife, and did eat it, then sin and iniquity began to reign, and it reigned over all his posterity. By the act of the one man, Adam, death reigned over all the people of God, Adam being their head in their natural state. Paul says, "It is sown a natural body." Owing to the oneness of Adam and those who were created in him, they are all defiled, and under the power of iniquity. This is the cause of death, and the cause of the suffering that the people of God have to endure in this life. This is the people that needed redemption. Owing to the oneness and relationship that exists between Christ and his people, he could redeem them from all iniquity. And to show that this oneness does exist, the prophet Isaiah says, "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."—Isa. liv. 5. And Paul says, "The husband is the head of the wife, even as Christ is the head of the church; and he is the Savior of the body."—Eph. v. 23. In another place, speaking of the church, he says, "We are members of his body, of his flesh, and of his bones." It is because of this that Christ loved the church, and laid aside his glory, and was made of a woman, made under the law, to redeem his church from under the law. And when through the eternal Spirit he offered himself without spot to God, he canceled all the sins of his bride. Now, through the operation of the Holy Ghost, he quickens the dead sinner, and implants eternal life in them. "For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior."—Titus iii. 3-6. It is in this way we understand that Christ Jesus purifies his people, and leads them by his Spirit, and makes them a peculiar people, zealous of good works.

When born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever, they are then prepared by grace to do good works. "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. 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. Surely then redemption is the work of grace, devised of God, ordained of God through Christ Jesus, and is complete in him. He imparts life to the dead, and does not ask the dead if they will live. He justifies the unjust, the justly condemned, and does not ask them for justification. Through redemption the wilderness is made glad, and the desert is made to rejoice and blossom as the rose. It says to the fearful heart, Be strong. Behold, your God will come and save you. Through it the eyes of the blind are opened, and the ears of the deaf are unstopped. The parched ground becomes a pool, and the thirsty land springs of water. It is the highway of holiness; the unclean shall not pass over it. No lion nor any ravenous beast shall go up thereon; but the redeemed shall walk there. Through redemption the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads.

T. J. MOUNT.

ELGIN, Union Co., Oregon.

DEAR BRETHREN BEEBE:—The inclosed letter from sister M. E. Carter to her sister, Mrs. E. H. Ackles, we think would be of interest to the household of faith, and so send it to you for publication in the SIGNS OF THE TIMES, if it meets your approval. The experience of God's afflicted and poor people who now live in the world is like that of those gone before, who spake as they were moved by the Holy Ghost; and when we are enabled to see in those gone before our own trials and conflicts, doubts and fears, are we not encouraged and built up? The sword of affliction pierced the hearts of the saints of old, and by it now we believe the thoughts of many hearts are revealed. We are enabled to see that those things which were written aforetime were written for our learning. Our own case, though we may for a time think it isolated and alone, and feel that surely there never was even one poor child of God like we are, yet when we turn to our guide-book we see that that which is now hath already been, and there is nothing in the experience of God's people that is new under the sun. How different would be our way if we had our own choice. Never would we choose the way of the wilderness; yet we know that the way of the wilderness is the only way for God to get the glory. He

(Continued on page 191.)

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 13, 1894.

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

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

G. BEEBE'S SONS.

THE GOD OF PEACE.

BRETHREN G. BEEBE'S SONS:—If not too much trouble, please give your views through the SIGNS OF THE TIMES on the text Heb. xiii. 20, and oblige a friend. I heard it preached from by a Baptist minister, and I thought he gave a very strange explanation.

A. B.

REPLY.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen."—Heb. xiii. 20, 21.

As our correspondent does not specify any particular point in this text which is in need of explanation we may fail to touch upon the branch of the subject most desired. The fact that "a very strange explanation" was given by a "Baptist minister" is not a particularly explicit statement of the difficulty in the understanding of the inspired record, to which our attention is called. From some who are called Baptist ministers no consistent explanation of revealed truth could be expected, since they do not claim to have any principle as a guide in their expositions but the knowledge which can be taught in the schools of men. We can give only such thoughts on the subject as may be shown to us; and in so doing it is our earnest desire that our friend may find something less strange than the preaching referred to. If the Lord will, may we ever be kept from presenting on any passage of Scripture an explanation which shall be strange to the subjects of divine guidance! Nothing can be profitable to the saints unless it is shown to them by the Comforter, who takes of the things of Jesus and reveals them in their own experience, thus leading them into all truth. Only that preaching is profitable to them which finds its witness in the feelings and personal knowledge of those who hear it. All else must produce the unfruitful works of darkness in the confusion of the minds of those who hear such perversions of the truth. 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."—John vii. 17.

It will be observed that the blessing implored in the text under consideration is sought from that God of peace that brought again from the dead our Lord Jesus. Among the idols of the heathen there was a god called the god of peace; but it

was one of those described by Jeremiah, "For the customs of the people are vain; for one cutteth a tree out of the forest, the work of the hands of the workman, with the ax. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but speak not; they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil; neither also is it in them to do good." That is not "the God of peace" from whom the writer implores the great blessing upon his brethren for which he asks in this wonderful benediction. The power of the God of peace who could bring again from the dead our Lord Jesus, was the only power capable of granting the blessing for which the love of God moved the writer to pray. Those who have heard the voice of this God commanding peace to their own troubled souls, know how exclusively this name belongs to him who has all power in heaven and in earth. When all is trouble and confusion where the perishing sinner looks for rest, then this God gives perfect peace. The law pours ceaseless thunders of condemnation; and conscience tells the guilty soul that all its denunciation is just. He realizes the truth that "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."—Isa. lvii. 20, 21. The Lord Jesus who was thus brought again from the dead is none other but "that great Shepherd of the sheep." Without sheep there could be no shepherd; so that the very name of Shepherd, as applied to our Lord Jesus, necessarily implies the existence of the sheep of his fold. Not one of his sheep can suffer so long as he is able to protect his flock.

To make the description of this God of peace still more definite, it is specified that this marvelous display of omnipotence was "through the blood of the everlasting covenant." None of those idols which are worshiped by the natural world, as described by their votaries, even claim to have established any covenant. They are alike in seeking to make a covenant with sinners, which is substantially the same as taught by the work-mongers who profess to be Christians, and as defined in the creeds of the most benighted heathen. All agree that their gods would like to reward their votaries with heavenly bliss in compensation for their devotion in this temporal life. In presenting this theory it is always asserted that salvation is offered to every sinner on condition that he shall comply with the terms, which are supposed to be more or less easy according to the fancy of the teachers. But there can be no room in the true doctrine of the everlasting covenant for the salvation of the sinner to depend upon the exercise of

his own depraved choice. Therefore none of those who hold that the sinner is left to determine whether he will accept offers of salvation, can be worshipers of that God to whom this prayer is so exclusively addressed. Our God saves his people from their sins upon the principle of that everlasting covenant which is sealed with the blood of the Son of God. Of this David bears witness in his last words, saying, "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow."—2 Sam. xxiii. 5. In this immutable covenant the life of every subject of electing grace was secured in Christ Jesus before the worlds were made. Not all the powers of sin and Satan can defeat that purpose of divine love and mercy which is established in this everlasting covenant. Being sealed with the precious blood of the Son of God, it cannot be changed while divine power is able to sustain its integrity and truth. Since death could not forbid the victorious resurrection of the Shepherd by whom the sheep were ransomed, it is evident that it has no power to resist the purpose of his grace for which he laid down his life. So Paul says, "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."—Rom. v. 8-10. All this is secured "through the blood of the everlasting covenant." Then well may the saints regard that blood as the most sacred medium through which every blessing of God is bestowed upon them. Unto that God who has thus attested his love to them, the saints may well look with the assurance of living faith for all that perfection for which they most earnestly long and cry.

The peace of which our God is the source and giver is not to be mistaken for the peace of the world. The fact that the saints are troubled so that they cannot speak, does not in the least disturb the perfect peace in which the Lord keeps every one whose trust is in him. When they are brought into the fellowship of the sufferings of Christ, and every earthly refuge has failed them; when surrounded by foes, and cut off from all hope of deliverance by any efforts of their own; then the God of peace gives rest in the midst of trouble. Then they find indeed that their peace is as a river, whose mighty current cannot be stayed by all the powers of iniquity. Only when the peace of God which passeth all understanding keeps their hearts and minds through Christ Jesus, can the saints know that God is their peace. Then their whole heart ascribes glory

forever unto him. This is not in the sense of rendering a tribute due to their mighty Savior; it is the high privilege to which they aspire as all of heaven which they can receive. There is no joy to them who have the Spirit of Christ which can be compared with the ecstasy of ascribing thanksgiving and glory through Jesus Christ unto the God of their salvation.

It is to this God of peace that the Spirit of Christ moves his people to pray for grace to help in every time of need. He is able to make them perfect in every good work to do his will. There is infinite difference between being made perfect to do the will of this God of peace, and attaining to perfection by doing the will of their own mind. This prayer in our text is for the conformity of the saints to the will of God. None but the living children of God ever know what it is to desire to do his will. They are troubled because they cannot do the good which they desire to do; this prayer is for the power of God to work in them that which is well pleasing in his sight. The natural mind asks that God would work for them that which is well pleasing in their own sight. They seek this through their own diligence and zeal. In this way it is consistent that they should expect large rewards for their devoted service to the gods they worship.

In marked contrast with the claims of those who find perfection in themselves, this prayer in our text seeks for that perfection which is only received "through Jesus Christ." Of course there could be no claim to glory and honor to the sinner from that perfection which is entirely received from the grace of God. Hence, they who have been made perfect according to this prayer must ascribe all the glory forever and ever unto him through whom they have received the blessing invoked. All such must ever say, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake!" The salvation of every sinner is a perpetual expression of this thankful prayer. All who are saved by grace must ascribe glory forever and ever unto Jesus Christ, through whom alone they who are redeemed from death by his blood are made perfect in every good work to do the will of God. Certainly this can be done only as God works in them both to will and to do of his good pleasure. Therefore all glory is due to our Lord Jesus forever and ever. The solemn response of the Spirit of Christ in every saint is embodied in the "Amen!" with which this text is closed. This is the prayer of true conformity to the will of God. It is in substance just what Jesus instructed his disciples to say in their prayer, "Thy will be done!" May the grace of our Lord Jesus Christ lead every one of his saints to unite without ceasing in this fervent prayer!

CIRCULAR LETTERS.

The Baltimore Old School Baptist Association, convened with the Harford Church, Harford Co., Md., May 16th, 17th and 18th, 1894, to the several churches of which she is composed, sends christian greeting.

DEAR BRETHREN:—Another year with its mingled hopes and fears, joys and sorrows, has now passed from the future to the past, and we desire to send you another annual letter of love and fellowship, in which we would stir you up to the remembrance and practice of some things which are revealed in the gospel, in relation to our time salvation which we have to do with. The eternal salvation was already complete in Christ Jesus before we were born; but as for this time salvation, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."—Heb. iv. 1. The apostle Peter addresses his second epistle "to them that have obtained like precious faith with us," and then adds, "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord." Grace and peace are here said to be multiplied through the knowledge of our Lord; not through ignorance of the teaching of God by the prophets and apostles, and by Jesus Christ, the chief teacher, or corner stone of knowledge of the things of God. Our remarks will be upon the fruits which must be added to "precious faith." "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises, that by these [promises] ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this [something more], giving all diligence, add to your faith virtue; and to virtue, knowledge," &c. Go on to know the Lord in his appointed way. "Add to your faith." Stand fast in the liberty wherewith Christ has made you free; for now you are soldiers of the cross. Do not parley with untruth, with the lo heres and lo theres. You need fortitude to withstand the fiery temptations of the wicked one and of the flesh. Let us not sleep, as do others, but wear the living dress, and go to Jesus for everything, since he has given us all the hope we have, and instructed us in all things, from the waters of Marah in the wilderness, to the sea of glass, having the harps of God. Give testimony, saying, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." That will be preaching Christ, not offering him. Add to this "like precious faith" knowledge. The apostle says, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scrip-

tures might have hope."—Rom. xv. 4. Again, he says to Timothy, "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."—2 Tim. iii. 15. As Christianity is witnessed by the law and the prophets, Timothy was able to compare its doctrine with all that had been typified and predicted, and thus was made wise in the things of the kingdom. "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 Scriptures are the record of the love divine. "The commandment is a lamp, and the law is light; and reproofs of instruction are the way of life."—Prov. vi. 22. It shall go with us, and speak to us when off our guard, and be our companion in our bed, to give instruction; yes, to talk with us by day and by night; and when the Spirit shines upon the words, they are living words. Then seek to be acquainted with this friend. Seek ye the kingdom of God and his righteousness. Christ set up his kingdom on the earth. His government, his laws, his instructions, are that the man of God may be thoroughly furnished unto all good works. Therefore be diligent to add to your faith knowledge of the things of the kingdom; for you have been delivered from the power of darkness, and are translated into the kingdom of God's dear Son. Jesus said, "Learn of me." That is, do as he did, take his yoke, walk as he walked, put on Christ, and make no provision for the flesh; for if you do, Satan will partake with you of that provided. "Evil communications corrupt good manners." The evil one will help you make excuses for staying away from your meetings with your brethren, and also excuse any and all departures, such as the reading of trash, rather than the word of truth, and talking of doctrine that causes divisions, rather than that which makes for peace. We have corruptions still; therefore let us treat them as enemies. Let us cast off the works of darkness, and put on the armor of light. Put on the living dress. Look into the wardrobe.—Col. iii. 12-17. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing 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. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the

Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." This is how the sons of God are dressed, especially the diligent, who do his will, and thus know of the doctrine, or his teaching. Add to virtue and knowledge, love; that is, manifest your love by meeting your brethren at their stated meetings, and speak to each other in psalms and hymns, making melody. Speak of the things you have seen and heard of the kingdom. You will love those who manifest by their walk and conversation that they have been with Jesus and learned of him. For if the things here enumerated be added to your faith, they make you that ye shall not be barren or unfruitful in the knowledge of our Lord Jesus Christ. "But he that lacketh these things is blind, and cannot see afar off, and has forgotten that he was purged from his old sins." This is said of one of like precious faith who through negligence and lukewarmness has forgotten that he was purged from his old sins. He has forgotten his experience through his indifference. We find his brother in the parable of the one talent, and in that of the foolish virgins. There was nothing added to the one talent, or faith. The result was that his hope was not increased, and he was left in darkness, having no converse or communion with the saints. He had not worn the garments, nor cared for the things of the kingdom. The foolish virgins were citizens of this kingdom equally with the wise; for our Lord said that the kingdom of heaven was likened unto ten virgins; and who shall say that the foolish virgins were not citizens of his kingdom, and also the man with one talent? Our Lord never hinted that either of them were not, but that they were, and were lazy, not using due diligence to add to their faith the things directed. He said, "Learn of me." They had not known of the things of the kingdom. This knowledge is likened to oil in their vessels. This is a figure, and we may see it in the church to-day. They cannot profit by the things of the kingdom when they have neglected them. They cannot speak of the things they do not know, nor can they relate even the things they have known. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" Here is chastening for the one talent brother, for the foolish virgins, for the blind, and, we will add, like members of the church of Laodicea, they will be spewed out of his mouth. There will be no

word for them. They will be left alone. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. vi. 7, 8. Therefore, brethren, "give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Here we see the necessity of diligence in adding to our faith the things named, and to find out whether our hope is founded on the word of God, and whether our experience agrees with that of the brethren. Search the record, and inquire if this experience is the work of the Spirit, and thus find out if we are numbered among the chosen. Do we love the children of the King? Do we love his laws? Do we come into his courts to see those of like precious faith? So our election is assured unto us. By attending to these things an abundant entrance is ministered unto us. Remember the word "so." It includes all the things to be added to faith. "So an entrance shall be ministered unto you abundantly into the everlasting kingdom," and thus be enabled to sit together with Abraham, Isaac and Jacob, reckoned with them in the Lord's dealings and promises; also with Moses, David, Isaiah, and all the prophets, and with the apostles, having seen the same things that they saw, and enabled to behold Christ, and read your title clear, and know that yours is "like precious faith," and are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. The apostle says, "Put off the old man," "put on the new man." Shun philosophy, and contend earnestly for the faith which was once delivered to the saints. Blessed and holy are they that do the commandments of Jesus, that they may have right to the tree of life, and may enter in through the gates into the city.

WM. GRAFTON, Mod.

F. A. CHICK, Clerk.

The Delaware Old School Baptist Association, in session with the Rock Springs Church, Lancaster Co., Pa., May 23d, 24th and 25th, 1894, to the several churches of which it is composed, sends greeting.

DEARLY BELOVED IN THE LORD:—In writing to you this our annual epistle we deem it a pleasant duty, inasmuch as the Lord has continued us the privilege of again meeting together. The continuance of these meetings from year to year, with the cheering report of existing harmony and peace in each of the several churches within our bounds, is an evidence that the Lord, who in the setting up of the gospel church on

the day of Pentecost guided the minds of his people Israel, and directed all events leading to that memorable time, has also to the present day guided and directed us in the spirit of love, to our souls' comfort, and to the well being of his spiritual kingdom; and this calls to mind the long-forgiveness and tender mercy of God to usward. Not only since the setting up of the gospel church has the Lord manifested love and forgiveness to his people. In every generation hath he preserved a people unto himself, that they should call upon his name in the day of their trouble. In each generation they have proved themselves to be a gainsaying and a rebellious people. They have sought the consummation of their desires in the lusts of their flesh; but each time they have wandered out of the way the Lord has caused them to return. So one of the old prophets, in confessing the Lord's goodness to this people, said, "Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets; yet would they not give ear: therefore gavest thou them into the hand of the people of the lands. Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God."—Neh. ix. 30, 31. The Lord's people to-day are nothing different in their gainsaying and rebellious Adamic nature than were they in the days of the patriarchs and prophets. They are just as prone to disregard the earnest of their inheritance, wasting their substance in a strange land, among strange people, worshiping strange gods. To this people God said, "Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such a one as thyself: but I will reprove thee, and set them in order before thine eyes."—Psalm l. 20, 21. We need only look back over the deviating pathway of our past experience to see how the Lord has again and again reprov'd us and set us in order when we departed from the old paths and set up idols of our own making, forgetting the God of our salvation. Just so long as we remain in an atmosphere of our own carnal reasoning we can only look upon God as such an one as ourself, and in such condition it is impossible to ascribe unto God the glory due unto his holy name; but when the faith of our God is in lively exercise within our mortal bodies we are lifted above the polluted atmosphere of a broken and violated law into the region of an immaculate conception of the holy attributes of the mighty God, who is above and beyond all law, to a realizing sense of the great work of salvation, in which Jesus should come in the flesh, wherein he should have suffered, yea, and died the just for the unjust. In that knowledge obtained by the light of faith we are

enabled to verify the solemn Scripture, "Ought not Christ to have suffered these things, and to enter into his glory?" Then, brethren, if by reason of an abundance of grace vouchsafed unto us, with the rich mercy and tender forgiveness of our God, we continue firm in the doctrine of God our Savior, swerving not, neither faltering, but walking in the light of the truth, upon the foundation of the prophets and apostles, of which Christ Jesus is the chief corner stone, we have nothing whereof to boast, because the God of all truth has set us in order. As the apple of his eye he has kept us from falling; our feet hath he directed in the path of the just; therefore are we able to stand upon the walls of our beloved Zion. Therefore do we "cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee." Through being set in order many times, a growth in grace is made manifest; and this growth goes on until it ripens into maturity. It has been said that "It is not upon the maple and nut trees only that the autumn lays its splendor, but upon the tree of human life as well. It is the ripeness of the leaf, not the frost, that tints them so gloriously." The knowledge of the sweet mercy and tender forgiveness of God comes to us in most cases as a glad surprise. Only as the Lord reveals the secrets of the work of grace in the heart can we understand how the uprisings of the lusts of our flesh (which we so deeply deplore) work good in us. When by reason of transgression sin entered into the world, and death by sin, God said unto Adam, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field." The natural field that is blighted with the rapid growth of weeds, with thorns and with thistles, when they are cut off with the scythe, and the husbandman with his plow turns the soil over them, at the same time tearing up the roots, and they all being buried enrich the soil, that the grain which is sown upon the prepared ground yields more abundantly because of them. So the thorns in our flesh, which are the lusts thereof, and which so easily beset us, do cause a blight and mildew over the beauty of the field of our christian experience, and bring about death in us to the comforts and consolation of the spiritual kingdom; for "when lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death." Now, when by the operation of the Spirit of grace in the heart these have all been cut off with the scythe of faith, and have been uprooted and buried with the plow of a good hope through grace, the peaceable fruits of righteousness are yielded more abundantly because of them; showing how all things, even the sins of the lusts of the flesh, work together for good to

them who are exercised thereby, and who are the called according to God's wise purpose. Let us remember, then, always that God continually spreads about us the mantle of his tender forgiveness and love, in and through every vicissitude through which he calls us to pass. His chastisements are always in love, because he loves us; and because we need them and deserve them, they always result in our well-being, procuring for us an abundant entrance into the kingdom of his dear Son. Let us also remember, "When once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water." The covenant which he made with Noah remains to this day unbroken; and hath he not saved us, who are his witnesses, and who stand upon the earth unto this day, testifying to the glory of the grace of God, wherein Jesus "by one offering hath perfected forever them that are sanctified?" Hath he not borne with us all these years? and his power over us is love. Therefore he restraineth that tendency in us which arises from the infirmities of the flesh. We are tried as gold is tried, and refined as silver is refined, and we murmur at his chastening rod; still his love abatheth not, neither groweth his arm shorter, that he cannot save. Inasmuch then as the Lord has shown merciful forgiveness toward us, let us, as becometh the sons of God, in the patience of Jesus, "walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace."

A. B. FRANCIS, Mod.

P. M. SHERWOOD, Clerk.

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CORRESPONDING LETTERS.

The Baltimore Old School Baptist Association, convened with the Harford Church, Harford Co., Md., May 16th, 17th and 18, 1894, to the several associations with which we correspond, sends loving greetings.

BELOVED IN THE LORD JESUS CHRIST:—According to long established custom we send you another annual letter, that you may know how we do. It is with a deep sense of love and gratitude that we are once more permitted to address you, and thank the Lord of heaven and earth that he has permitted us once more to meet together in an associate capacity. We truly feel that it has been a setting together in heavenly places in Christ Jesus, and that our meeting has been for the comforting and upbuilding of the Zion of our God composing this association, and for the lifting of Jesus on high. Truly do we feel that our preaching brethren have come to us with messages from the high court of heaven. They have come from different parts of the country, but they have all had the same story to tell, Jesus, the Savior of sinners of Adam's fallen race; the only name under heaven given among men whereby we must be saved. Not a discordant sound has been heard. Truly do we feel to say, The Lord gave the word, and great has been the company that published it.

We have appointed our next session to be held with Ebenezer Church, in Baltimore City, Md., where we hope again to meet you with your messengers and messages of love.

WM. GRAFTON, Mod.

F. A. CHICK, Clerk.

The Delaware Old School Baptist Association, in session with the church at Rock Springs, Lancaster Co., Pa., May 23d, 24th and 25th, 1894, to the several associations with whom we correspond, sendeth greeting.

DEAR BRETHREN:—The mercy and undeserved favor of God our Savior have been manifested again in causing us to meet once more in pleasant and loving association with each other; and we feel to thank God for his loving-kindness to usward in sending so many of his ministering servants with the word of comfort and assurance to our needy souls. The subject unanimously dwelt upon by all our ministering brethren has been salvation by grace, much to our comfort and edification. We desire a continuance of your correspondence by messengers and Minutes, for it delights us to receive them in confidence of mutual love and fellowship.

Our next session will be held, the Lord willing, with the church at Cow Marsh, Kent Co., Del., at a time to be hereafter appointed by that church.

Now, brethren, we 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.

A. B. FRANCIS, Mod.

P. M. SHERWOOD, Clerk.

(Continued from page 187.)

must supply all our need. We must draw from no earthly treasure; and the more destitute we feel, the better we are prepared to give honor to the hand that supplies. A feeling of destitution is an evident mark of eternal life. Are these feelings mine?

In gospel bonds your brother, I hope,

G. E. MAYFIELD.

STUCK, King Co., Washington.

DEAR SISTER:—It is not storming here to-day, and I am hoping that it is not with you, and that Elder Mayfield will get up; and I hope you may be comforted with his coming, and with the message he brings; that Satan may leave you for a season, and angels may minister unto you. You distrust all your motives. Well, it is written, "If we would judge ourselves, we should not be judged." Every one who hears your piteous plaint will feel sure that you are not the child that enters the birth in the family record. We would doubt the sanity of a child that would contend that it had never been born because it could not tell the exact date of its birth. When a child is brought forth in nature, all who are in attendance, the mother as well, know that it is a living child when they hear it cry. Now, the Bible is the standard in experience, as in all else. Let us examine it. Job, Isaiah and others tell of their self-loathing when they had seen God. The eunuch said to Philip, "See, here is water: what doth hinder me to be baptized?" And Philip answered him, "If thou believest with all thine heart thou mayest." The eunuch replied, "I believe that Jesus Christ is the Son of God." And Philip baptized him. He did not say, When did you begin to believe that Jesus is the Christ? Give the day and date; tell some of the circumstances of your awakening, under whose sermon, or what passage of Scripture was impressed on your mind; give your views of doctrine, &c. The eunuch had witnessed a good confession, and Philip baptized him. There was a great awakening on that pentecostal day. God had unstopped the deaf ears, and opened the blind eyes, and said to those like Lazarus, "Come forth." They were pricked in the heart, and said to Peter and the rest of the apostles, "Men, brethren, what shall we do?" And Peter answered them; and then they that gladly received his word were baptized. Does not every one of the afflicted and poor people gladly receive his word? He has taught us all our wilderness journey, here a little a there a little; that in us, that is, in our flesh, there dwells no good thing; that the depth of depravity in our heart, which is deceitful above all things and desperately wicked, is known in its entirety only by the God that commanded the light to shine out of darkness, and to us in such measure

as it pleased him. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings." He suffered for sin. And when his glory shall be revealed, ye shall be glad with exceeding joy. Like you, dear sister, I was troubled from a child. At times an accusing conscience told me that I was a sinner. But there was a time when he manifested unto us that the whole head was sick, and the whole heart faint; that from the sole of the foot even unto the head we were wounds and bruises and putrefying sores. The leprosy has covered us all over, and we are clean; for God says so. Who shall disannul his judgment? Did he not take us up out of a horrible pit, and out of the miry clay, and put a new song in our mouth, even praise to his name? Is not his name music to our ravished ears when we hear Christ preached, the way, the truth and the life? Is it not a joyful sound to us? And is it not written, "Blessed are the people that know the joyful sound?" May we with humble hope join with the beloved disciple and say, "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life." He did not come to the twelve to give them an understanding till after his resurrection; as it is written, "Then opened he their understanding, that they might understand the Scriptures."

M. E. CARTER.

GHENT, Ky., Jan. 6, 1894.

DEAR BRETHREN BEEBE:—Inclosed I send to you a letter from brother Eldon Bartlett, in which he gives his experience, and tells of the wonderful manner in which the Lord has led him, and of his oft repeated rebellion against a holy God. Israel in the wilderness was surely a type of the travels of God's dear people when they are led from under the dominion of the law into the glorious light and liberty of the gospel. The Lord says by the prophet, "I will bring the blind by a way that they knew not; I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight: these things will I do unto them, and not forsake them."

H. COX.

HAMMACK, Ky., Jan. 2, 1894.

DEAR BROTHER COX:—After reading your letter to me, which I see published in the SIGNS of Nov. 22d, 1893, I feel like trying to write to you once more. I will, the Lord enabling me, try to tell you what I hope have been the Lord's dealings with me. I was born in Robertson County, Kentucky, and after I became grown circumstances placed me in Garrard County, where I found

my wife, and where I now live. Until I came to this county I knew nothing of heartfelt religion. In the year 1866, while attending a Presbyterian protracted meeting, I did by some persuasion join them. I was sprinkled and received into that church; but some time after that I began to study about what I had done, and it came to me with force, You have committed the unpardonable sin. You have received a baptism you did not believe in, and you are lost. Well, I thought, this is all nonsense, and I will not think about it; but I could not throw it off. The more I thought about it the more I got into trouble about it, until it seemed to me that I was bound for hell. Something seemed to say to me, You are doomed to hell. I was planting corn, and left my horse and went to a stump that stood in the field, and there tried to pray; but I could not find anything to say. My prayer seemed to reach no higher than my head. I got up feeling much worse than ever. I tried all I could think of, but it did not avail. I was afraid that some one would see me and know what was the matter with me. I went on in that way for some days. One day I was off by myself and thinking of my condition, when all at once my burden was gone and I felt light and happy, and began to praise God. But just as I felt my burden gone, and the sweet stream of God's love in my heart, something seemed to say to me, "Go, preach the gospel." But I felt so happy that I did not think much about it. I did not tell my experience to any one, but kept it to myself; and instead of obeying what was commanded me, I went back into sin and rebellion against God, and continued so for three or four years. But all the while I knew I was not doing my duty, and felt that God would punish me for it. While in this way I was taken sick and sent for the doctor. After I began to get better, one night I thought like this, What if I had died? Would I have gone to rest? Such feelings came over me as I am not able to describe. I got up out of bed and tried to wear them off, but could not. I grew worse and worse. I went on in this way until one day I disclosed my feelings to my wife; but she could not comfort me any. We got into a buggy and went up to my father-in-law's, Jacob Newland, who is an Old School Baptist. I told him about my condition, but he could not comfort me any. I took to my bed, and it seemed to me that my soul was on fire of guilt and sin; but one day while I was laying there a sweet stream of love flowed into my soul, and I felt my sins were forgiven. I called all to my bedside, and shouted praises to God. I got up, and after a few days went home, thinking that probably my trouble was all over; but after about two months I was taken sick again; and O! my brother, my pen falters when I try to describe the agony that I

underwent. I told all who came to see me that I was going to die, and would go to hell. It seemed to me that I was impressed to promise the Lord that if I got well I would go forth and try to preach; but I did not see how God could call such a wicked one as me to preach his own everlasting gospel. Finally I got so I could go to work, but was not well. I continued in this state of darkness for about seven months, when one night I was reading, and it seemed that I felt a sense of fiery guilt. My soul seemed to be on fire, and I did not sleep any that night. The next morning I got up and made a fire, and while sitting there I felt the love of God in my heart once more. My brother, that was the happiest day I ever experienced in all my life. Since then I have had many ups and downs in this mortal life, but the dear Lord has delivered me out of them all.

Dear brother, this is a sketch of my experience. Do with it as you think best. Yours in hope of eternal life beyond the grave,

ELDON BARTLETT.

BIBLES OF ALL SIZES.

On our last page will be found an advertisement of some of the sizes, styles and prices at which we can furnish Bibles. The vast variety of sizes and combinations compiled in Bibles is too great to all be given in our space, but we are now prepared to furnish any of them that may be desired.

The smaller Bibles mentioned in the advertisement are the ones most in demand, and these we will mail postage paid on receipt of price. The larger or Family Bibles, being too large and heavy to go safely by mail, will be sent by express.

OBITUARY NOTICES.

DIED—At his late residence in Dover, Del., April 28th, 1894, James Frazier, in the 75th year of his age.

He had been failing for several months, but about a week before his death he had a stroke of paralysis, and was not conscious any more. Brother Frazier was baptized July 24th, 1859, and remained a faithful and useful member of the Cow Marsh Church until called away by death. He was not known abroad as much as some, his business confining him very much at home. He was certainly one that believed with all his heart, and one of the few names that could live in Sardis without defiling their garments. I would have been glad if his experience could have been written out and published, as not every one is blessed with such satisfactory evidences for themselves, nor can they always show so plainly to others that they have been with Jesus. I have enjoyed acquaintance with brother Frazier during the whole time (nearly thirty-five years) of his connection with the church, and know of no fault to be laid to his charge. A widow and six children survive him, who have the sympathies of the entire community, as well as of the church.

There is much in such a life that is imperishable, but lives on to mingle with the testimony of the great cloud of witnesses who have gone before.

E. RITTENHOUSE.

STATE ROAD, Del., May 31, 1894.

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Abbie Coddington, Neb., 1, Franklin Terry, Pa., 1, O. F. Ballard, N. Y., 1.—Total, \$3.00.

YEARLY MEETINGS.

A YEARLY meeting will be held, the Lord willing, with the Clovesville Old School Baptist Church, of the Lexington Association, on the first Saturday and Sunday in July, 1894.

A cordial invitation is extended to all lovers of the truth, and especially brethren in the ministry. Trains will be met at Fleischmanns station.

THREE DAYS MEETINGS.

THERE will be a three days meeting held at the Davis school-house, beginning on Friday before the fourth Sunday in July, 1894.

We would like to see as many Baptists as feel like visiting us come and join with us in singing and offering prayer and supplication to the Lord of lords and King of kings.

This meeting will be held fifteen miles east of Purcell, Ind. Ter., and nine miles south of Burnett, near the head of Pan Creek, in Cleveland Co., Oklahoma.

A. J. GILBREATH.

ADVERTISEMENTS.

EVER since the SIGNS OF THE TIMES has attained its wide national circulation we have been importuned by our subscribers, as well as by those who have had no special interest in sustaining the publication, to open our columns to advertisements; but never having had any experience in that line of business we have hesitated to make the venture. Since the commencement of this volume, however, there has been a combination of circumstances that has encouraged us to make the experiment, and we therefore make the following announcement, viz.:

We will receive for the last page of the paper suitable and reliable advertisements at the following net rates, viz.:

Inches	1 week	4 weeks	13 weeks	26 weeks	52 weeks
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Jesus appeareth to Mary		ST. JOHN, XX.	and to his disciples.
Anno DOMINI 33.	42 "There laid they Jesus therefore "because of the Jews' preparation day; for the sepulchre was nigh at hand.	16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.	Anno DOMINI 33.
m Is. 53. 9.		17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, 'I ascend unto my Father, and your Father; and to my God, and your God.	6 Ps. 22. 22.
n ver. 31.	CHAPTER XX.	18 "Mary Magdalene came and told	Matt. 28. 10.
	1 Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity, and confession, of Thomas. 30 The scripture is sufficient to salvation.		Rom. 8. 29.
			Heb. 2. 11.
			1 ch. 16. 28.

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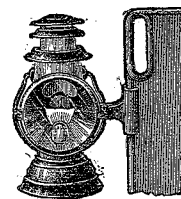
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NO. 25.

D. L. Blackwell June 94

CORRESPONDENCE.

DEATH IN ADAM—LIFE IN CHRIST.

DEAR BRETHREN BEEBE:—A brother Parker, in Indiana, wrote me some time ago for my views upon the text, "As in Adam all die, even so in Christ shall all be made alive."—1 Cor. xv. 22. I neglected complying with his request until now. I send a discourse delivered upon that subject in the Old School Baptist chapel in Lebanon, Ohio, on the second Sunday in May, 1894, which you may publish in the SIGNS if you think proper.

My mind seems to rest this morning upon this portion of the inspired record; and I shall endeavor, as God may give me ability, to speak words of comfort to the broken-hearted, a word in season to him that is weary, and point out springs of water to them that are thirsty, and rivers of milk and honey to them that are hungry. May the children all have ears this morning to hear what the Spirit saith unto the churches.

This passage of the written word has been relied upon by false teachers to prove their vain imaginings and unholy speculations concerning the salvation of men. The Arminian ignorantly resorts to this quotation to hide the grossness of his scheme and give some face to his free-will absurdities; but when his Universalist brother puts in his claim for it to bolster up his plan, the Arminian is forced to yield the ground to his more logical claimant, who, as the strong man armed, keeps his goods in peace until a stronger than he comes. This occurs when one who is skilled in the word of righteousness, whose understanding has been opened to understand the Scriptures, takes it in the light of the testimony of the Spirit, and presents it in its true relation to all other Scripture, to the faith, experience and knowledge of those who have been taught of God. It is then clearly seen that it is stolen goods in the hands of all those teaching a conditional system of salvation, and will not fit their scheme.

"As in Adam all die." I shall first briefly discuss the word "all," for upon this word mainly rests the perversion of this text, as well as that of many other portions of the Scriptures. This little word has been made to shoulder very weighty responsibilities. Many an elaborate discourse, many a zealous sermon, many a stirring exhortation, has been delivered solely at its expense.

We have all often heard men who have more zeal than knowledge, whose fanaticism outweighs their thoughts, and with whom logic is at a discount, and airy conclusions at a premium, in their bursts of enthusiasm and blind rage against the truth assert in the most self-conceited triumph that a-l-l never spells part. They consider this a knock-down argument against unconditional, personal election, that fundamental principle of all Bible truth. They deem this foolish, meaningless assertion sufficient proof against the doctrine of particular redemption, special calling and final preservation, and hold it as an elenchus of the doctrine of offered mercy, offered love and offered salvation; but such puerile, empty, sweeping assertions can never be taken as argument by a mind that is accustomed in the least to think on these things. A-l-l does frequently and almost without exception spell part. All men in Ohio are but a part of the men in the United States; all the men in the United States are but a part of the population of the American continent; all christians are only a part of the people of the world. It is clearly seen that while this word always means all of something, it invariably means at the same time a part of something. I have thus briefly spoken of the word "all" in a general way; let us now make the application to it in this text.

"As in Adam all die." In regard to the all that die in Adam, there are but two positions possible: first, that all the human family die in him; and second, that all the saints of God die in him. So far as the fact of dying in Adam is concerned, the first proposition is true—all the human family die in him; and if the first be true, then the second is necessarily true, for the saints are a part of the family of Adam, and what is true of the whole is true of every part of the whole. Now, to arrive at the truth of what is taught here it remains only to determine which of these positions is embraced in the text. The apostle has under consideration here the resurrection of the just, and their final deliverance from this bondage of death. He is treating of the resurrection of the saints in their order. He modifies his expression, "As in Adam all die, even so in Christ shall all be made alive," in the next sentence by saying, "Every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." Here

he stops short; not a word said about any one except Christ and them that are his. This clearly sets a limit to the word "all." As all that are Christ's die in Adam, so all that are Christ's shall be made alive in him. But suppose that all does mean all the human family, which is true as a fact, but not necessarily true from this text, this argues nothing for the Arminian or Universalist, as there is none made alive in Christ but them that are his. As in Adam all that are in Adam die, even so in Christ shall all who are in him be made alive. Even then if the first "all" does mean the whole human family, there is nothing in the wording of the text which teaches that the same "all" who die in Adam are made alive in Christ. This must be proved, if it can be, from some other source.

The death of the saints in Adam is their inheritance from him. By one man sin entered into the world, and death by sin; so death hath passed upon all men, for all have sinned. The dissolution of this mortality is only the consummation of that death which hath already passed upon us. We are not simply under the sentence of death, waiting the execution, but death itself hath already passed upon us in reality. There is no power of will, no moral reform, no religious conjuring, no medical skill, that can deliver us from this death. Death reigns absolute, so far as his subjects are concerned, and his dominion is a broad one. The whole human family, the lower animal and vegetable kingdoms, are territories where none dispute his sway or disturb his reign. There is no one so noble as to escape the common lot, none so ignoble as to be slighted, none so rich as to buy a reprieve, none so poor as not to be worth the taking; but all are swept away struggling, shuddering, resisting, pleading, by the merciless hand of death.

"The glories of our mortal state
Are shadows, not substantial things.
There is no armor against Death;
He lays his icy hands on kings.
Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.

"Some men with swords may reap the field,
And plant fresh laurels where they kill;
But their strong nerves at length must yield—
They tame but one another still.
Early or late
They stoop to fate,
And must give up their murmuring breath
When they, pale captives, creep to death.

"The garlands wither on your brow;
Then boast no more your mighty deeds.
Upon Death's purple altar now
See how the victor-victim bleeds!
All heads must come
To the cold tomb:
Only the actions of Christ the just
Smell sweet and blossom from the dust."

Death seems to be a necessity both in nature and in grace. Not that God was under necessity to so arrange, but that it seemed good in his sight to have it so. Its all-pervading, irresistible, irrepressible reign throughout all countries, all ages and all departments of nature is enough to start the question in the thoughtful mind, Does not death serve some great economy in God's universe? Is it a mere interloper that God would not have here? Is it not a provision of his own wisdom for carrying out his own design in creation?

Death is a necessity in the vegetable kingdom; for "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—John xii. 24. This is a specific statement, setting forth the principle of reproduction in the vegetable world. Everything that lives is an evidence that something died. The giant oak, adorning the majestic forest, is a living monument that marks an acorn's grave; and the inscription read in every leaf and written in every bough is, "An acorn died." Each spear of grass that gems the lawn, every flower that brightens and perfumes the garden, every crimson-laden tree of the orchard, proclaims that something died. The holy apostle, in treating upon the resurrection of the dead, brought to his argument this universal fact in nature, "That which thou sowest is not quickened except it die." The Savior, in speaking of the necessity of his own death, and the glory that should follow, used the same fact as an illustration in the words, "Except a corn of wheat fall into the ground and die, it abideth alone." Death precedes quickening in the vegetable kingdom, and is essential to it. This same mysterious principle in a deeper and more hidden manner extends into the animal kingdom, and even reaches the kingdom of grace. The Savior opened the door and gave us a glimpse of this mysterious chamber when he said, "Except a corn of wheat fall into the ground and die, it abideth alone."—John xii. 24. He applied the universal principle of reproduction in the vegetable kingdom to himself. He here gives us to

understand that the process of reproduction exemplified in plant life was in some way wrapped up in him; and the principles of his death and our redemption by his blood are in some way illustrated by the death and quickening of a grain of wheat. Now, this same saying may with propriety and truthfulness be transferred to Adam, for he is the figure of Christ. Except Adam had died he would have abided alone, and the world would never have been peopled through him. Adam begat no children until death passed upon him in the sentence, "Dying thou shalt die." This is strange indeed; but what is not strange when properly thought upon? Its being strange is no evidence against its truthfulness. Truth is always stranger than fiction sure enough. The process cannot be explained, the reasons cannot be given, yet it is true. We are warranted in carrying this fact into the animal kingdom by a strictly scientific basis. The principle of reproduction, growth and repair is found alone in vegetable life; it does not belong to the order of animal life. The difference between the tree and the animal is not that the animal does not possess vegetable life, but that the tree does not possess animal life. The order of vegetable life endows the animal with the power of reproduction. When a bone is broken, it is the power of vegetable life that causes it to knit together again; and the same principle heals the wound that is made in the flesh or muscles of the body, and causes the hair to grow again when cut or plucked out, and the finger nails to grow again when trimmed. Animal life endows its possessor with the power of locomotion and instinct; but without vegetable life there would be no reproduction, growth and repair. Then, so far as the reproduction of his kind is concerned, it is found alone in the order of vegetable life, which is mysteriously combined with animal life, to make up an animal organism, or a human personality. Hence the same principle of death and quickening which is essential to plant reproduction lies deeply hidden in the fact and process of all animal procreation; hence it was necessary that Adam should die. It should be noticed again that death is not simply the dissolution of this mortality, but that this dissolution is but the consummation of that death which has been at work in our members from the time of our birth.

Now, the saints of God in their mortal state, in their natural personality, were created in the earthy Adam; and when death passed upon him it passed upon them. They are the production of a body of death; consequently they must die. This death, with all its attendant circumstances, its prodigious economy in all nature, cannot possibly be the accident of a day, the result of the mistake of free-will, or anything of that kind. This would be the blind-

est fatalism, the sternest doctrine of chance. Death plays too stupendous a part in all the affairs of this world, both in the physical and moral spheres, and shines too bright in the everlasting covenant, to be a mere interloper in God's universe. Faith looks upon it as a provision of infinite wisdom, a gracious providence, ordained by the Creator to fulfill his own eternal purpose, both in creation and in grace. The whole process of christian experience is a struggle between life and death, sin and holiness, corruption and incorruption; and the whole summing up of christian hope is that we shall one day be delivered from this bondage of corruption into the glorious liberty of the children of God.

"Even so in Christ shall all be made alive." The "all" referred to here are clearly they that are Christ's, the whole election of grace. The resurrection of the saints as here brought to view is in Christ. This resurrection is but the triumphant consummation of something long gone before. It is the harvest of grace, sown in Christ before the foundation of the world. It is "the divine far-off event to which the whole creation moves." Death in Adam and life in Christ is the fundamental idea of the New Testament Scriptures, the golden text of the gospel of grace, the master-key to all christian experience. In treating upon the same theme the same inspired writer has recorded, "As by the disobedience of one man, many were made sinners, so by the obedience of one shall many be made righteous." Men are made righteous by the obedience of Christ, upon exactly the same conditions upon which they were made sinners by the disobedience of Adam. Adam's sin and disobedience reached us by virtue of our vital relationship to him. Upon no other condition could we possibly have been made sinners by his disobedience. If we had not been in him, virtually in him, of the same life with him, then his disobedience would not, could not, have reached us at all. Upon exactly the same condition the obedience of Jesus reaches his people and makes them righteous. When the Word was made flesh, and dwelt among us, he took upon himself the seed of Abraham, the election of grace. They were made members of his body, of his flesh and of his bones in his incarnation, by virtue of the grace and life that were given them in him, according as they were chosen in him before the foundation of the world, that they should be holy and without blame before God in love. He was the ark of God's covenant; and when he struggled with temptations, when he suffered for sin, when he died upon the cross, when he descended into hell, they were safely housed in him, and brought safely through it all. They paid tithes in him, became dead to the law by his body, reconciled to God by him, and shall be saved from

wrath as one with him. By virtue of this oneness of life, this vital relation to him, his perfect obedience, his suffering of death and triumphant resurrection are all accounted unto them, and reaches them most effectually, and shall make them all righteous.

As to the certainty of the saints all being made alive in Christ at the last day, there can be no reason for doubt. Their being made alive is just as certain as their death in Adam. Who can question the certainty of death? Is it not this certainty that strikes terror to the heart of all living? Are there any conditions between us and death upon which death can be brought or stayed? There is no way of escape. According to the inspired record of eternal truth there is no reason to doubt the certainty of life in Christ. Inasmuch as we have borne the image of the earthy, we shall also bear the image of the heavenly. The one is just as certain as the other. Jesus himself said, "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." It is not the will of our heavenly Father that any of these little ones who fall asleep in Christ shall perish. All our sins have been put away by him, and he has redeemed us unto God by his blood. By the one offering he hath perfected us forever. We are dead, and our life is hid with Christ in God; and when Christ, who is our life, shall appear, we shall appear with him in glory. He hath loved us with an everlasting love; he hath chosen us to salvation; he hath appointed us to glory; he hath ordained us to eternal life; he hath predestinated us to be conformed to the image of his Son; he hath laid down his life for us; we are reconciled to God by his blood; we are washed, sanctified, justified, in the name of the Lord Jesus and by the Spirit of our God. Our destiny is indissolubly linked with the destiny of Jesus. How can this incomprehensible work of grace fail? Faith embraces it all, and rests in this finished work of our Redeemer, and looks forward with joy and gladness to the final consummation of it all. The resurrection of the dead is the crowning result of the work of Christ and God's purpose of salvation. Then shall be brought to pass the saying, "O death, where is thy sting? O grave, where is thy victory?" "I will redeem them from death, I will ransom them from the power of the grave." Death will be swallowed up of victory. May God give us grace to trust him, and to walk humbly before him, and in patience and hope await the great day of our final, eternal deliverance.

H. M. CURRY.

LEBANON, Ohio.

Ghent, Ky., May 8, 1894.

DEAR BRETHREN BEEBE:—Inclosed please find a letter that I wrote recently to sister Johnson, of Baltimore, Md., and mailed to her, but which was returned to me by the postmaster, indorsed, "Returned to the writer. No such person could be found." Supposing that you might know her address, I mail it to you, with the request that you mail it to her, supposing that you will be unwilling to give it a place in the SIGNS OF THE TIMES.

Truly yours,

H. COX.

Ghent, Ky., April 27, 1894.

DEAR SISTER E. S. JOHNSON:—You will please pardon one who is an entire stranger to you for thus addressing you and claiming that endearing relationship to you. The cause of my thus calling you sister is found in your truly interesting letter addressed to Elder Keene and published in the SIGNS OF THE TIMES of the 25th instant. In that letter you use this language, "Many a time have I laid myself on my bed at night, disgusted and despising myself for the sins I have committed." This has been my sad and sorrowing experience for many years; and step by step as I approach the shades of the tomb more and more vividly do my sins and iniquities rise up before me. Darkness and gloom are daily my companions, and they rise up and point the finger of reproach at me; reproach because that after I have had a name among God's dear people more than sixty-two years, I should still remain a follower after the vanities of a sin-cursed world, instead of following the footprints of our glorious Lord. Surely my sad experience is, "In me, that is, in my flesh, there dwells no good thing." Sometimes I meditate on the language of the bride in the Canticles, "By night on my bed I sought him whom my soul loveth; I sought him, but I found him not." In those meditations this mournful thought rises before me, Have I ever sought the Lord? Have I ever loved him and desired to give unto his name the glory due unto it? I know if I look to the crooked pathway that I have trod through all those long years the answer to those questions would be in the negative. But alas! how often have I found myself resting on the bed of carnal security, and feeding on the husks that the swine do eat. The poor prodigal could not live on the husks, nor can the children of the kingdom find comfort in the vanities of earth. Their comfort, their rejoicing, their consolation, are all found in that sweet and precious name Jesus. To them the bed of carnal security is filled with thorns and thistles, and from that bed they arise to escape, and are made to say, "I will rise now, and go about the city in the streets, and in the broad ways will I seek him whom my soul loveth." To them there is a charm in that precious name that causes them to hasten.

Their language is, "I will rise now." I will quickly get away from this thorny bed, and seek him whom my soul loveth. Yes, I will go about the city, the church. Yes, I will walk about Zion, and go round about her. I will mark well her bulwarks and consider her palaces. That Zion is the city of the living God, and there the poor mourning ones seek and fondly hope and trust that they will find him who is to them the chiefest among ten thousand and altogether lovely. They behold the wondrous display of his power, love and mercy in building that great city in which dwelleth righteousness. They seek him there. They take comfort in hearing that precious name chanted forth in the sweet songs of Zion as they are sung by the dear saints with voices attuned by redeeming love. But still they go about the streets and broad ways of that great city. In one of them they see in emblem his broken body and spilt blood. It is then they soar away to Calvary's rugged cross, and behold him in agony, and hear him in dying accents say, "It is finished." But O what sorrowful thoughts are theirs when they are made to feel that their sins, their cruel sins, erected that cross and drove those nails into his precious hands and feet. But in walking about that great city they find water street, and there behold in emblem the burial and resurrection of their dear Redeemer. It is then their faith is strengthened, their hope renewed, and they press toward the mark for the prize of the high calling of God in Christ Jesus. Those emblems only point to Jesus, to his suffering and his glorious and triumphant resurrection. But in them the watchmen that go about that great city are seen, and thus to the watchman they say, "Saw ye him whom my soul loveth?" But having thus seen the watchman, and having beheld the wondrous beauty symbolized in those two ordinances in God's house, the dear saints approach closely to their Lord; for then they can say with the bride, "It was but a little that I passed from them [the watchmen], 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." Ah, dear sister, when the saints have been for days, weeks, and perhaps months, in darkness and gloom, and mourning the absence of their dear Lord, it is night to them, and they are like the dear disciples upon the stormy sea, laboring by their own natural powers to cross that sea amid the storm and gloom, not clothed with power to still the rolling waves nor hush the mighty tempest. When Jesus appeared to them and said; "It is I, be not afraid," the winds were hushed into silence, the waves were stilled, and immediately the ship was at the land whither they went. You and I, dear sister, are on the stormy sea of life, and it is often night with us, and we by our own

natural powers are found laboring to dispel the gloom and sorrow that overshadow us; but all is vain till that dear One appears on the scene and says, "It is I, be not afraid." O what a heavenly transition from those scenes of sorrow, mourning and gloom, to a land in which the healing rays of the Sun of righteousness dispel the clouds and heal the wounds that sin hath made. I once heard a venerable man in the pulpit whose ideas were clothed in language perhaps a little fanciful; but he was dwelling on the subject of the death of the righteous, and said, "They rise on the azure wings of hope, tipped with gold, to heaven's hallowed battlements, and there behold with seraphic delight the beauty, glory and grandeur of their future and eternal home." He has long since laid aside the habiliments of mortality, and, I fondly trust, is in the sweet enjoyment of that blessed home on which he loved to meditate while here below; that blessed land of rest in which you and I, dear sister, if we are the children of God, will soon meet to part no more. In your letter you speak of the deaths of your dear father, mother and brother. That touched a tender chord in my poor and sorrowing heart. My father, mother, nine brothers and sisters have all been called to their final resting places. But the deepest sorrow was still in reserve for me. Our only children, two lovely daughters, have both been called to cross the dark river. It is thus we are left to complete our few remaining days on earth in sorrow and sadness. But it was all in accord with the divine purpose of our God, and we realize and know that he doeth all things well, and that we should be reconciled to pass under his chastening rod, knowing that he hath said to us, "All things work together for good to them that love God, to them who are the called according to his purpose." He hath also said for the comfort of those who are chastened, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Then, dear sister, our sincere prayer should be for grace to help in every time of trouble, knowing that he hath said to us, "They that wait upon the Lord shall renew their strength."

But you will please excuse me for troubling you with this long letter, which evidently is too feeble to pay you for the trouble of reading it. May grace, mercy and peace be and abide with you and your household during the remainder of your earthly pilgrimage, is the sincere prayer of this poor and afflicted one, now about eighty-two years old. I would request you to write me when you have leisure, if it were not that I fear a correspondence with me would afford you no reward for your trouble.

With love to all the dear saints in Baltimore, I subscribe myself yours in the bonds of christian love,

H. COX.

SOUTHAMPTON, Pa., May 23, 1894.

DEAR BRETHREN BEEBE:—The following letter from Elder W. J. May is so clear an expression of the scriptural teaching on an important point of doctrine that I send it to you for publication in the SIGNS, if you think best.

Your brother in hope,
SILAS H. DURAND.

PINSONFORK, Ky., Feb. 15, 1894.

ELDER SILAS H. DURAND—ESTEEMED BROTHER IN CHRIST JESUS:—I see from your precious letter of recent date that you are expecting another letter from me soon; and as I am shut in doors to-day by constant snow, I will comply with your request the best I can. I should have written sooner, but I have to labor hard to support myself and family; hence I am necessarily compelled to redeem all the time I can.

I own a rough mountain farm, which I cultivate the best I can. I have the care of two churches; and beside attending them, I travel elsewhere to preach Jesus the best I can. I have written these things in order to give you some idea of how I am living; for I am aware that ere this you have seen that my writing is badly disconnected, as also this will be; and I am oftentimes so crushed down with a deepening, heartfelt sense of my weakness and unworthiness that I conclude to write no more; yet it is so pleasant and interesting to me to correspond with the Lord's loved ones that I cannot content myself without writing them; and I am often made to say, Lord, if it be so, why am I thus?

From what has been said between us in our last writings, I imagine that you are looking for me to write on the eternal unity or oneness of Christ and his people; or in other words, the sense in which God's people existed in Christ before the world was. I do not have the least idea that we at all differ in our sentiments on this important subject; but I do have fears that I cannot express my thoughts so as to be understood; therefore I must ask your kind forbearance in this, as in the past.

Then, in order to avoid extending my letter to an immoderate length, I will say that I understand that the Lord's people have two standings, one in Christ and one in Adam; and in the order of existence their standing in Christ was first, was from everlasting, or ever the earth was, or even before Adam's dust was fashioned to man; but in the order of development their standing in Adam was first, was earthly; and in this sense they had a creation, formation and beginning, hence are creatures, and time beings, entirely destitute in this standing of immortality or eternal life, until quickened by that pre-existing life which they had in Christ when he (Christ) dwelt in the bosom of the eternal Father; or in other words, until God communicates eternal life to them experimentally.

This life was eternally in Christ, and as absolutely theirs as it is when they are born again, or when they will be safely landed on the shores of eternal felicity; for Christ is himself their life; but they are creatures, men and women, who are chosen out from among other men and women; and this choice was anterior to time. "Chosen us in him [Christ] before the foundation of the world," &c.—Eph. i. 4. And we were not only chosen in Christ before the world was, but grace was given us in Christ Jesus before the world began. When God communicates eternal life to these elect vessels of mercy, calls them by his grace, to reveal his Son in them, this is only manifesting them, or drawing the visible lines of eternal election around them. So, by this you will see that I do not believe that God's children existed in him in their individuality, but their eternal life was there, "Hid with Christ in God."—Col. iii. 3. And "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." This fourth verse gives us the idea plainly that our life (Christ) appears to us before we appear with him in glory. This seems to me to be upon the principle of the vine and the branches; for the life of the vine develops the branch; and although there may be countless millions of branches in the vine, yet there is but the one life. The life of the vine is the identical life of each and every branch, and each and every branch had life in the vine ever since it was a vine, even when it was a seed, or germ bud; and it is by virtue of that pre-existing life that each and every branch is manifested and appears with the life in glory. Having been predestinated unto this adoption by Jesus Christ to himself, according to the good pleasure of his will, to the praise of his glory, &c. And though a vine have countless branches, when we speak of it we just call it a vine, meaning the vine and all its branches. So, also, I understand Paul to mean when he says, "Christ is all." He is both head, body and members in this sense.—Col. iii. 11. Christ is taken for the mystical body of Christ, both himself the head, and the church his members, which make but one body.—1 Cor. xii. 12. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ." The clause, "So also," means in the same manner, or same like manner. I do not know of any one but what believes that Christ was chosen and set apart by God the Father from eternity, the elect Head of his people, and Mediator of the covenant of eternal redemption.—Heb. viii. 6. And if we admit this choice and eternal arrangement, I cannot for one moment see so much as one obstacle in the way of believing that all the members were thus chosen, set apart, and ordained to

(Continued on page 199.)

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 20, 1894.

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

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

G. BEEBE'S SONS.

THE BLESSED POOR.

IN the record of the preaching of our Lord Jesus, as written by Matthew, the subjects of his first consideration are defined as "the poor in spirit." Upon them he pronounces his benediction, assigning as the embodiment of that blessing, "For theirs is the kingdom of heaven." Such is the covetousness of the natural heart that it would gladly assume the character designated if thereby it might secure the blessing contained in this declaration of our Lord. From the days of Cain there has ever been some form in which this selfish desire has found expression in the voluntary religious efforts of carnal men. In all such works there has been one invariable characteristic in which they all retain the mark of their prototype; all originate in the will of the sinner, and are alike gratifying to the pride of the worshipers who trust in them. The more zealously they render service under these devices of their own hearts, the more fully are they satisfied that they have merited the favor of God, and that their services entitle them to a reward, which they expect to receive in the heaven of eternal glory. Without entering into an argument on this subject, it is only needful now to remark that those who have the confidence that they are more righteous than others, and whose hope is built upon that foundation, cannot be included in this benediction of our Lord Jesus. Instead of being poor in spirit, such characters are trusting in themselves that they are righteous, and despising others. This blessing does not include such meritorious ones in its application. Only such as mourn their destitution of every claim upon the favor of divine justice, who have nothing to plead in their own justification, can be "poor in spirit." So long as they can find one indication that they are acceptable to God they are not poor in spirit. That poverty involves utter destitution. For the comfort of such it is written, "When the Lord shall build up Zion, he shall appear in his glory. *He will regard the prayer of the destitute, and not despise their prayer.*"—Psalm cii. 16, 17. In vain may the inspired word be searched to find any such promise as this to any others but the destitute. These are the poor in spirit, on whom the gracious Lord has commanded his blessing.

While it is manifest that this blessed poor character cannot make himself worthy to receive that

favor which is bestowed upon him, there is a constant mourning in his heart because he can produce no good works in confirmation of his hope in the salvation of God. This is one form in which his poverty is exposed. He has to complain that he cannot do the things which he would do in obedience to the prompting of the Spirit of Christ. If he could perform that which is good, then he would not be so poor as to be destitute. He would have just that much to glory of. But when divine light shines in his heart he must confess that "In me (that is, in my flesh) dwelleth no good thing." This proves his poverty to the extent of being destitute. No deeper poverty than this can oppress any sinner. It is not possible that such poverty should be voluntarily chosen by any created being. Real poverty can only be felt by those who are unwillingly subjected to it. So, none can be poor in spirit but those who have no power to deliver themselves from the bondage of corruption. Necessarily these must groan under the burden of sin, and in their trouble they cry unto the Lord. They do not need to be exhorted thus to pray when driven to confess their poverty. The starving beggar does not ask for aid as a mere duty to be performed. He is compelled by destitution to seek relief. He cannot claim it as his due, but must appeal to those who have pity for his case. So, the conscious sinner can only confess the justice of his condemnation, while he cannot suppress his cry for mercy and grace to deliver him from sin and its consequent death.

So far is this peculiar mark of the blessing of God from presenting any attraction to the carnal covetousness, that even those upon whom the Lord has set this seal of his grace, when looking at the things which are seen by the natural mind, continually mourn because they cannot be relieved of its heavy burden. Even in earthly things it is impossible for selfishness to choose poverty and destitution. Fanatics have endeavored to gain divine favor by giving up their temporal possessions and abstaining from palatable food; but such characters have not succeeded in making themselves poor. On the contrary, their pride was fed upon the very intensity of their self-inflicted privations and sufferings. They were rich in their supposed poverty. None can be poor in spirit so long as they find in themselves anything to commend them to the favor of God. Only when realizing that all their own righteousnesses are as filthy rags can the saints themselves be experimentally partakers of this blessedness which belongs to the poor in spirit. Yet they always mourn when made to feel the very poverty which conclusively establishes the fact that the blessing of the Lord abides upon them. It is not strange that this people is described as a peculiar people. They

wish above all things to bear the evidences of unity with the saints and with their Redeemer; yet they see occasion for unbelief in those very marks which prove that unity. They earnestly long for deliverance from confidence in themselves; yet they are sorely distressed when they find in themselves no confirmation of their hope in the salvation of God. This experience is confined to the subjects of that grace of God which brings salvation. Nothing but the light of life can show the sinner his utter destitution and poverty. In this felt poverty God has set the assurance of his blessing. Then it is of the utmost moment to the saints to know if they are afflicted with that poverty which is in spirit.

One manifestation of this poverty is shown in mourning under the sense of sinfulness. The blessed of the Lord are so poor that if their everlasting happiness depended upon their offering one good prayer, or thinking one good thought, they would sink in despair. No conditional provision of mercy could avail them, since they are too poor to bring the very least meritorious action in atonement for their iniquity. Even after they have been delivered from their mountains of sin, and the mercy of the Lord has caused them to hope in that salvation which is in Jesus, they are still so poor that they cannot walk as children of the light. They must be kept by the power of God, and their righteousness must yet be found in Jesus. If by grace their past sins were remitted, and they were placed in primitive innocency, as was Adam when he was placed in the garden of Eden, they are so poor that it would avail them nothing. They must not only be saved from sin through the redemption that is in Christ Jesus, but that salvation must come to them in their rebellion against God, and deliver them from the power of sin. They are still so very poor that they must have the faith of the operation of God to work in them both to will and to do of his own good pleasure. Nor can they bring so much as a holy desire from their own evil heart in commendation of their plea for the favor of God. No such deep and helpless poverty can be found in all the thoughts of the heart of man as this wretched misery which oppresses the quickened sinner when he sees himself lost and already condemned. The most that man can grasp of his guilt is that he is in danger of being condemned; but now the truth that he is condemned already reveals his utterly hopeless condition and he is inconceivably poor and destitute.

So far as is seen by the natural mind, the guilty criminal is beyond the reach of mercy; but the unspeakable riches of grace shining in the face of Jesus Christ reveals the glorious blessedness of this poor sinner. Poor and needy as he is, that grace shows him that the Lord thinketh on him; and he is made to

rejoice in the truth that "The blessing of the Lord, it maketh rich, and he addeth no sorrow therewith." Again, the poor pilgrim would fain find rest in some pleasant abode for which his weary heart seeks diligently as he wanders through this wilderness world; many alluring places invite his visits, and it seems that he might sojourn quietly in such agreeable resorts; but the voice of his God is heard commanding, "Arise, ye, and depart; for this is not your rest; because it is polluted, it shall destroy you, even with a sore destruction." There is no place in all this cursed earth where the saints can find a safe dwelling. The love of God has given them the same portion here which was ordained for the Captain of their salvation. As he was even among his kindred Jews a stranger and an alien, so it is the privilege of his chosen disciples to be as he was, despised and rejected of men. Poor as they are in all that the world accounts as valuable, and despised as is their confidence in the God of their salvation, the most distressing poverty which they suffer is entirely unknown to any but to them who are afflicted by it. The world can see that destitution of earthly resources which is common among the saints, and this is what is understood even by their own natural mind as the poverty of the disciples of Jesus. But they must endure more bitter poverty than this as they follow him who was rich, yet for their sakes he became poor, that they through his poverty might be rich. Destitution of natural food, and having no place where he might lay his head, while representing the depth of temporal poverty, were little in comparison with the poverty to which he was reduced when he was made a curse for us. It is not wonderful that darkness reigned at noonday when he who was holy and sinless, was made sin for the redemption of his people from guilt. Even in suffering poverty it pleased the Father that he should have the pre-eminence. There is heavenly glory in the fellowship of that suffering, as it is given to those who are favored to follow him.

There is another experience of poverty in spirit, to which it is important that the saints give attention. It is the homesick longing of those who would be conformed to the perfection of Jesus, and yet are constantly made to mourn their own vileness. Their malicious adversary is ever ready to accuse them of departure from the path of righteousness, and never tires of urging their daily conduct as evidence of the falsehood of their profession of hope in the salvation of God. How bitterly they feel the pangs of this poverty none can know but those who are taught it by constant suffering. They would not feel pained under this trial if they could know that it was indeed the blessed poverty of the subjects of divine grace. Indeed, it would not then be poverty

at all to them. While seeing Jesus as their present Savior the saints can know no poverty. All the riches of heaven are secured to them in that divine knowledge. It is given them in the behalf of Christ not only to believe on him, but also to suffer for his sake. That they may thus be partakers of his sufferings their Lord hides his face for a little moment. But his Spirit is faithful to take and show unto them in their hour of need this blessed consolation, that his presence is with them in every trial, and he will never leave nor forsake them. The heirs of this great grace have the witness of their interest in this rich assurance in the very poverty which causes them to mourn their wretched destitution of everything which should characterize a believer in Jesus. All such poor ones are blessed in Jesus with abundant supply of that bread which came down from heaven, of which if a man eat he shall never die.

HEALTH IMPROVED.

HAVING received a number of inquiries as to our physical condition since the late operation, we will say for the benefit of those who have expressed such kind interest in our case, that while we can hardly expect to ever again be well, it has pleased the Lord to so far restore us, that we are again able to be out, and seem to be daily gaining in strength. Thanking the brethren and friends for their expressions of sympathy, we ask that if the Lord in his wisdom shall see fit to remove us from these shores of time, that they pray for us, that our faith fail not.

B. L. BEEBE.

UNTIL FURTHER NOTICE.

WITH our first number for March we discontinued the notice headed "Until March," with a view to withdrawing our extraordinary offer to old subscribers as an inducement for them to procure new subscribers: but we have received a number of letters from very efficient brethren complaining that the time has been so short, and the weather so inclement, that they have not had an opportunity to get out among the brethren and friends as they would like to do, and requesting us for an extension of the time. We will therefore, until further notice, continue our offer to send two new subscribers, and credit an old subscriber one year, for three dollars; but we cannot afford to send to one new subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any new subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

CIRCULAR LETTERS.

The Elders and Messengers of the Churches composing the Delaware River Old School Baptist Association, in session with the Southampton Church, at Southampton, Bucks County, Pa., May 30th, 31st, and June 1st, 1894, to the Churches whose messengers we are, sends Christian salutation.

BELOVED BRETHREN:—Through the mercy and loving-kindness of our God, we present to you our annual letter, and for your comfort and instruction offer some general remarks touching upon many things closely connected with our profession of faith in the Lord Jesus Christ, and our walk and conversation as we journey through this wilderness world to the blest mansions of eternal rest.

We live in a peculiar age of the world, and far removed from the simplicity of the life of our fathers. Education, Arts and Science have developed the resources of this fruitful land in which our lot is cast, and as a nation and people we have grown rich, and the great effort of the mass of mankind is to live in luxury and pleasure, and like nations that have lived and died before us, become forgetful of the Sovereign Ruler, from whom all blessings flow. As citizens in common with others, we have much to do in our relations with the busy scenes of life, and the rapidity with which steam and electricity hasten us from one enterprise to another causes us to say, "We have not time." We have not time to attend the appointments of the church. We neglect our pastor, our brethren, and miss the sweet intercourse that binds us together in the love of the gospel and belief of the truth, which produces coldness, indifference and barrenness of mind in spiritual things; so much so that we are pained to hear the question asked, how far those who profess to love the Lord can indulge in worldly amusements, and the many pleasures and follies that the thoughtless world delights in.

The apostle Paul in writing to his Corinthian brethren has clearly shown that in our calling from nature to grace, the relations and obligations of life are not changed, but the subjects of divine grace will be able to serve their masters better, or fill the places in the business departments of life, that in the providence of God has been intrusted to them. And in all the relations of life, those who have in their experience passed through the dark night of sorrow, when they cried unto God for deliverance from the weight and burden of sin, and when all the treasures that self-righteous zeal had stored in good works, and so-called services of the Lord, vanished before the wrath and anger of the just and holy God, like chaff before the wind, and they were without God and without hope in the world; and when they remember the anguish of soul,

and the dark night of condemnation and death, and the moment when the Sun of righteousness arose with healing in his wings, dispelling the darkness, and revealing himself their Savior, the joy of that moment and the continued love and kindness of God, should cause them to pause and consider their relation to the dear Redeemer. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as a lamb without blemish, and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you; who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God."—1 Peter i. 18-21. And remember the record the Scripture contains of his life while incarnate. His resting place was not the sumptuous palace of to-day. He said of himself, "The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head." He was a man of sorrows, and acquainted with grief, a mourner all his days. He gave his back to the smiters, and his cheeks to them that plucked off the hair. He hid not his face from shame and spitting. He obeyed the law in all its precepts. His whole life was an example of meekness, love and kindness, even to his enemies. If we are called to be followers of the meek and lowly Jesus, ought we not to feel that the time past should have sufficed to have wrought the will of the flesh, and that henceforth we should desire to live unto God, and not unto ourselves? "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. Our Savior when seated with his disciples, in that memorable sermon on the mount, said, "Ye are the salt of the earth." "Ye are the light of the world." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Can we let our light so shine if we divide our talent between the church, secret societies and beneficiary organizations, called moral or religious, and accept invitations to mingle with the gay pleasure seekers, to give character to the party, and ease the conscience of those who feel condemnation in their own hearts, although connected with popular organizations, whose liberal creeds and doctrines permit many things that they themselves know are unbecoming professors, if it brings them numbers and money that they so much need to enable them to promulgate their doctrines and assist them in

their efforts to evangelize the world? But God has separated his people from all confederations of men and worldly sanctuaries by revelation of his Son Jesus Christ, the hope of glory, and made a covenant with them, that he would put his law in their minds, and write it in their hearts, and he would be unto them a God, and they should be his people. "I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more." He also says, "I will visit their transgressions with the rod, and their iniquities with stripes: nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail." The Lord's people find, by painful experience, that the spirit is willing, but the flesh is weak; and when left to ourselves, and led captive by the devil at his will, and we turn aside in forbidden paths, to wander on the dark mountains of sin, sad and painful indeed is that state; for the Scriptures declare, "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption." Our Savior while under the law wept over Jerusalem, and said, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." So, under the gospel, the church weeps over those who go astray, knowing that God will visit their transgressions with the rod, and their iniquities with stripes. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Romans xii. 1, 2. All religious organizations that teach the doctrine of free moral agency, and believe in man's will and power to repent, obey God, and save himself from eternal death, if reports are true from Conventions and Assemblies, have received great encouragement in the discovery that all denominations are laboring for the good of souls; and if they do not accord in belief, there is some good in all, and all are striving for the same thing, to reach heaven—the heaven of their imagination. If we are observant of the things transpiring around us, and the lesson presented at the great Columbian Exposition, where nearly all nationalities were assembled, giving us an opportunity to learn something of their character, manners, customs and religion, we find the world's Congress of religion then assembled presenting the same sentiment, that there is some good in all, and that all should labor for the prosperity of each other, and that mankind are the children of God, which is but a consummation of the idea of evangelizing the world. Do

not thees transpiring events remind us of the Jewish nation when our incarnate Savior made his advent to earth, and of his thirty-three years sojourn in that eastern land, and the many wonderful events of his life, from the time the shepherds of Israel announced his birth, until his death on the cross? The priests and Roman officers, with their self-righteous followers, in their hatred and blind zeal, assisted by the rabble, their tools, cried, "Crucify him!" and they led away the dear Lamb of God, the Savior of sinners, and nailed him upon the cross. All worldly religious organizations assume to enthrone themselves in Moses' seat; and do we not see a disposition manifested to dictate to those who differ from them? and how readily they can all unite to enforce their doctrines and commandments; for there is no radical difference in them. They all teach the same thing, man's ability to believe, repent, obey God, and escape eternal punishment. The Scriptures inform us that the time will come when none will be allowed to buy or sell unless they have the mark of the beast in their foreheads. A writer some months since stated that about one-fifth of the entire population of the earth visited and mingled with the other four-fifths, and that soon race distinction would be unknown, and sectarianism done away. If that is accomplished, will not the persecuting spirit of all anti-christian organizations, in their mad zeal and hatred to those who contend for the faith once delivered to the saints, the eternal and unconditional salvation of all the heirs of immortal glory, through the blood and righteousness of Christ, unite to arrest and punish nonconformists in prison, at the stake, and unto death? The apostle James, in writing to his brethren, says, "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." Jude, the servant of Jesus Christ, exhorted his brethren to earnestly contend for the faith once delivered to the saints, and to continue in their most holy faith, praying in the Holy Ghost, keeping themselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. The dear Redeemer came to John the Baptist, his harbinger, when he was baptizing in Jordan, and was baptized. The opening heavens, the descending Spirit, and a voice saying, "This is my beloved Son, in whom I am well pleased," gave evidence that he was the Christ.

The river Jordan is the gate through which God's believing children enter into gospel rest, the privileges of the church, and fellowship of their brethren, having put on Christ by open profession, through death and resurrection to newness of life. Also, when the approaching hour of his agony in the garden, and death on the cross drew near, he in-

stituted the supper, and chose the bread and wine, emblems of his broken body and shed blood, which were to prefigure his death till he comes, saying, "As oft as ye do this, do it in remembrance of me." He knew our weakness and frailty, and that in the multiplicity of care we might forget the Savior that gave his body to ransom us from the grave, and shed his blood for the remission of our sins. May these reminders ever be present with us, keeping us near the cross, and teaching us the vanity of all earthly things, and to so number our days that we may apply our hearts unto wisdom.

Dear brethren, let us exhort each other to love and obedience, and to live as strangers and pilgrims in this ungodly world, to be separate from sinners, unspotted from the world, and as much as lieth in us live peaceably with all men. Be perfect, be of one mind, live in peace, and the God of love and peace shall be with you, and 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.

SILAS H. DURAND, Mod.
CYRUS RISLER, Clerk.

The Warwick Old School Baptist Association, in session with the church at Warwick, Orange Co., N. Y., June 6th, 7th and 8th, 1894, to the several churches of which she is composed, sends greeting.

DEARLY BELOVED:—The apostle Peter, addressing the scattered saints, says, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." As Jesus, the Captain of our salvation, was a man of sorrows and acquainted with grief, we need not think it strange if afflictions and trials are appointed for us. The Lord has said, "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." The Lord's fire is in Zion, and his furnace in Jerusalem. He sits as a refiner's fire, and shall thoroughly purge his people; yet they shall not suffer real loss, as nothing but the dross shall be consumed by the fire. The apostle James tells the saints to count it all joy when they fall into divers trials, because the trial of their faith worketh patience; and this patience they have need of, that after they have done the will of God they may receive the promise. The psalmist David speaks of the great benefit he had experienced under affliction, saying, "Before I was afflicted I went astray; but now have I kept thy word." "It is good for me that I have been afflicted, that I might learn thy statutes." Peter tells us to arm ourselves with the

same mind that was in Christ when he suffered for us in the flesh. What an example of meekness and long-suffering we have in Jesus, who is our pattern. While here in the flesh we are engaged in a warfare, and therefore are told to arm ourselves, and fight the good fight of faith. "Put on," says Paul, "the whole armor of God, that ye may be able to stand against the wiles of the devil." "Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." With such an armor on, not all the powers of darkness combined shall be able to harm us. As good soldiers we must endure hardness, and so follow our Captain, who endured the cross, despising the shame, and is set down at the right hand of the throne of God. "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

"Jesus, the great, the mighty God,
A man of grief became;
In paths of meekness here he trod,
And bore the sinner's shame.

Humility, how bright it shined
In every act he wrought;
What lowliness of heart and mind
Appeared in all he taught.

His love to men of sinful race
Glowed in his tender breast;
For man he yielded to disgrace,
Forsaken and distressed.

Led as a lamb to meet the sword,
He bowed beneath the stroke;
Not one revengeful angry word
The dear Redeemer spoke.

O may his meekness be our guide,
The pattern we pursue;
How can we bear revenge or pride
With Jesus in our view?"

O may we all, as his professed disciples, lay aside all malice, and all guile, and hypocricies, and envies, and all evil speakings, and be followers of God as dear children.

"So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine.

Thus shall we best proclaim abroad
The honors of our Savior God,
When the salvation reigns within,
And grace subdues the power of sin."

WM. L. BEEBE, Mod.
BENTON JENKINS, Clerk.

PLEASE BE SURE

To give us the same name in which your paper is coming when you send a renewal of subscription. The best plan is to inclose in your letter one of the little pink slips containing your name, taken either from the margin of your paper or from the wrapper in which it comes.

CORRESPONDING LETTERS.

The Warwick Old School Baptist Association, convened with our sister church at Warwick, N. Y., June 6th, 7th and 8th, 1894, to the several associations and churches with whom we correspond, sends love in the Lord.

DEARLY BELOVED:—In the infinite mercy and abounding goodness of our ever faithful God we have been favored with the privilege of meeting once more in our accustomed annual assembly, and of hearing from our brethren scattered abroad through the length and breadth of our extended country. While they have with us to record the favor of the Lord in sustaining them in the midst of afflictions and tribulations, they bear testimony to the truth that tribulation in their earthly experience has but verified the promise of our gracious Redeemer to his disciples for their earthly heritage; this is the earnest of that infinite bliss which they shall receive when they have suffered the will of God in this state of subjection to the vanity of an unceasing warfare against the powers of iniquity which here beset the path of their pilgrimage.

Your messengers and communications of love and fellowship have been joyfully received, with others who are not included in our formal correspondence, but who give the unmistakable Shibboleth of speaking in that heavenly language which identifies the true sons of that Zion which is above the bondage of legal servitude, and is free to render delightful obedience to the perfect law of liberty. Fraternal love and unrestricted fellowship have been the element in which we have mingled one with another, and we have proved that "Perfect love casteth out fear." The preaching has proclaimed the truth of salvation by grace, in which no discordant note has croaked the excellence of human merit. It has been indeed unto us as one of the days of the Son of man, as we have set together in heavenly love, and rejoiced with that perfect joy which is unknown to the heart of man. Only as God is in his saints is such divine bliss revealed in them to whom he has given the blessed inheritance of light and life.

Your ministers have been blessed to come to us in the rich fullness of the excellent grace and glory of our Lord Jesus Christ, and their speech and preaching has exalted the Lamb of God while it has presented the truth of the utter unworthiness and just condemnation of sinners in the vanity of their best estate. May it please the King of glory to long sustain those who thus proclaim the praise of our adorable Redeemer, and may those earthen vessels in whom he has placed the rich treasure of the testimony of Jesus, be strengthened with the power of God for the great work whereunto he has called them!

The next session of our association is to be held, if the Lord will, with

our sister church at New Vernon, N. Y., on Wednesday before the second Sunday in June, 1895, when we hope again to be favored with your correspondence. Especially do we hope for the presence of your messengers, since in their coming we realize the assertion of divine wisdom, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."

May the grace of our Lord Jesus be manifestly shed upon you and us in the future as in the past, and may he conform us unto his holy will in all things, and save unto his glorious coming! For this we longingly wait, and watch unto continual prayer. The grace of our Lord Jesus Christ be with you forever. Amen.

WM. L. BEEBE, Mod.

BENTON JENKINS, Clerk.

The Delaware River Old School Baptist Association, in session with the church at Southampton, May 30th and 31st, and June 1st, 1894, to the associations and churches with which we correspond, sendeth greeting.

BELOVED BRETHREN:—Our meeting has been a pleasant one, in that we have met in the fellowship of the gospel, and have experienced, we believe, the blessing of being made to sit together in the heavenly places in Christ Jesus, while listening to the joyful sound of the gospel, uniting in the singing of spiritual songs, and speaking with each other of the things of the kingdom of God. The business of the association has been done with unanimity, and our churches are reported as enjoying peace.

Your messengers and ministers have been received with gladness. The preaching has been as the voice of one man, and has been with peculiar power.

Our next session is to be held with the First Hopewell Church, beginning on Wednesday after the last Sunday in May, 1895, where we hope to greet your messengers, and receive your messages of love.

SILAS H. DURAND, Mod.

CYRUS RISLER, Clerk.

BOOK NOTICES.

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(Continued from page 195.)

eternal life through Christ their Head and dear Redeemer. The choice of one was the choice of all. Hence the apostle could say, "He hath chosen us in him before the foundation of the world." Brother Durand, I cannot see how Christ could be set apart and exist in his Mediatorial person without his mystical body. The one necessarily implies the other. Neither can I see any more impediment or mystery in believing that the church was set up from everlasting, the mystical body and espoused bride, in the Mediatorial person of Christ, than that Christ was chosen and set apart and existed in this capacity. If one is true the other is also true; if one is not, the other is not.

Lest I tax your patience I will close. Write when you can. Yours in hope of eternal life through Christ,

W. J. MAY.

CHURCH LETTERS.

REISTERSTOWN, Md., May 21, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—When the inclosed letter was read before the church at Black Rock, there was a unanimous desire expressed that it should be forwarded to the SIGNS for publication, because it contains some things which we believe will prove of general interest and profit; I therefore now send it to you as requested. Our association has been, I think, a pleasant and profitable session to many. We were sad at missing so many old faces, but again were glad to welcome so many that were new. I trust that some good may result from it, and that God has been glorified in all that was done.

I remain your brother in hope,

F. A. CHICK.

The Black Rock Old School Baptist Church, to the Baltimore Baptist Association, to be held by appointment with the sister church at Harford, Harford Co., Md., on the 16th, 17th and 18th days of May, 1894, sends this her annual letter of love and fellowship.

DEAR BRETHREN:—In speaking or writing upon the things pertaining to this world, we can always find something new to speak or write about, some improvements that men claim they are making for the betterment of the world of mankind.

The christian world, so-called, claim that they are making rapid strides toward the evangelizing or christianizing of the world, and can count up with mathematical precision the progress they have made or can make with a certain amount of means, and have always on hand something new to supercede the old, to the end they may the more expeditiously accomplished their work. But we, brethren, have nothing in common with them. We can only repeat the old, old story of Jesus and his love; love that knows neith-

er beginning nor ending; love which is of God; love which brought the King of glory down to this lower world to bleed and suffer and die, that his people might live. And this love, the apostle John says, the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not.

Dear brethren, how do we stand in the estimation of the world in a religious point of view? Are we not looked upon as being too small and insignificant to be counted among the nations religiously? and, like our beloved Leader, are we not hated and rejected of men? Having, as we fondly trust, received some comforting assurance that we are of that poor, world-rejected and hated people, we dearly love to associate and correspond with a people who bear the marks of the people of God; marks which have characterized them in all ages of the world as a people distinct and separate from all other people; and if these marks or characteristics are not found with Old School or Primitive Baptists, then where in all this wide world shall we find them?

Dear brethren, let us appreciate our privileges while we may. We have the privilege at present of associating ourselves together for the purpose of the worship of God in a public manner, without legal restraint. How long will it be so? Our God knows, and the God of the whole earth will do right. Our times are in his hand.

Great efforts are being put forth by men to put the name of God (their god) in the constitution of our government, in order to make this a "christian nation." Then, that accomplished, their next step will be to prescribe times and modes when and how all shall be commanded to fall down and worship the god that they have set up.

We speak not of these things lightly, brethren, for we firmly believe from what we daily see and hear of the doings of men that this is their ultimate design.

In view of this, how important that we watch and be sober, and appreciate our privileges while we may. How important, too, that we should strive to live in peace and union with those who bear the mark of the children of the kingdom, none striving to be greatest in the kingdom, but in all meekness and humility, each esteeming others better than themselves, so fulfilling the law of Christ. Here we know but in part, and should not fall out with our brethren who may be led more deeply into the knowledge of divine things than ourselves. When we meet with one who can say, "This one thing I know, that whereas I was blind, now I see," we have fellowship for such an one; for the blind see not. And when love for the brethren is manifested in any, we know that such have passed from death unto life; for the dead cannot love. Dear brethren, a

few here at Black Rock are still content to be accounted (as the people of God have always been) as the off-scouring of all things, and it is our desire to endure hardness as good soldiers of the cross, looking for and desiring a better, higher and more enduring state of perfect felicity in the immediate presence of our God, and see our Lord as he is, and be like him.

During the year that is passed we have been called to mourn the loss of some of our loved ones, of whom we feel to make special mention. Our aged sister, Rachel Ensor, who no doubt many of you will remember, has passed away, having finished her course and kept the faith. Our dear sister was in the constitution of the church here sixty-six years ago, and was the last surviving member of the little band organized here at that time; and she was in all probability the last survivor of those who were in attendance at the memorable Black Rock Convention held here in 1832. No one ever belonging to our church was better or more favorably known than our dear departed sister. Another dear sister, Louisa Benson, equally dear unto us who were intimately acquainted with her and knew her worth, has also passed away. Although coming into the church later in life, and may not have been so widely known as the one just mentioned, but to us equally dear and sadly missed.

The writers of the inspired Scriptures thought it meet to make mention of many of their noble women by name, and we have felt to do likewise.

We still are favored with the labors of our dear brother, Elder F. A. Chick, among us, and think we can see evidences and hope that he may have the comforting assurance that his labor is not in vain in the Lord.

We have had some evidences that the Lord has not forgotten us, inasmuch as he has been graciously pleased to bring some of the dear lambs into the fold. As the aged soldiers are year by year being called to lay their armor by and dwell in the immediate presence of the Captain of their salvation, others are called into the ranks to battle for a while in the service of their King. Dear brethren, we hope your meeting will be a pleasant one, that the saints may be comforted and built up, and God's name glorified and exalted, and to his name be all the praise.

Our regular days of meeting for public worship are the first and third Sundays in each month, and on the Saturday before the first Sunday for business and conference.

Read and approved in church meeting on Saturday before the first Sunday in May.

BIBLES OF ALL SIZES.

ON our last page will be found an advertisement of some of the sizes, styles and prices at which we can furnish Bibles. The vast variety of sizes and combinations compiled in Bibles is too great to all be given in our space, but we are now prepared to furnish any of them that may be desired.

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YEARLY MEETINGS.

A YEARLY meeting will be held, the Lord willing, with the Clowesville Old School Baptist Church, of the Lexington Association, on the first Saturday and Sunday in July, 1894.

A cordial invitation is extended to all lovers of the truth, and especially brethren in the ministry. Trains will be met at Fleischmanns station.

THREE DAYS MEETINGS.

THERE will be a three days meeting held at the Davis school-house, beginning on Friday before the fourth Sunday in July, 1894.

We would like to see as many Baptists as feel like visiting us come and join with us in singing and offering prayer and supplication to the Lord of lords and King of kings.

This meeting will be held fifteen miles east of Purcell, Ind. Ter., and nine miles south of Burnett, near the head of Pan Creek, in Cleveland Co., Oklahoma.

A. J. GILBREATH.

ADVERTISEMENTS.

EVER since the SIGNS OF THE TIMES has attained its wide national circulation we have been importuned by our subscribers, as well as by those who have had no special interest in sustaining the publication, to open our columns to advertisements; but never having had any experience in that line of business we have hesitated to make the venture. Since the commencement of this volume, however, there has been a combination of circumstances that has encouraged us to make the experiment, and we therefore make the following announcement, viz.:

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"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,
AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,

MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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Jesus appeareth to Mary		St. JOHN, XX.	and to his disciples.	
Anno DOMINI 33.	42 "There laid they Jesus therefore "because of the Jews' preparation day: for the sepulchre was nigh at hand.	16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.	Anno DOMINI 33.	
m Is. 53. 9. n ver. 31.	CHAPTER XX.	17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.	& Ps. 22. 22. Matt. 28. 10. Rom. 8. 29. Heb. 2. 11. 1 ch. 16. 28.	
	1 Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity, and confession of Thomas. 30 The scripture is sufficient to salvation.	18 "Mary Magdalene came and told		

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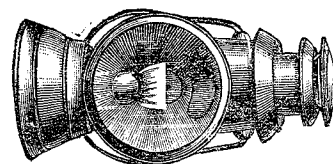
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THOSE wishing to procure copies of No. 9 of volume 61, containing the Minutes of the proceedings, resolutions drafted, and the address of the brethren at the Black Rock Baptist Convention, September, 1832, at which time the separation (or "split") took place between the Old and New School Baptists, can obtain them from this office at the following prices, viz.:

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, JUNE 27, 1894.

NO. 26.

CORRESPONDENCE.

BATAVIA, N. Y., June, 1894.

DEAR BRETHREN BEEBE:—As I believe I walk in the fear of God, I hasten to do his will when it becomes evident to me what it is. All things that are taught me or brought to my remembrance I write; because I have found to my sorrow there is no resisting. I feel certain that you all know, as well as I, that it is God working in me both to will and to do of his good pleasure; and because of that I take courage, and believe you will be slow to think evil, and will bear with me. This has been the most severe trial of my life, and I have suffered much; but as it is written, "Thy people shall be willing in the day of thy power." How I did pray to be released from this obligation, even after all that our Lord and Savior had done for me. But it was not to be; and as it was his good pleasure that I (poor, weak and unqualified as I am of myself) should be an instrument in his hands for good, I do hope I am humble and grateful. Out of the mouths of babes God has ordained strength and perfected praise. How true it is that "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence."—1 Cor. i. 27-30. No one could be more foolish, weak and base regarding these things than I; but if, in consequence of this, God makes any of his great power and glory visible to his people, I am thankful it is so. Paul writes in Phil. ii. 14, "Do all things without murmurings and disputings." If it is God's will that I serve him in any way, I hope I wait upon him willingly, in fear and trembling, "For the Lord is great, and greatly to be praised: he is to be feared above all gods."—Psalm xcvi. 4. I have been brought from the height of my pride and self-sufficiency to the lowest depths. I have no words to express my gratitude for the goodness and mercy that God has shown me; yet I do feel keenly my utter unworthiness. "Who is like unto the Lord our God, who dwelleth on high?"—Psalm cxiii. 5. One of my greatest comforts now is the knowledge I possess of the wondrous power and majesty of God. What a comfort it

is to think that nothing shall come to pass without his foreknowledge, and that all things are in his hands both now and forever. Let us take courage; for "if God be for us, who can be against us?"

"Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved; for he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."—Romans ix. 27, 28. "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"—2 Peter iii. 8-12.

A short time before Titus and his army began the last siege of Jerusalem, Cestius, another Roman general, and his soldiers, came intending to besiege the city; and after frightening the people well, he left, as Josephus says, "without any just occasion in the world," and suffered great calamities from the Jews in this retreat. One of the foot-notes reads thus: "There may another very important and very providential reason be here assigned for this strange and foolish retreat of Cestius; which, if Josephus had been now a christian, he might probably have taken notice of also; and that is, the affording the Jewish christians in the city an opportunity of calling to mind the prediction and caution given them by Christ about thirty-three years and a half before, that when they should see the abomination of desolation [the idolatrous Roman armies, with the images of their idols in their ensigns, ready to lay Jerusalem desolate] stand where it ought not, or in the holy place, or when they should see Jerusalem en-

compassed with armies, they should then flee to the mountains. By complying with which, those Jewish christians fled to the mountains of Perea, and escaped this destruction.

—See Lit. Accompl. of Proph., pages 69, 70. Nor was there, perhaps, any one instance of a more unpolitic, but more providential conduct, than this retreat of Cestius, visible during this whole siege of Jerusalem; which yet was providentially such a great tribulation, as had not been from the beginning of the world to that time; no, nor ever should be.—Ibid., pages 70, 71." Josephus writes of it in this way: "After this calamity had befallen Cestius many of the most eminent of the Jews swam away from the city, as from a ship when it was going to sink." Christ said, "Then let them which be in Judea flee into the mountains." "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert: go not forth; behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together. 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; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."—Matt. xxiv. These words have been brought to my mind often, so I will write them, "Let whatever is done be done quickly."

We are ordered to watch always. "But of that day and that hour

knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray, for ye know not when the time is. 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 the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."—Mark xiii. 32, to end of chapter. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Jesus Christ, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."—1 Peter v. 6-11. Satan knows that his time is short, as is very evident; and if he can persuade any of us to believe the reverse, it will be his delight to do so. "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren."—Luke xxii. 31, 32. During Christ's agony in the garden he said, "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. And he cometh unto the disciples, and findeth them asleep, and said unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third

time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me."—Matt. xxvi. 38-47. In the *New York Times* of May 23d there is a long article headed, "A. P. A. Reaches New York. With a cartoon it attacks the Roman Catholic Church." It may be well to quote two or three paragraphs. "One of the planks in its Declaration of Principles pledged the members not to buy from Roman Catholic merchants, and to boycott the communicants of the Catholic Church in every way." "At present the association confines its warfare to the Roman Catholics. When the members of this church shall have been disposed of as the Americans desire, it has been suggested, the fight will be turned against the Jews, and then against the free-thinking Germans, and so on down the list, unless the movement be stopped by the sound sense of the people." "Rome has so scared the American people with the shout of 'bigotry' that they have allowed her to fill the offices with thieves and thugs, loot the Public Treasury, attack the schools, subsidize the press, muzzle the preachers, and run everything, from the White House to the penitentiary, to suit the Pope." "And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days."—Daniel xi. 33. God has evidently stayed the siege in our own time, so that what remain of his dear ones, out of every nation, and kindred, and tongue, and people, will be saved. If it be a part of God's great plan that such a wicked, rebellious creature as I (even the worst of all) should be helped to safely reach the mountains, then how much courage must those who read this take, who yet remain in the doomed city, and to whom Christ will give a realizing sense of their own lost condition and the seriousness of the times. What a fearful day it will be for this earth when the last one is brought safely in. "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."—Rev. vii. 2, 3. I have been shown how careful we must be not to call anything common or unclean that God has cleansed; and God is able to make this very impressive and significant to you, even as he has to me. "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."—Rom. xi. 25.

When Christ was sending out his twelve apostles (Matt. x.), telling them what things they might expect, and comforting them, he said, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." This looks like a hard saying to us, poor, weak creatures; but if God be with us all things are possible. However, we have been promised strength in our day of need. "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever."—Psalm cxxv. 2. "I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only."—Psalm lxxi. 16. "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be."—Deut. xxxiii. 25. "The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psalm xxxiv. 7. Noah went on and built the ark, and no doubt had to bear the ridicule and persecution of an ungodly world; but the ark was finished, and all that God would have saved were saved. "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."—Matt. xxiv. 37-40. These things "shall be proclaimed upon the housetops;" for the days are evil and the time is short. We have many privileges now, so let us redeem the time, for we know not what a day may bring forth. Paul wrote, "Wherefore let him that thinketh he standeth take heed lest he fall."—1 Cor. x. 12. In Rev. iii. 10 we read, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Romans viii. 18.

To wait will be one of the hardest things we shall have to endure as time goes on; and we shall only be reconciled as we see the dear objects of God's care leaving the city behind them, and coming on with haste and anxious faces to join us on our high ground. Our Savior knew it would be so, for he said, "In your patience possess ye your souls." There seems to be some great good in this verse, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."—Daniel xii. 12. Since the time is at hand for these things to be unsealed, the dark things will be made light to us.

"Happy art thou, O Israel: who is like unto thee, O people saved by

the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."—Deut. xxxiii. 29. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke xii. 32. "To the only wise God our Savior be glory and majesty, dominion and power, both now and forever."

Yours in hope of eternal life,

ELLA M. HAMILTON.

LOVE.

THIS word, so expressive of thought, and so often used in conversation to convey the sentiment of the heart in natural and spiritual things, has come up in my mind with special inquiry. What is love, the effect of its power, and the influence it exercises over the mind of man, so as to control his action, his belief, his life and destiny here on earth? In thinking over this deep and mysterious subject, which seems almost undefinable in character, I thought I would write such views as present themselves to my mind at this time. The word "love" presents itself to my mind in two peculiar characters: the one natural, pertaining to things in this life; the other spiritual, pertaining to heavenly things. It may seem strange that I have made this distinction in defining the word "love" in two characters; yet to my mind experimental evidence proves the assertion which I have made, which I wish to show as I proceed with the subject; for it seems to me on these characters hangs the destiny of every subject of grace and every subject of wrath in this world and the world to come. Love in the abstract, proceeding from the mind of man, is natural, and subject to changes, as acted on by the various attractions presenting themselves before the carnal mind, and in substance is selfish, suspicious, jealous. If the attraction be a desire of the flesh, for self-gratification or worldly glory, or if it be religious zeal, the attraction is the same, selfish in character, although the intent of the heart may be pure according to human understanding. In substance we may liken natural love unto a hidden fire in the soul of man that burns unseen by mortal eye, invisible to natural vision, not having any tangible form; yet I understand it to be like unto a substance that speaks in signs, shadows and symbols by a language of its own, working through the creation of man. I may go farther and include the beasts of the field and fowls of the air; for wherever we find natural life wrapped in flesh and blood, we see the workings of that power called love. It may not be proper in this connection to apply the word love to the animal creation; the word instinct would seem more appropriate; yet in the animal creation their affection for their young, and their mating together as companions, show plainly they are moved by a power called love. For Scrip-

ture illustration, Jesus used the affectionate hen in a figure to show natural love, saying (Matt. xxiii. 37), "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." This illustration of the hen gathering her chickens under her wings to protect them from harm shows the affection of the fowls of the air. I have also noticed the birds of the forest, and the peculiar affection they have for their young, especially when disturbed by some venomous bird, or the rude hand of man. Their wailings are descriptive of the affection of a human being. More particularly have I noticed the faithful dog, his peculiar watchfulness for his master, and the love he seemed to manifest toward him, especially when separated from him; all the anxiety of a human being has seemed manifested by the dog, and nothing would seem to satisfy him but his master's presence. Many other instances of animal love could be cited to show their affection, and the wisdom of God in the creation of all things, controlled by a power the natural mind cannot comprehend. It is written, "God is love."—John iv. 8.

Upon this declaration of Scripture I wish to use in contrast the difference between natural love and spiritual love, or that love which passeth understanding, which is God manifest in the flesh. First, I will take up natural love, and give such views as present themselves to my mind as I understand them. Natural love I understand in substance to be like a fire hidden in the soul of man. I use this figure because it seems to represent in nature the qualities of natural love. In fire we have an element made up of material which our wise men have tried to explain; but to me it seems as much a mystery to define as love. We see it burning, and satisfying its appetite on the fuel within its reach. We feel the heat thereof, and that is about all we know, only it is fire, an element God has made for the use of man. In like figure love burns within the soul of man, desiring to satisfy the carnal appetite on the object of that love. To say that natural love is not selfish is not true. We know this by experience; and I might say that love is selfishness itself, and will never be satisfied until it fills the soul with the desires it longs for, satisfying the lusts of the flesh, basking in the smiles of its own gratification. I will now use a figure based upon the purest motives of natural love; for there is nothing in comparison more pure and more noble in man than the love he has for the virgin of his choice. This affection, to my mind, is the nearest to heavenly love for a man to possess on earth; for to my mind it was this love, when Eve transgressed in the garden of Eden the commandment of God, that drew

Adam into the transgression, preferring death rather than the separation from his bride. In this act of Adam we have a lively type of Christ and his bride, the church, in which is shown to my mind the shadow of spiritual love, reflected from the real substance, which is Christ, or God manifest in the flesh. Adam as an image could only reflect from the substance; for it is written that in the image of God he created man; therefore an image is only the shadow of the substance. The law as given by Moses was a shadow of good things to come, and by itself was a ministration of death, because man as an image could not fulfill the demands of the lawgiver. It required God manifest in the flesh to fulfill all its righteous requirements. Therefore Jesus, being the substance, could meet all of its fiery demands. Leaving the substance, I wish to notice natural or (I may say) national religion. The Jews as a nation represented national religion. Their rites and ceremonies were fixed by law, and were under tutors and governors, kings and priests, the same as all natural religion is to-day. Take the most populous organizations on the earth, and we have kings, emperors, popes and priests, laity and clergy, who make laws to govern religious devotion; and their subjects are required to obey and love the laws they have set up. There is no Christ or Jesus set up as the attraction to love; only the shadow of a Jesus is presented as the way of salvation; his name as written on paper, a picture or likeness having no life or substance; therefore the jealousies and divisions that arise, the hatred and envy they manifest one toward another. Like national Israel, their love for humanity's sake, as they profess, is shown by their zeal in persecuting and putting to death every rival that comes between them and their religion. No better example can be given than the life of Saul of Tarsus, who manifested that love, filled with zeal that was selfish, like all natural love, claiming to be very zealous for God, even as the world profess to be in this day in which we live; and I am sorry to say that even amongst Old Baptists, who profess to be followers of Jesus, the same kind of natural love, full of jealousies and selfishness, is manifest, that actuated Saul of Tarsus to persecute the followers of Jesus. They are great sticklers for the doctrine and order of the church, and profess that they love you; but the next day, if you differ with them on some point of doctrine that you may not see in the same light they do, the love they so much boasted of is turned into hatred and jealousy, and they become your bitter enemy. I understand all this is nothing more or less than natural love, as I have tried to show in this article; and to my mind that is the only kind of love that rules the religious world at the present time; the same love that Cain manifested when God had not re-

spect to his offering. It is selfish, suspicious, jealous.

I now wish to speak of that love which has no selfishness nor hatred; that love which saves poor sinful man; that love of which the apostle speaks under the name of charity, in the thirteenth chapter of First Corinthians. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 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. 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, endureth all things. Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away," &c.

In contemplating this love, which the apostle John describes as God (for God is love), our hearts become overwhelmed in wonder and admiration, and natural love passes out of sight, as a tale that is told. The atmosphere around that scene, the paradise of God, illuminates the heavens by the reflecting rays that shine forth in effulgent glory from the throne of God, bearing upon their wings the messages of love to the poor, lost, ruined sinners, speaking unto them with the lips of charity that God is love. What a change in the thoughts of the poor sinner! Before this he looked upon God with fear and trembling, expecting the vengeance of his wrath, which he so justly deserved; but now the scene is changed. Charity with all its lovely characters is presented to his view, and he begins to realize that God is love; that in his lovely character he is represented in Jesus, God manifest in the flesh, the perfection of charity. What a picture to behold! his long-suffering, his tender mercies and forbearance with the children of men. When he was reviled, he reviled not again; but in his pity and his love he redeemed them. No envy, no vaunting himself, no puffing up, not behaving himself unseemly, seeking not his own, not easily provoked, thinking no evil, rejoicing not in iniquity, but rejoicing in the truth. Was this that love that passeth understanding? Truly the poor sinner can say, Greater love hath no man than this, that a man lay down his life for his friends. Then God is love, the perfection of beauty. Around him hang a thousand bucklers, all shields of mighty men; the shield of love, that

meets all the fiery darts of the enemy. In every time of trouble Jesus is the sinner's friend, his hope, his life, his joy, his song through the day, his comfort in the night, his sabbath day or rest.

Having sketched the beauties of spiritual love in contrast with natural love, each in its respective character, I now wish to notice each in an experimental way, as we experience them in this life. First, I have shown that natural love is selfish, suspicious, jealous. Second, I understand spiritual love to be just the reverse, amiable, lovable, pure and undefiled, like Jesus, the perfection of love, charity in all its fullness. Let us test this by personal experience. We all know what natural love is in the flesh, selfish, jealous, and easily excited if a rival comes between us and the object we love in the flesh, especially in the marriage relation. No explanation by mortal man is necessary to define the workings of that love. How different is spiritual love. We see one coming to the church, professing love for Jesus and the brethren and sisters. It may be a wife, a husband, the young and the old in every station of life. Does any jealousy arise in the hearts of all the lovers of Jesus because this one claims his love? No; they love this poor one because he loves Jesus. Such an one may be the wife of another man, or the husband of another woman, married or single, old or young. The station in life makes no difference. Not one thought of jealousy arises in the many hearts that love Jesus; but they love this one the more because he loves Jesus. All nature bows in humble submission to this love, and hearts swell with joy. How sweet the thought that in the realms of bliss all fleshly relations cease. No selfishness, no jealousy, no hatred, can dwell within that celestial abode. All there is love; and they worship the God of love.

I leave these thoughts with my brethren and sisters. The subject is one that will never be exhausted in this world or the world to come, for God is love. I witnessed a season of this love at the Baltimore Association, where I met brethren and sisters in the bonds of love. I hope as long as I live on this earth that brotherly love may continue, and that I may die in the fellowship of those that love Jesus, the Savior of sinners.

Brethren Beebe, after writing these thoughts I send them to you for inspection. If you see any food for lovers of God in what I have written you are at liberty to publish them; and if not, lay them aside.

Affectionately yours,

JOSEPH BRODERS.

ALEXANDRIA, Va.

WHITE CHURCH, N. Y., Jan. 23, 1894.

DEAR BRETHREN BEEBE:—I have asked brother B. F. Coulter to let me copy his very precious letter and send it to our dear family paper to be

printed; for to me it was grand and good, and there were others who wanted it printed. He has given his consent, and I am very glad, for there are some very precious thoughts contained in it. I do believe that all who have a true understanding of these things will agree with me.

I am too poor, ignorant and sinful to have my name put into that precious medium of correspondence, but I dearly love to see the names of my Father's children in that paper.

Yours in hope of life beyond this vale of tears,

MRS. W. M. HART.

PHILADELPHIA, Pa., Oct. 20, 1893.

DEAR BROTHER AND SISTER HART:—Since our delightful visit with you last summer I have desired to write to you; not with any assurance that I may edify or even comfort you, for you are both like Mary of the olden time, who did sit at the feet of Jesus and learn of him; but I want to write to you because I have a hope that away down in your hearts you have a spark of love for me, undeserving as I am of such. And also, I feel to hope that perhaps once in a while about your work your thoughts travel down this way; and whenever they do I am benefited by them. I am a firm believer in the communion of souls. What I mean is this: if the Lord directs the mind of one of the saints to flow out in love to a certain brother or sister, that one to whom the love goes out is softened and refreshed, without knowing the cause or source of such a change in his feelings. I believe, too, that all of the individual members of Christ's body are in a secret and mysterious way connected together, as an endless chain, and God's love is continually flowing through all the links; and so each one is imbued with the same precious love as all the rest. Then, as we travel along the pathway of this christian journey, one here and one there enters into our lives, and becomes identified with it in a sweet and mysterious way; just as you both entered into our lives last summer, and we in yours, and our lives were made the brighter for it. The meeting of brethren one with another is not a small matter, but it is a working together of all things for good. Some may want to tell us that the day of miracles is past; but to my mind the greatest miracle that has ever been performed by our gracious Redeemer is the one that brought me up out of the darkness and terrible depths of sin into his marvelous light, and gave me a precious hope that God had vouchsafed mercy unto me, a vile and wretched sinner. I think of the time when (like Jacob) I was lost in a waste howling wilderness, a companion of owls and of bats, with no hope, and without God in the world, a curse and a blight in the fair creation of God's handiwork; and then, while there, in my stained and sinful garments, in my sins,

(Continued on page 206.)

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 27, 1894.

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

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

G. BEEBE'S SONS.

EVIL DETERMINED.

WHILE the pride of man claims to understand the purpose of God in appointing the existence of such productions of the earth as can be made subservient to the support and comfort of the human family, and under that delusion many suppose they are truly grateful for such temporal supplies, there are many of the products of the soil which are regarded by the wisdom of men as utterly useless, and even directly opposed to the welfare of mankind. As the consequence of the entrance of sin into our world, it is recorded that the Lord God said to Adam, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; *thorns also and thistles shall it bring forth to thee*; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." This is the first account of the existence of thorns. Nothing is recorded intimating that there ever would have been any such things in the world but for the transgression of the commandment which the Lord gave to his creature, the man whom he "formed of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." It is no part of the simplicity that is in Christ, when carnal ambition moves the saints to devise theories by which to reconcile to the judgment of reason the account of the works of God as given by divine authority. Such inventions may indeed have a "show of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh." But there is no true, spiritual advantage to the saints in anything which is attained through the efforts of the natural mind. Surely in those things which are taught in the schools of men the wise and prudent must have superior advantages over uneducated babes. Our Redeemer did not give thanks to his Father upon such a system. He rejoiced in consideration of the pleasure of God to reveal to babes the things which he had hid from the wise and prudent. In that revelation they are made to rejoice in the same will of God in every appointment of infinite wisdom, just as their

Lord has given the example. In the limited sight of reason it would have been much better that the ground should have produced nothing but those herbs and plants which yield nourishment for animal life. Consequently the production of thorns and thistles, even in the estimation of the natural mind of the saints, is regarded as something very deplorable. Of course, the effect of this view of the things which are seen is to cause regret, instead of thanksgiving to God. The Spirit of Christ alone can rejoice in the execution of the will of God, and it is only when led by that Spirit that the subjects of divine grace are able in truth to pray, as Jesus taught his disciples to do, saying, "Thy will be done in earth, as it is in heaven." When governed by this real desire that the purpose of God shall stand, and that our will shall be conformed to what his hand and counsel has before determined to be done, then nothing can disturb the peace of God which dwells in our hearts. Knowing that our God works all things after the counsel of his own will, we may rest in perfect assurance that nothing can defeat his gracious design. It is not requisite for the enjoyment of this rest that those to whom it is given should be able to comprehend the purpose of God in the appointment either of what we call good, or what in our view is evil. When the Spirit of Christ leads us in meekness to confess his righteousness it is sufficient ground for thanksgiving to know that the will of God is done.

No grace is requisite to cause the natural heart to glow with carnal exultation when the desires of the flesh are gratified by the abundant fruits of the ground. Neither is there any thanksgiving to God when only the covetousness of self is satisfied. It is not an uncommon mistake for believers to suppose they are thankful to God, when their heart is only filled with selfish gladness. When led by the gracious Spirit of truth the saints do in reality "in everything give thanks." Even though they mourn the rebellion of their own hearts against their tribulations, and feel that they are utterly destitute of that spirit of thankfulness by which they desire to be governed, in that very mourning their God sees the thankfulness of perfect reconciliation to all his holy will. Indeed, no developments of time are needed for the guidance of the judgment of infinite wisdom; it is only for the manifestation of the graces of his Spirit in his saints that they are tried in the furnace of affliction. This trial of the faith of the followers of Jesus is but to show them their sure defense in his righteousness and unchanging faithfulness. So long as they feed beside the still waters in the full assurance of hope in Christ they have no personal knowledge of his power to command the stormy tempest, and deliver them out of the depths of tribulation. But when they have been

brought low, so that refuge failed them, then they are qualified to bear personal testimony to the salvation of God. They might have been satisfied from the evidence of others that God is "a very present help in trouble;" but it is only "through much tribulation" that they "must enter into the kingdom of God," so as to be competent witnesses of this heavenly truth. In this tribulation they have need of the thorns and thistles which are brought forth by the cursed ground. In the bliss of feeding upon the pleasant fruit of love and confidence, there is no room for them to witness the goodness of the Lord to them that are in trouble. Only as they are beset by those severe sufferings which are well denominated "thorns and thistles," which result from the entrance of sin into the world, can they personally learn that new song which John heard in vision, saying, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth."—Rev. v. 9, 10. The fact that the sovereign purpose of God appoints the very service which shall be rendered by every thorn encountered by his chosen people, affords them consolation in every distress through which they are called to pass in their weary pilgrimage of time. Were it not for this confidence in that God who cursed the ground for the sake of the sinner, how could the afflicted and poor people have hope in his salvation? But since there is not a thorn but that our God has created for the display of his own glory, it is certain that there shall not be a single pain or sorrow inflicted by one of these piercing thorns, but that it is for the praise of the glory of that grace which is treasured in Christ for the benefit of his chosen people. Not until he hath tried them shall they come forth as gold. But there is no trial without feeling the hiding of the face of our omnipotent Redeemer. So long as he is pleased to show his presence with them, his saints can encounter every trial without feeling it as a thorn; but when left to walk in darkness, every step is among such terrible thorns as seem to forbid the hope of deliverance. Reason can never understand how those who are thus tried can still have hope in the favor of that God who has chosen his saints in the furnace of affliction, and who has commanded concerning Jacob, that his adversaries should be round about him. Yet those who receive the testimony of the Scriptures must confess that no power of iniquity can exist without the will of our God who "is in the heavens; he hath done whatsoever he hath pleased." Not even the cruel thorns have come into existence without the pleasure of our infinitely holy and gracious Creator.

When they are established in this vitally important principle of the doctrine of God, the saints are prepared to rest in the assurance that the combined wrath of men and devils can do nothing against the truth, but that all their rage must contribute to the accomplishment of the good which the Lord hath spoken concerning Israel. This very essential confirmation of the hope of the saints they could never receive in any other way but as the Lord causes the wrath of man to praise him, and restrains the remainder of wrath. Unbelief assails the faith of the tried saint with the suggestion that while the Lord has indeed given every herb and fruit of the ground for the food of man, the introduction of thorns and thistles has in some unaccountable manner placed an obstruction in the way of the blessing that was originally designed by the Lord for his creatures, and now there is no certainty of the enjoyment of divine favor unless the merit of the creature can overcome the evils which produce thorns, and cause better fruits to spring from the corrupt ground of their earthly nature. Under this delusion it is often the case that the bewildered saint is ready to sink in despair because he can perform no works of righteousness upon which to build a claim for acceptance in the sight of God. The cunning adversary deceives those who look away from the perfect righteousness of Christ Jesus, and causes them to forget that the curse of God forbids the production of anything but thorns and thistles from any earthly source. While from the ground God has ordained that in the sweat of his face man shall eat bread, in that very decree is positively included the sentence of death. It was not a mistake when death was associated with the violation of that law which was given to man in the garden. No interval of time separated the entrance of sin from the death which was justly incurred in the first transgression. That death is more than the mere return of the body to the ground from which it was taken. It includes the loss of all that constituted man a good creature in the sight of God; and from that entrance of sin into the world the wrath of God abideth on all who sinned in that transgression of Adam. For the sake of his people, who were chosen in Christ Jesus before the foundation of the world, the ground was cursed so that it might be suitable for the abode of man as a sinner. It is not to be supposed that the Creator was betrayed into a burst of ill temper by the disobedience of man, and in his rage pronounced the curse upon the ground. It is expressly declared that the curse was for the sake of the sinner, Adam. Without that curse there is no authority for the assumption that the material universe could have continued in existence. But the purpose of God must be accomplished in the salvation of the cho-

en vessels of mercy. From the beginning God had determined that they should be holy and without blame before him in love. They were secure in the righteousness of Christ Jesus before they were lost in the sin of their earthly head. He did not come to keep them from being lost; but to save that which was already lost when he came to save his people from their sins. This work he finished.

In his last words of consolation to his disciples, Jesus gave them positive assurance that in the world they should have tribulation. For the fulfillment of this declaration they must encounter the thorns appointed for their affliction. This is not recorded as a deplorable and unavoidable necessity from which the love of God could not deliver them, but it is the gift of that love which chose them in Christ in the beginning. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

When the sovereign will of God is recognized in the working of all things and in the accomplishment of his immutable purpose, there is sweet comfort to those who trust in his grace in the very privilege of suffering affliction with the people of God. Surely they may find cause for rejoicing that they are counted worthy to be partakers of the fellowship of the sufferings of their victorious Redeemer. There is divine glory in the significance of that crown of thorns which was worn by our suffering Lord. In its piercing tortures are included all the sore distresses of his chosen ones in their whole pilgrimage through this sin-cursed world. It can never be understood by finite intelligence why he must suffer such humiliation and shame; but the word of his grace clearly declares that it was by the determinate counsel and foreknowledge of God that he was subjected to death. The cruel thorns which crowned his brow were fit symbols of the sins of his people which were laid on him. But while they are dreadful as accursed thorns to pierce his sacred head, they constitute that crown of matchless victory with which he is glorified by the omnipotence of his triumph over death and sin. Well may his people look on him whom they have pierced, and mourn for him, and be in bitterness for him. But instead of deserved wrath and divine vengeance, they receive from his agonizing death groans the unspeakable gift of everlasting salvation as he prays, "Father, forgive them; for they know not what they do!" Thus did our dying Lord exceed all the wonders of his own miraculous works in the days of his flesh, as he made the crown of thorns infinitely more glorious than all the diadems which ever crowned the monarchs of this world, and caused its radiance to exceed the dazzling brilliance of created suns. Every pang inflicted upon him by the sinful thorns of our iniquities

bears the fragrance of rapturous joy to those whose sins he bore. Then well may Paul entreat the saints to reconciliation under the trials of their earthly conflicts, saying, "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—2 Cor. v. 20, 21.

UNTIL FURTHER NOTICE.

WITH our first number for March we discontinued the notice headed "Until March," with a view to withdrawing our extraordinary offer to old subscribers as an inducement for them to procure new subscribers: but we have received a number of letters from very efficient brethren complaining that the time has been so short, and the weather so inclement, that they have not had an opportunity to get out among the brethren and friends as they would like to do, and requesting us for an extension of the time. We will therefore, until further notice, continue our offer to send two new subscribers, and credit an old subscriber one year, for three dollars; but we cannot afford to send to one new subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any new subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

BOOK NOTICES.

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We have had bound in cloth, the same style as the "Editorials" or "Church History," a few hundred of our large type Hymn Books, which we will send post paid at the above prices. These books are especially adapted for aged people, or for pew racks, to be used in churches.

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Middletown, Orange Co., N. Y.

CIRCULAR LETTERS.

The Chemung Old School Baptist Association, in session with the church at Cammal, Lycoming Co., Pa., June 13th, 14th and 15th, 1894, sendeth christian salutation and fellowship to the churches of which she is composed.

DEAR BRETHREN IN THE LORD:—Through the tender mercies of our God and King we are preserved another year to meet and greet each other as that peculiar people of his, who are sanctified by God the Father, preserved in Jesus Christ, and called. We will call your attention in this our Circular Letter to that portion of the Scriptures recorded in 1 Cor. xv. 58. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

This expression is inseparably connected with the verse preceding it, as well as with the whole epistle. In verse fifty-seven the apostle gives thanks to God for the victory of the saints through our Lord Jesus Christ; and as there is no other victory for the saints anywhere recorded in all the Scriptures, he thus admonishes them to steadfastness, &c. And as it is as evidently true to-day as at any other period of time that the saints are being led astray from the simplicity of the gospel of Christ to another gospel, we feel this admonition to be just as binding on us as it was upon the saints when spoken by the apostle. Any departure from the rule given by the great Head of the church to govern them as the flock bought with his precious blood, is condemned by him as their King. The only safety of literal Israel and their prosperity consisted in their walking according to the law of the Lord. Nothing can be substituted in any way devised by man, however harmless and fair it may appear to men, that will be approved by the King that reigns in righteousness. Truly that which is highly esteemed among men is an abomination in the sight of God. Therefore let us beware of departing from the Lord, the fountain of living waters, either in doctrine or practice, but be steadfast, unmovable, abounding in the work of the Lord. To be steadfast in the faith and practice of the gospel is not the fruit of carnal resolutions on the part of the child of God, but the fruit of the working in them of his mighty power, which he wrought in Christ when he raised him from the dead; in other words, the fruit of the Spirit. Indeed there is a suffering awhile before any such steadfastness can be found. Creature efforts or legal services have never produced it. It cannot be found or taught in the schools of men, but is entirely produced by grace freely given them as heirs of the grace of life.

"Unmovable." Not carried about by every wind of doctrine; not fear-

ful to declare the pure doctrine of the gospel; and because it is unpopular in the world, let us never be ashamed or fearful to cry, as did the prophet, that all flesh and all fleshly systems are as the grass, perishable. Neither let us be found attempting to build human bulwarks to shield the character of Almighty God lest he be proved the author of sin, &c. We will in short say that we have rest in no other system or doctrine but the unlimited and immutable predestination of God, who declares that he has made all things for himself, and that without him was not anything made that was made. We would not, we dare not, limit the holy One in any of his works; and if the being unmovable regarding this doctrine of God our Savior shall reduce our number down to the standard of Gideon's army, even so let it be; for God is not mocked or deceived by his creatures.

Dear brethren, be unmovable. Be not conformed to the worldly doctrines of men, though your names be cast out as evil for the Son of man's sake; and having done all, stand fast.

"Always abounding in the work of the Lord." Not abound in the work of the Lord this day, and tomorrow abound in your own works; for of your works you are ashamed. But "All thy works shall praise thee, O Lord, and thy saints shall bless thee." Truly all the works of the Lord are righteous altogether. There can be nothing added to them; there can be nothing taken from them. The believing on his name is the work of God, and not of the creature; for true belief is the product and working of his mighty power, which he wrought in Christ when he raised him from the dead. So, dear brethren, may it be our lot by grace to thus abound in the work of the Lord, forasmuch as we know that our labor is not in vain in him. The great distinguishing mark of difference with the Lord's people and carnal professors is this, that the latter claim salvation for their work, while the former humbly believe that their works flow from salvation already received. The poor ministers of Christ who labor in word and doctrine among the saints are not to make their eternal salvation more secure, but by their labor to confirm the souls of Christ's disciples, comforting them with the same comfort wherewith they themselves are comforted of God.

May the Lord ever give grace to us that we may labor to warn the unruly, comfort the feeble minded, support the weak, and thus strengthen the weak hands, and confirm the feeble knees; and may peace, love, holy concord and fellowship abound among us, for his name's sake. Amen.

D. M. VAIL, Mod.
J. C. BEARD, JR., Clerk.

(Continued from page 203.)

Jesus found me, and by the shedding of his precious life-blood removed mine iniquity far from me, to be remembered no more against me forever, clothing me with the robe of his perfect righteousness, and at the same time giving me "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness;" and, most wonderful of all, he did all those things because he loved me. Where I deserved his wrath, he gave me his love, and his just indignation was spent upon my adversaries. He has conquered all my enemies, and set me free. I love to meet brethren as I met you both last summer, standing, as you both do, on the broad and firm foundation of the Rock, Christ Jesus, and him crucified, turning neither to the right nor to the left, manifesting the beauty of holiness, loving and caring for God's people, and resting sweetly in the love of the Father. Brother and sister Bogardus are now with us, and we have had a very precious visit from and with them, although our visit has been marred by the death of our beloved brother, Edward Walton. Inscrutable indeed are the ways of providence, and truly we can say with the apostle, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." When we pass through deep waters, and all seems dark and discouraging about us, we dare not ask the reason why; for,

"Deep in unfathomable mines
Of never-failing skill
He treasures up his bright designs,
And works his sovereign will."

If we can read in a past experience that all the way he has led us has been the right way, ought we not fully and implicitly trust him for all the future?

But O how full of doubts and fears am I! How I long to be assured of my acceptance in the Beloved! I love the church, and I love the brethren. "There my best friends, my kindred, dwell."

But how mean I feel, and how unworthy I know I am in the holy city. To be there is alone my heart's sincere desire.

We will be glad to read a letter from your hand. Your brother in a precious hope,

B. F. COULTER.

STATE ROAD, Del., June, 1894.

BRETHREN BEEBE:—I do not think I would willingly present sentiments that are unsound or unscriptural, or that would not be worth reading and considering; but it sometimes occurs that my understanding of some paragraph of Scripture is not in accord with the generally accepted interpretation. I presume no one would willingly indulge an error, and if in the wrong would willingly be set right.

I will offer your readers such views

as I have at command on a paragraph in the prophecy of Zechariah. It runs mainly through the third chapter, but the more prominent points are embraced in the first and second verses. I have heard this alluded to sometimes, and occasionally used as a text, "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." It is quite natural and proper for gospel preachers to find a type of Christ wherever they can, and find some of the beauties of his character portrayed in the missions that sometimes have been committed to men. The original Joshua has been, I think, uniformly considered a striking type of the Redeemer. It does not follow that this Joshua was such a type. It seems to have been a common name among the Jews, but only one Joshua led Israel into Canaan. This Joshua was the high priest of the Jews at this time, and the captive Jews had very recently returned from their long captivity among idolaters to their own native Palestine; but they were not yet cleansed from their defilement. Prophets were sent among them to instruct, to warn and admonish them, because it now became them to cleanse themselves from all the defilement that they had contracted among the heathen. The angel or Spirit of the Lord, showing to the prophet the defiled condition of Israel, is called by the apostle Jude the Archangel, and gives him the name of Michael, the signification of which is, "Who is like God." The prophet Daniel is informed that he is the great Prince that standeth for the children of his people. It seems to me that his name and the various things that are said of him will apply to none other than Christ himself, or that Spirit of the Lord God that was upon Christ. The Jewish high priest was their representative, and his costly and magnificent garments were emblematic of his holy and sacred office. He must be undefiled himself, and the people must be ceremonially clean and pure, else he had no right to officiate, or even to wear the priestly garments. He bore their names, and of course would be responsible for their defilements. So the prophet was instructed to show them how the garments of their high priest were defiled and polluted, and thus admonish them, in a forcible illustration, of the necessity of a thorough cleansing from all idolatrous practices. It will not do to understand Christ spoken of as being clothed with filthy garments. Even in his incarnation he is seen with raiment as white as the light. Although he was made an offering for sin, yet he was declared to be holy, harmless, undefiled, and separate from sinners, and, in regard to his purity and holiness, higher than the heavens. The things set forth in this chapter will all apply to spiritual Israel in gospel times, as almost everything else did appertain-

ing to that typical people. The people of Israel were addressed and admonished in the person of their high priest. With a mighty hand the Lord had ended their captivity. The resistance of Satan is that which men have encountered from the earliest times when called upon to come out from the world and be separate. He is that spirit which works in the children of disobedience, and is the cause and instigator of all neglect of duty and disobedience on the part of the Lord's people. We need not expect Satan to give much heed to the rebuke, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" The rightful claim which the Lord had upon them, having redeemed them, we need not expect Satan to heed or regard; but they will hear it and heed it; and with the sense of obligation and the spirit of obedience in their hearts they will rise above all the temptations, and clothed with the garments of salvation, Satan will be rebuked and bruised under their feet.

The people of Israel had been delivered from a cruel oppression and long captivity as from a burning and consuming fire; and so the spiritual people of God are delivered from bondage under the law, where they are held fast in a lawful captivity, and where they would have been consumed; but the Lord has entered into the fire himself, and plucked them as brands from the burning, and now he claims them as his own. He has found a ransom. It will be seen readily enough that it is Israel, and not Christ, that has been plucked out of the fire. It is Israel, and not Christ, that must be clothed with change of raiment. This angel or Spirit of the Lord says unto Joshua, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Joshua stood before or in the presence of this angel of the covenant, and is the subject of these instructions and admonitions. There are others besides Joshua receiving instructions. Like in the case of the prodigal, the Father has servants. Joshua is not directed to either take off the defiled garments or put on the change. He is admonished in regard to it, the temptations and accusations of the enemy silenced, and the servants directed to clothe him with change of raiment. The Jewish priests were never required to put the priestly robes upon themselves. They were put upon them by those having authority so to act. All these things were done by divine direction. The priestly robes never made a priest, neither did they impart any qualifications. The man must be a priest before, and receive and wear the sacred garments as representing the high and sacred office, and the qualifications that he at least ought to possess. Israel must all be clothed with linen clean and white, but it was not to make

them Israel; and Israel did not differ from other nations, only as the subjects of what the Lord had done for them. If they had been cleansed from their idolatrous practices, and purified in the furnace of trial, and God was now known to them as the object of worship, their garments should henceforth be clean and white.

"And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts," &c. This is of the character of the messages to the seven churches in Asia: the promises connected with keeping the word of his patience, and also warnings in regard to tolerating disorders, or giving countenance to those false teachers who, like Balaam or Jezebel, would corrupt their worship; and, if not checked, would ultimately destroy their standing. The Spirit of the Lord still has those that stand before him, ministers of his that do his pleasure, and hearken to the voice of his word, who are directed and instructed, as in the case of Lazarus, to loose him from the fetters and defilement of grave-clothes, and clothe him with change of raiment. These returned captives might be too feeble to withstand all the fiery darts and temptations of the enemy; hence servants are provided to set the fair mitre upon their heads, and clothe them with such garments as become their salvation. This angel or Spirit of the Lord has never left his post; and these things, though written aforetime, were written for our learning. From the first call to a ravenous bird from the east country to let go the Lord's captives, till Israel is found in the holy mount at Jerusalem, the angel of the Lord stands by.

In gospel bonds,
E. RITTENHOUSE.

INQUIRIES AFTER TRUTH.

WILL brother H. M. Curry please give his views on the ten virgins? What do the five foolish represent? Oblige one who desires to know the truth.

E. I. NEEDHAM.

ORDINATIONS.

G. BEEBE'S SONS—DEAR BRETHREN:—By request of the church I send you the following for publication:

We have had our regular yearly meeting. The church at her last meeting called for a council for the purpose of ordaining two of our brethren to the ministry of the gospel, namely, JOSEPH SMITH and LAFAYETTE CHADDOCK.

Elder W. A. Thompson, of Sandy Creek Church, Putnam Co., Ill., Elder Thomas Davy, of Providence Church, Stephenson Co., Ill., and Elder Benjamin Sallee, our pastor, proceeded to the ordination of the above named brethren according to the usual manner of the Primitive Baptists.

Chose Elder Thomas Davy Moderator, and Elder Benjamin Sallee Clerk. Prayer by Elder Davy, with laying on of hands; after which the council and church gave the brethren the right hand of fellowship.

Much good feeling was manifest. The charge to the brethren was delivered by Elder Thompson.

Peace, love and union seemed to prevail during our entire meeting.

WARREN, Ill., June 18, 1894.

MARRIAGES.

At the residence of the bride's parents, on June 13th, 1894, by Elder G. N. Tusing. Mr. Calvin M. May and Miss Etha F. Newton, all of Pickaway Co., Ohio.

OBITUARY NOTICES.

Frances Aurora Brome, daughter of Captain Thomas Denton and Elizabeth Canfield, was born in the town of Wallkill, Orange Co., N. Y., June 19th, 1830. Shortly afterward her parents moved near Wurtsboro, Sullivan Co., N. Y., where she grew to womanhood. She taught school for several terms in that locality, and then entered the State Normal School at Albany, N. Y., and was graduated therefrom July 14th, 1853. After graduation she received an appointment as teacher in the Eighty-Fourth Street Grammar School, New York, and enjoyed a highly successful experience in the duties of her position for several years. She was married to Thomas M. Brome, by Elder Gilbert Beebe, Sept. 21st, 1859, and since her marriage has resided in various places in Orange Co., for the past fifteen years near Denton. Her death occurred suddenly on May 31st, 1894, from heart disease. The funeral was held June 4th, 1894, with interment at New Vernon. The funeral services were conducted by her pastor, Elder Benton Jenkins. She leaves a husband, one son and two daughters, also a brother, Abram C. Denton, and a sister, Mrs. Mary J. Dorman.

A woman of gentle qualities, she won and held the respect and esteem of all in the neighborhood where she lived, and in the circles in which she moved. In the home this sudden blow of death is felt especially severe. A loving wife, a kind and indulgent mother, has gone. Her memory is entwined round our hearts to stay always.

DENTON E. BROME.

DIED—In Woburn, Mass., April 7th, 1894, **Rebecca P. Flagg**, wife of brother B. F. Flagg.

She had been one of the Board of Managers of the Home for Aged Women since its formation, and the Chairman of the Purchasing Committee until a few weeks ago, when she was chosen to fill the place on the Executive Board of one who had recently died. The interests of the Home were very dear to her heart. She formed a strong attachment to the old ladies, which was warmly reciprocated on their part; and it was her delight to visit them, and take to them some of the products of the farm or other luxuries, and her team was always ready to take her to the Home with some of these. She was suddenly stricken with apoplexy, and in two hours she had gone to be with him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." She was conscious only about twenty minutes, and her last intelligible words were, "Savior, dear Savior, take me home to thee." When only seventeen years old she became a member of the Baptist Church, and continued faithful to it to the end of life. She lived the life of a humble child of God from day to day. She felt her unworthiness to be called a child of God, and her evidence of her adoption into his family was not as clear and bright as many have and as she desired; still her love to God was manifested in her love to his cause, his people, and his kingdom. In writing to her most intimate friend some years ago she said, "I know that if I have a little light given me by the Savior it will never go out, but will light me through the darkest path that I have to travel, though it be the valley of the shadow of death;" and the words she then uttered have proved true. Few will be missed as much as she. Her life was one of tireless industry for others. The poor

and needy in her found a warm hearted friend; the sick and afflicted a sympathizer and helper. She was one who followed the injunction, "Let not thy left hand know what thy right hand doeth."

"None knew her but to love her,
None named her but to praise."

She was a devoted and loving wife, a kind and indulgent mother, and a dear, true, life-long friend. Words cannot express the loss we feel; but we know that our loss is her eternal gain, and that she is now among that blessed company who have washed their robes and made them white in the blood of the Lamb, and with them is singing the song of Moses and the Lamb around the throne of God in heaven.

MARY C. STEARNS.

My dear husband, **Dickson Weaver**, fell asleep in Jesus, as I hope, on Jan. 16th, 1894.

He was born in Shelby Co., Tenn., near Shelbyville, in the year 1813, and was 81 years of age, lacking 1 month and 4 days. He was the son of Wm. Weaver. His mother's maiden name was Austin. He was married to Miss Eleanor Deason in 1835. To this union were born thirteen children, of whom there are but three living, together with myself, the church, and many other relatives and friends, to mourn the loss of a husband, father and brother in the church militant; but we mourn not as those without hope, for we believe that our loss is his eternal gain. He was a very consistent member of the Old School Baptists, believing in the predestination of all things and salvation by grace. He was always ready to help bear church expenses, and always willing to help those who were needy.

I write this that his friends and relatives in the old states may know that he has passed away. His disease was of the heart, and paralysis of the throat and lungs. He became so that he could not speak above a whisper. All was done for him that the doctor, myself, our children and kind neighbors could do.

Dear brethren and sisters, pray for me, that I may be reconciled to God's will, knowing that he doeth all things well.
PALESTINE WEAVER.

CORBET, Texas, June 13, 1894.

OUR beloved sister, **Eveline Atterberry**, wife of Deacon G. R. P. Atterberry, was born in Callaway Co., Mo., August 7th, 1834, and departed this life May 21st, 1894.

She was the daughter of Isaac and Cordelia Agee, and with her parents moved into De Kalb Co., Mo., in 1838. She was married to G. R. P. Atterberry in 1851, and in the year following with her parents and husband emigrated to Oregon. She professed a hope in the finished work of Jesus, and united with the Regular Predestinarian Baptist Church called Oak Creek, in Douglas Co., Oregon, in 1866, and was baptized by Elder W. S. Matthews. She was a bright and comforting light in the church, and if possible was more beautiful in her immediate home and family circle. The image of Jesus was truly manifested in her life, and in her long and protracted illness. I visited her several times during her long and patient suffering of more than eighteen months with consumption, and as the body grew weaker her faith grew stronger. It was a comfort to be in her presence, for we could see the bright manifestations of God with her, and the unbidden tears would fill our eyes in sympathy with her in her suffering. We could rejoice with her, and feel that we were in the presence of God. "O death, where is thy sting? O grave, where is thy victory?" The sting of death is sin; but the law of the Spirit of life had made her free from the law of sin and death. This was her hope; not only by profession, but it was in her and did abound,

so that she was neither barren nor unfruitful. All that could be done by kind and loving daughters and her husband and kind friends was done for her to ease her sufferings and to save her to them; but the skill of physicians, with the best and kindest nursing, could not prolong her life, for the dear sister had lived out her appointed time. She sweetly fell asleep in Jesus, and after proper time was laid in her grave in the Oak Creek grave-yard, after the writer had spoken words of comfort to the sorrowing relatives and the many kind friends who contributed their presence at the grave. The dear sister leaves a sorrowing husband, three daughters, four sons, with many brethren, sisters and friends, who mourn their loss; but they mourn not as those without hope.

J. P. ALLISON.

LOOKING GLASS, Ore., June 10, 1894.

SISTER **Mary A. Gedney** departed this life May 28th, 1894, in the 73d year of her age.

She was a faithful and loved member of the Ebenezer Baptist Church, in the city of New York, becoming identified with that church in the year 1858, at the time that it and the Mount Zion Church consolidated. Sister Gedney was one in whom the precious fruit of the Spirit, gentleness and love, manifested itself most clearly, contributing to the comfort of her kindred in Christ. She was baptized by Elder James C. Goble, in March, 1854. Shortly before her death, on being asked as to the condition of her mind, she replied, "At times I am in the dark; but the Lord has appeared, and his grace will sustain me if it is his will to call me hence." This God-given assurance was fully realized later on, and her last moments were most peaceful. She fell asleep with the word "Come" upon her lips.

Funeral services were held at her late residence in the city of Brooklyn on the evening of May 30th.

"E'en down to old age all my people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne."

Mary E. Davis, daughter of Absalom and Catherine Peters, was born in Prairie Township, Franklin Co., Ohio, August 24th, 1853, and died Feb. 17th, 1894, aged 41 years, 6 months and 7 days.

She was united in marriage to Jesse V. Davis, April 2d, 1871, and the sacredness of that union is beautifully exemplified to us all in the sweet characteristics which have been instilled in the children, who so sadly mourn to-day. If in the judgment of some she seemed to err, it was only from an affliction that might come upon the strongest of us. With this she suffered and battled many weary years, and amid it all love lived on. We saw her during the months when God gave her hope that the hand of affliction, which had been so heavily laid upon her, might be finally removed, shedding forth that sweet and gentle influence, for the good of her own loved ones, and for the betterment of the condition of those around her.

She was baptized in the faith of the Predestinarian Baptist Church on April 22d, 1883, when she witnessed a good confession; and during the ten years of her christian life with that church she found great joy in the promises of God to those who believe, and often spoke of her sad affliction as being a wise dispensation of divine wisdom. She prayed daily for strength to make her a patient sufferer, so that she carried with her the evidence that the apostle expressed when he said, "It is no more I that do it, but sin that dwelleth in me." She took great comfort

in the divine lessons which teach us that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.

ALSO,

Rebecca Sherrick died May 20th, 1894, aged 87 years, 2 months and 25 days.

She was the mother of eight children, six of whom are living, three daughters and three sons. She had twenty-five grandchildren, nineteen of whom are living; and twenty-eight great-grandchildren, twenty-three of whom are living. She united with the Sugar Creek Church, Putnam Co., Ohio, by letter from Rocky Fork Church, Marion Co., Ohio.

J. G. FORD.

RUSHMORE, Ohio.

DIED—Of diphtheria, **Lida H. Richardson**, at our home near Parsonsburg, Md., May 6th, 1894, in the 21st year of her age.

Her death was sudden, being sick only four days. She was not a member of the Old School Baptists, but was at the last meeting at Forest Grove, just four weeks before her death. Her suffering was as great as a mortal could bear. She would often say, "I have got to die, but I am not afraid to die."

Dr. G. W. Truitt, our family doctor, attended her, and did all he could, but she grew worse. Dr. Slemmons, of Salisbury, was sent for, but too late, she being dead before he reached here. Her last words were, "Mother, I am choking to death. Lord, have mercy."

She was buried in our family lot at Forest Grove on Monday, the 7th, beside her father and brother. She leaves a mother and step-father, three sisters and a half-brother, besides a number of other relatives and friends, to mourn their loss; but we believe our loss to be her eternal gain. May the Lord comfort those who mourn.

"Dearest Lida, thou hast left us,
Here our loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

Your unworthy brother,

D. J. PERDUE.

THREE DAYS MEETINGS.

A THREE days meeting at Hughesville, Va., will commence on Friday before the fifth Sunday in July, 1894.

We invite all who feel an interest to attend, especially our brethren, and more especially our ministers. Get tickets in Washington or Alexandria for Hamilton, on the Washington & Ohio R. R. The p. m. train on Thursday and the a. m. train on Friday will be met at Hamilton.

E. V. WHITE.

THERE will be a three days meeting held at the Davis school-house, beginning on Friday before the fourth Sunday in July, 1894.

We would like to see as many Baptists as feel like visiting us come and join with us in singing and offering prayer and supplication to the Lord of lords and King of kings.

This meeting will be held fifteen miles east of Purcell, Ind. Ter., and nine miles south of Burnett, near the head of Pan Creek, in Cleveland Co., Oklahoma.

A. J. GILBREATH.

YEARLY MEETINGS.

A YEARLY meeting will be held, the Lord willing, with the Clovesville Old School Baptist Church, of the Lexington Association, on the first Saturday and Sunday in July, 1894.

A cordial invitation is extended to all lovers of the truth, and especially brethren in the ministry. Trains will be met at Fleischmanns station.

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ON our last page will be found an advertisement of some of the sizes, styles and prices at which we can furnish Bibles. The vast variety of sizes and combinations compiled in Bibles is too great to all be given in our space, but we are now prepared to furnish any of them that may be desired.

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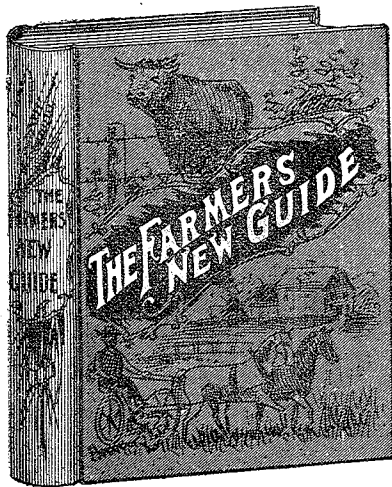
EVER since the SIGNS OF THE TIMES has attained its wide national circulation we have been importuned by our subscribers, as well as by those who have had no special interest in sustaining the publication, to open our columns to advertisements; but never having had any experience in that line of business we have hesitated to make the venture. Since the commencement of this volume, however, there has been a combination of circumstances that has encouraged us to make the experiment, and we therefore make the following announcement, viz.:

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(ESTABLISHED 1832.)

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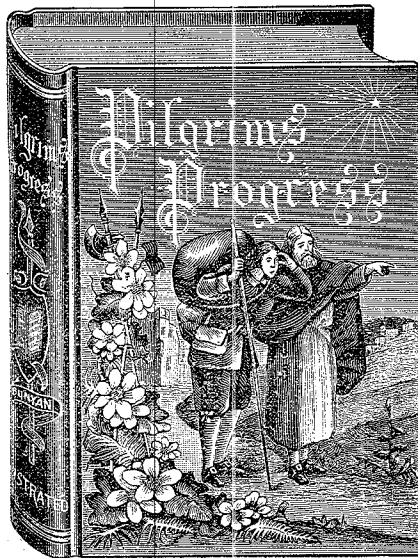
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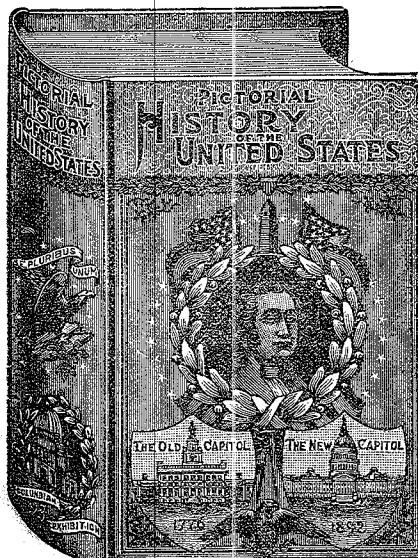
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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, JULY 4, 1894.

NO. 27.

POETRY.

TRUST IN GOD.

O THOU eternal Sun, let grace divine
Shine in this dark, benighted heart of mine;
Order my footsteps by thy holy word,
Till I go hence and be with thee, my God.
The world, the flesh and Satan all unite
To rend my soul from thee, my chief delight;
But thy good word of promise is my stay,
Thy grace sufficient in the trying day.
Then let the mystic floods to mountains rise;
Jehovah rides upon the stormy skies
To quell their rage, and calm the rising fears
Of pilgrims passing through this vale of tears.
O let this be my comfort, let me know
That God will do his pleasure here below;
All things together working for their good
Who are the called according to his word.
Then let my soul in Zion safely dwell,
Nor fear the raging power of earth and hell;
Jehovah's arm is strong, he will defend
His children, whom he loves unto the end.

MY VESPER SONG.

FILL'D with weariness and pain,
Scarcely strong enough to pray,
In this twilight hour I sit,
Sit and sing my doubt away.
O'er my broken purposes,
Ere the coming shadows roll,
Let me build a bridge of song,
"Jesus, lover of my soul."
"Let me to thy bosom fly"—
How the words my thoughts repeat!
To thy bosom, Lord, I come,
Though unfit to kiss thy feet.
Once I gathered sheaves for thee,
Dreaming I could hold them fast;
Now I can but idly sing,
"O receive my soul at last!"
I am weary of my fears,
Like a child when night comes on;
In the shadow, Lord, I sing,
"Leave, O leave me not alone!"
Through the tears I still must shed,
Through the evil yet to be,
Though I falter while I sing,
"Still support and comfort me."
"All my trust on thee is stayed"
Does the rhythm of the song,
Softly falling on my heart,
Make its pulses firm and strong?
Or is this thy perfect peace,
Now descending while I sing,
That my soul may sleep to-night
"Neath the shadow of thy wing?"
"Thou of life the fountain art"—
If I slumber on thy breast,
If I sing myself to sleep,
Sleep and death alike are rest!
Through the shadows overpast,
Through the shadows yet to be,
Let the ladder of my song
"Rise to all eternity."
Note by note its silver bars
May my soul in love ascend,
Till I reach the highest round
In thy kingdom without end.
Not impatiently I sing,
Though I lift my hands and cry,
"Jesus, lover of my soul,
Let me to thy bosom fly!"

CORRESPONDENCE.

CLOSE COMMUNION.

G. BEEBE'S SONS—DEAR BRETHREN:—By way of a letter from sister Ella Raymond I learn that brother John Curtis, of Maine, desires that I should write upon the above named subject for the SIGNS. He is not troubled in his own mind with regard to it, but hopes that it may prove of satisfaction to others. I feel willing to do my best to comply with our aged brother's request, and all the more so because I know that this theme has been a cause of perplexity to many of the Lord's dear children. I have myself often been called upon to give a reason for my faith and practice in this matter, by those who really desired to know and do the truth. I will try in this letter to present the matter as it appears to me, and has appeared to me for a long time.

1st. I wish to say that I object to the term "close communion."

My objection is that the outward rite of the supper is not the communion, but only the symbolical expression of it. The communion must be within, in the heart. The root of the original Welsh word signifies oneness, identity. Only they who are one, therefore, can really commune. In this view of the word and act of communion there can be no open communion. It must of necessity be restricted to those who are one. Believers are one in Christ, and they commune together because they are one; and into this communion no unbeliever can by any possibility enter. Christians themselves cannot bridge over this gulf. Only the grace of God, which has power to quicken the dead, can put aliens among the children, and so introduce them into this true, heartfelt, spiritual communion with all who love our Lord Jesus Christ in sincerity; and so I object to applying the term "communion" to the outward form of the supper, to which even a totally graceless man might gain admittance. But passing this by, and taking the term "close communion" as men mean by it, let us consider why any restrictions are thrown around this ordinance, and why any one should be excluded from it.

2d. If the supper be the outward sign of the real communion, then it certainly seems manifest that the sign should not extend beyond the reality. In other words, where there is no oneness in faith, in hope, in love, it would be mockery to sit down

together at the supper. Thus the words "close" or "open" should not be used of the supper, any more than they should of that of which the supper is the sign, viz., the true, heartfelt communion. The bread and wine represent to those who partake the body and blood of Jesus. Only those, therefore, who have by faith eaten his body and drank his blood have any right to the bread and wine. For others to partake of the bread and wine is to act a lie; and for christians to ask others to partake with them is to participate in that falsehood.

3d. But leaving these general thoughts, the question returns, "Why do you, as Old School Baptists, not invite christians of other denominations to the supper when you partake of it? Why do you practice what we call close communion?" "It seems," they say to us, "selfish and bigoted. You say by it that you are holier than we." These and other things are often said about

our practice in this matter; and in many instances these objections are the honest expressions of what seems true to those who utter them. I reply that if we are but following the rule of our divine Master no one has any right to call us selfish and bigoted; and I know that if our own feelings and inclinations were to guide us we should only be too glad to gain the good will of every one by holding out the hand of fellowship to all. This would only be human nature. Naturally we desire the good will and applause of our fellow-men as much as any others. Our rule is not to strive to win human applause on the one hand, nor to be selfish or bigoted on the other hand, but to seek to know and do the will of God; and the charge of selfishness and bigotry comes with a bad grace from religionists of any sect. I do not know of a sect of religionists on earth but what practices close communion. No one allows men to come to the Lord's supper indiscriminately. All denominations of professed christians throw some restrictions around the Lord's supper. Most of them require what they call baptism as a prerequisite to coming to the table of the Lord. Why then condemn us for walking according to their own rule? If we are to be condemned because we insist that the supper is not for all men indiscriminately, the same rule would be equally to the condemnation of most other sects or denominations.

4th. But I am aware that this is

not answering the question why we do not invite all professed followers of Christ to the supper. This that has been said I design only to clear the road by showing that others have no right to hurl anathemas at us, since they are guilty of the same thing (if guilt indeed there be). Leaving all others out, the question is, Why do we practice close communion? I will say in answer, first, that if anything be plain in the Bible, it is plain that none but the baptized believer ever was bidden to the Lord's table. In the original institution of this ordinance only the disciples of Jesus were present, or were invited to be present. It is not recorded that any proclamation went out from either the Savior or his apostles bidding all who would like to be christians, or who would like to go to heaven when they should die, to be present at the first. It seems not to have entered the mind of the Savior nor the minds of his disciples that anything else but the closes and ~~close~~ communion was to be practiced upon that solemn occasion, which was the first and the pattern for all that should follow; and the injunction of the blessed Lord, "As oft as ye do this, do it in remembrance of me," contains no intimation that any but his own people had any right to this ordinance or any part in the matter. Also, all that is said in the Acts and in the epistles about it contains not the slightest intimation that it was ever to be administered outside of the churches. It is manifest, if this be true, that persons not in the church were not bidden to partake with the church. It seems hardly needful to pause long here. That it is an ordinance which Jesus gave to his church and for his church, seems to be so near a self-evident fact that argument is well-nigh useless. If God has given to his church on earth any privilege whatever peculiar to themselves, if he has imposed any obligation whatever upon his people more than upon any other people, it is surely true that the supper is such a privilege and such an obligation.

5th. Baptism is the recognized door of entrance into the visible, militant, organized church here on earth. This I will not pause to argue, for this is admitted by all; and I might sum the argument all up right here and say that in requiring all who come to the Lord's supper to be baptized, we are requiring only what all admit to be necessary, or at least nearly all. I do not know

of any religious denomination, that pretends to pay any attention whatever to good order and consistency, but what regards baptism as a prerequisite to any right to partake of the supper. Baptism is one of the things which we also regard as requisite to the other ordinance. Methodists, Presbyterians, Congregationalists, Episcopalians, and all who sprinkle or pour for baptism, have not been baptized, and are therefore barred out from the supper. If it be admitted at all that baptism must precede the supper, then we are only insisting upon the same thing; and others therefore have no right to call us selfish, uncharitable, and other hard names, on account of it.

6th. But while I might rest the matter here with showing that no one who makes baptism at all a prerequisite to the supper has any right to censure us for doing likewise, yet I feel like briefly stating the reason why it seems to us that in all cases baptism should precede the right to come to the supper. Briefly stated it is this. Life must precede action. Life must precede eating and growing, which are actions. This I need only state for it to be seen and admitted. So spiritual life must precede the eating of the bread of the kingdom. In baptism one of the things set forth is the fact that we have become dead to the former state, and are now raised to a new life unto God. Baptism properly sets this forth. It represents symbolically the body and blood of Jesus, which we hunger for, and by which we grow and thrive. Therefore as the new life must precede the power to eat the true bread of heaven, so the symbol of baptism must precede the symbol of eating. Does not this seem plain and clear? Surely if there is to be any harmony between the order of the symbols and the order of the things which are symbolized, baptism must always come before the supper.

7th. But the failure to come in by the ordinance of baptism is not the only thing which would forbid every one from coming to the supper. If the supper be anything more than a mockery, an empty form to those who come to the table of the Lord, there must be a oneness of heart and mind, of experience and doctrine. I will state the matter in this way. If a brother, a member of one of our churches, should become an Arminian in his sentiments, and should persist in them, and also persist in publishing them, we should of necessity be driven, after proper labor to reclaim him, to exclude him from our fellowship, and from all the rights and privileges which he formerly held in the church. He must be dealt with as it is commanded us in the Scriptures to deal with a heretic. Now, as there might be absolutely nothing against his moral character, and his manner of life among all men be beyond reproach, he could at once go to a Methodist

or any other Arminian church, and there would be absolutely no reason why he should not be received among them. Such an one does go to them, and is received by them, having been excluded first from our midst. Now, a month or so later comes on the stated time for the supper to be administered in the church from which the brother had been excluded. He and other members of the church with which he has since become identified are present. If now we open the door to all church members, of all orders or churches, what would happen? Why, just this: we should receive right back to our communion the very man from whom a month previous we had withdrawn, saying that we could no longer hold him in our fellowship. Could absurdity itself go to greater lengths than this? How can we, without acting a falsehood, invite to the table of the Lord those for whom we have just said that we have no fellowship? Surely this must be plain to all who will take the pains to look carefully at the matter. Is it not pertinent here to ask, "How can two walk together unless they be agreed?" Fellowship is essential to rightly partaking of the supper with the Lord's people. Oneness in faith, oneness in obedience, and oneness in sympathy and purpose, are essential to rightly eating and drinking the chosen emblems of the body and blood of the Lord. How can we who believe in salvation by grace through the merit of Jesus Christ, and who at the table of the Lord seek to declare this, invite those to eat and drink with us who do not ascribe their salvation to him, but to their works or their choice?

8th. It is said, "Are we not all traveling the same road? Are we not all striving for heaven?" I want to frankly say that I am not striving for the same heaven, nor walking the same road, with the man who trusts in himself in the smallest degree, and to that extent, therefore, is not trusting in Christ, nor relying upon his imputed righteousness. He denies Christ just as absolutely who adds the least human merit or work to his finished work, as does he who says that salvation is all of our merit, and not of grace at all. Therefore he who trusts alone in the finished work of Christ can have no fellowship with the man who asserts that we have the least thing to do by which to be justified before God. I do not say he will not have, but in the very nature of things he cannot have; and I want to frankly say that I have no desire to go to the heaven of the believer in human merit. I see no heaven in any condition or place where there are high seats or low seats; where one has a thousand stars in his crown, and his next neighbor hangs his head in shame because he has none. Such a heaven I must say possesses no attractions for me. I should not desire to be either the man with a thousand stars occupying the highest seat, nor the man with no stars occupying the

lowest seat; though if the real heaven be anything like what makes the child of God happy here, the lowest seat will be the happiest place. No; we are not walking the same road, nor striving for the same heaven. Therefore this argument for what is called open communion falls to the ground.

9th. But it is said the table is not ours, but the Lord's; therefore it should be open to all. I answer, Truly the table is not ours, but the Lord's; and therefore the servants who serve there have no right to say to anybody, "Come in, and eat and drink," except those whom the Lord has bidden. If the table were mine it would be my right to invite all whom I pleased; and my servants could not lawfully bid any one else come in. It would be presumptuous in them to do so. If it can be shown from the word of God that he has bidden all men come to the supper, regardless of baptism, heresy, immorality, and all things else, then indeed are we his servants wrong when we practice what is called close communion; but if we find in the word of the Scriptures no record of any besides baptized believers being bidden to the supper, then not only is our practice of close communion right, but to practice open communion would be a sin against God. May we always, therefore, remember that it is the Lord's table, and free and open only to baptized believers in our Lord Jesus Christ. If the Lord shuts the door, who has the right to open it? At the supper I desire to invite all those whom the Lord has bidden, and no others. As an obedient servant I can do nothing but this. If I am reproached for this, the reproach does not fall on me, but on my Master, behind whose authority I am standing. Brethren, let us be reproached for obeying God, rather than for disobeying him; and let those who cast this reproach against us beware lest they be found heaping reproach upon the Master.

10th. I want to add to this what may seem a digression from the theme. I want to say that we ought to be consistent in our practice also all along the line. I will illustrate what I mean by telling an incident which took place in Baltimore perhaps twenty years ago, at the house of our brother John Thorne. At that time there was living in his family a lady with whom very many of our brethren were well acquainted, and whom every one who knew admired and respected. Although a member of the Presbyterian Church, Old School Baptists had no warmer friend. When I say that I allude to Miss Sarah Firth, hundreds of Baptists will remember her. But to the incident to which I refer, which I had from her own lips. A New School preacher, then pastor of a church near Baltimore, came there one morning, and as he met Miss Sarah said, in his pompous way, "We have been having a grand meeting this past week out at my

church. We have held meetings all the week, and have had a number of different ministers to assist us, and two of your good brethren have also preached for us." "Yes," said Miss Sarah, with ready response, "you will let our ministers work for you, but you won't let them eat with you." It is needless to say that the minister could find no answer to this sharp attack. I am glad to be able to say of most Old School Baptists that they are consistent in this matter. If we will not have them eat with us, we at least do not have them work for us.

11th. Returning from this digression, I wish to add a few words of encouragement for those who at times, although baptized believers, feel that they are all unworthy, and have no right to come to the Lord's table. What was the supper instituted for? Jesus said, "This do in remembrance of me." Paul said that by it we do show forth the Lord's death until he come. To eat the bread and drink the wine, then, does not declare in any way whatever our goodness or merit or righteousness, but simply the death of Jesus. Who are they that are best prepared to see the meaning of his death and to show it forth? Is it not the man who feels his sins most, or who feels most unworthy? As we decrease, does not Jesus increase? As our sin abounds, does not his grace much more abound? My brother and sister, it follows, then, that the more unworthy and vile and sinful you feel to be, the better prepared you are to exalt the worthy name of Jesus; and this you do when you sit down at the Lord's table and partake of the bread and wine. A deep, heartfelt sense of sin is the best preparation that any one can have for coming to the Lord's table. This is my encouragement, and has been for many years. I could never come to the Lord's supper at all, could I not come as a vile sinner saved by divine grace, showing forth not my goodness, but the Lord's death for me, a sinner.

I trust these thoughts, put down at odd moments during the past two weeks, may prove to be of some satisfaction to brother Curtis and to others. I am sure that brother Curtis in his old age knows all these things better than I can pen them.

I remain your brother in gospel hope,

F. A. CHICK.

REISTERSTOWN, Md., June 15, 1894.

FRAGMENTS.

I believe that I can truthfully say, with the prophet, "I know, O Lord, that the way of man is not in himself. It is not in man that walketh to direct his steps." Yet I still find myself very often trying to direct my steps, and am greatly disheartened and gloomy, at times, because I do not succeed. It is not with reference to temporal things and circumstances that I am so anxious to find a satisfactory way in myself,

and direct my steps in that way. I have been wonderfully favored with a good degree of contentment with my condition in providence, though far different from what I once confidently purposed for myself, and have been far quieter and more restful under adversities than I would once have thought possible for so restless a disposition as mine; and have sometimes thought I had in some measure, though not fully, "learned in whatsoever state I am therewith to be content." In regard to home and social relations the pleasantness of them has made this an easy thing to learn; but in sicknesses and bereavements whatever contentment I have experienced has been by the experience of a power great enough to overcome and hush the persistent cries of the natural heart.

But it is in regard to spiritual assurances and comforts and contentment that I find myself utterly at a loss when destitute, unable to direct my steps in the least degree. I cannot find the way to where "the Lord is unto his people a place of broad rivers and streams," and I cannot rest short of it. I cannot find the way into the Lord's store house, and when he takes me in and shows me the immensity of his provisions, and gives me a little taste, I cannot be content with what he has given me only as he makes me so. How often I try to walk by the still waters of his sweet, refreshing truth, and lie down in the green pastures of his love and grace, but turn which way I will I see only a dry desert, or a waste, howling wilderness. When I am under a heavy sense of my vileness and transgressions I try to do something that will open the way again into his manifest favor and love, but how vain are all my efforts. The gate is so strait and the way so narrow that I never have been able to find them at any time except by the express direction of the Holy Spirit at the very time. It is always with me as it was in my first experience of a hope. I had sought in vain to find the way of salvation in myself. I seemed to get farther and farther away from the Lord, and from any possible hope of salvation, until I came to the end of the earth, to the end of all earthly strength and wisdom and righteousness, and there I was forced to stand still, a guilty sinner, with no reason to expect deliverance, though still looking and seeking and hoping that in some way mercy and help might come to me. And come they did, but not in the way I looked for them. To my surprise the dear Savior was revealed to me as the way, and gladness, unknown before, filled my soul. I was made to feel that Jesus died for me. These were the words by which he told me the sweet and glorious truth: "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

From that day to this every effort of mine to come into the presence and favor of God, to remove coldness

and darkness from my heart, and bring light and comfort, has only resulted in showing me that the way of man is not in himself. How thankful I ought to be, and sometimes am, that Jesus is the way, and that he leadeth me, sometimes, in the paths of righteousness for his name's sake.

AFTER we have experienced any heavenly blessing we cannot but be more interested in hearing about that blessing, and learning concerning its character and the purpose of God in it. The love of God to his people can never be a subject of special interest to any one until he has felt that love shed abroad in his own heart. When that sweetest and most wonderful of all experiences beneath the sun is first ours, we may be as ignorant of its real nature, and its meaning to us, as the babe is concerning the mysterious principle of natural love which causes its eyes to seek those of its mother, and its little form to nestle in her bosom, as it receives its nourishment from her breast. But from the first experience of the love of God in the heart it is ever after a subject we love to meditate upon, and to which we cannot be inattentive. Our especial interest in it at any time is greater or less according to the measure of its power felt in our hearts.

It is an increasing wonder to the one who is growing in the knowledge of our Lord and Savior Jesus Christ, to find how much the love of God is talked about in the Bible. Indeed it now becomes the central and attractive element in every scriptural subject to the spiritual mind. From the beginning to the end of the Scriptures the love of God is the ruling theme; and more and more do we see its wonderful character displayed and illustrated in various ways, its holy nature unfolded, the sacred measurement of its "breadth and length, and depth and height," given, the power of God declared and made known, by which he causes his dear children to become "rooted and grounded in love," which is the soil in which they grow and the rock on which they rest, and by what wonderful ways they are brought to "know the love of Christ which passeth knowledge, that they may be filled with all the fullness of God." All the time, in every book, in every chapter, in every subject, they are called to behold what manner of love the Father hath bestowed upon us, that we should be called the children of God.

SILAS H. DURAND.

SOUTHAMPTON, Pa., June 1, 1894.

PLEASE BE SURE

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SELECTED.

DIVINE LEADING AND TEACHING.

BY J. MC KENZIE.

"THEREFORE they shall come and sing in the height of Zion; and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd; and their soul shall be as a watered garden, and they shall not sorrow any more at all."—Jer. xxxi. 12.

We possess as much true spiritual religion as we have experienced the power of it in our heart; and, as it is with natural things, so it is also with spiritual things. We have eyes to see, hands to feel, ears to hear, and feet to walk with; so, in the same way, the faculties and powers of the renewed soul are spiritually exercised, and just in the same proportion as they are brought into exercise will be the true amount of our spirituality. That which is supernatural cannot be understood by anything natural. Spirituality must be created in the soul by the operation of the blessed Spirit; and, with such a religion as he gives, it will support a man through all his trials and afflictions in the wilderness, be a source of comfort to him in life, a divine support to him in the hour of death, and an everlasting spring of happiness to him when mortality shall be swallowed up of life. It is not mere moral duty, but an internal spiritual principle, a hungering and thirsting after the bread of life and the waters of salvation, which induces him to follow hard after spiritual things. Whoever is thus possessed of true and spiritual religion will become singular and different from men in general; he sees and feels that the solemn truths of religion are divine and eternal realities.

The chapter from whence our text is taken relates literally to the return of the Jews from the Babylonish captivity. It is a promise of deliverance therefrom, and shows the Lord's great love and care for them as a people. In viewing the subject in its spiritual sense we shall observe three things:

I. The characters or persons spoken of: "They shall come."

II. The manner and way in which they come: "With weeping and supplication."

III. The place to which they come: "The height of Zion."

I. The characters or persons spoken of. Every soul that has the light and teaching of God in his heart will want to know whether he has the evidences that are here set forth as belonging to the people of God. In the context it is said, "The Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he." So that it appears the characters spoken of are those whom the Lord Jesus Christ has ransomed from the curse of the law, from guilt and dominion of sin, from the tyranny of Satan, and from the power of death and the grave; those whom he has saved with an everlasting salvation; his elect peo-

ple, who were chosen, set apart, and sanctified in him before the foundation of the world.

In the 8th verse of the chapter there are three particulars spoken of as descriptive of the persons referred to in the text: "Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together; a great company shall return thither." Now, have you any of these marks and evidences in your soul? For, depend upon it, if you are entire strangers to these tokens, you have never yet come to Zion. The "blind" here do not mean those who have lost the sight of their eyes, neither do the "lame" mean those who are lame in their body naturally. It is the blind spiritually, the lame spiritually, and the pregnant spiritually; and these shall be brought to sing in "the height of Zion."

The first mark of the characters recorded in the text is that of being blind. By nature all mankind are born into the world in a state of blindness; that is, all are blind to the knowledge of themselves as lost and ruined sinners, and blind to any spiritual knowledge of God. They cannot see their own vile, depraved and corrupt nature, nor their sensual and deceitful hearts, and how it is they are in love with Satan and his ways and estranged from God and heavenly things.

But the Lord is speaking here of his redeemed and quickened people after they are called by grace. They have eyes given them to see some things, but not others. This is a paradox which every believer is made to feel and know. Their eyes are opened to see a holy God upon his throne, and to cry out with Isaiah, "Woe is me, for I am undone!"—vi. 5; and like Job, "Behold, I am vile!"—xl. 4; and with Habakkuk, "Rottenness hath entered into my bones."—iii. 16. Their eyes are opened to see blackness and darkness flaming around Sinai's mount; to see God's anger against sin, and to feel their souls quake at his majesty and glory. They have eyes to see these things; and therefore they behold the holiness of God, who reveals justice and judgment to them as the basis of his throne. But their eyes are not as yet enlightened to see the riches of his grace, mercy and compassion; they have not eyes to see their pardon, nor their names enrolled in the Lamb's book of life; they have not eyes to see their sins cast behind Jehovah's back, nor their way to glory opened up. They are not blind to the doctrine of the mercy of God in Christ Jesus and of salvation of grace; but they are blind as to their special interest therein and of the acceptance of their persons in the Beloved. But the testimony of God is given, that "The blind shall see out of obscurity."

Again. The Lord says, "I will

(Continued on page 213.)

EDITORIAL.

MIDDLETOWN, N. Y., JULY 4, 1894.

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

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

G. BEEBE'S SONS.

STRANGERS AND PILGRIMS.

"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."—Heb. xi. 13.

Under the direction of the Spirit of truth the writer of this letter to the saints among the nation of Israel has given incontrovertible demonstration that all the dealings of God with the children of Jacob, but presented the shadow of the more wonderful display of his grace in the salvation of his chosen people from their sins. Even in the awful revelation of that law which was given from flaming Sinai, holy, just and good as it was, there was only brought to light the justice of that sentence under which all men are concluded together in sin. None of those natural descendants of the chosen patriarchs were able to render such service to the precepts enjoined upon them as should entitle them to claim acceptance in the sight of God. "For by the works of the law shall no flesh be justified." And speaking of that legal dispensation, Paul says, "But that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith. And the law is not of faith; but, The man that doeth them shall live by them."—Gal. ii. 16; iii. 11, 12. Failing to receive this essential principle, the religious world can never understand that salvation is brought to those who are lost under the condemnation of the law of sin and death. It is not for the instruction of those who are dead in sin that this epistle is written. The saints who have been delivered from the bondage of the law, are often beguiled by the devices of the adversary so that they still seek to be justified by obedience to the demands of that inexorable taskmaster. It is for their instruction and comfort that the way of life is presented in marked contrast with the slavish system of legal death. That righteousness which was written in the law could only bring the justification of an obedient servant to those who should fulfill its every precept. No length of years of sinless compliance with its demands could be accounted as atoning for a single failure to keep one commandment. As the fiery cloud covered the trembling Sinai when that law was given by the hand of Moses, inspiring terror in them who heard the voice of words and the sound of a trumpet, so every sinner who hears the thunder of the law requiring truth in the inward parts, is

cut off from trust in his own works for justification. To all such hopeless ones the law can bring nothing but condemnation and despair. For their comfort the faith of the saints is demonstrated to be the ground of acceptance with God. Since there can be no other source from which faith can come but as the gift of God, it is evident that it is only by grace that it is bestowed; and in the chapter from which our text is taken many examples are presented of the works wrought by this faith. No room is left for the claim of merit on the part of those who have received this spiritual gift. It is exclusively the fruit of the Spirit, and its recipients in every case must first be in possession of the life of Christ before they can have this grace which is the product of that Spirit dwelling in them. None who believe the testimony of the Scriptures can suppose that the dead sinner has any power to secure divine life by efforts of his own will. Not only is this beyond the power of the sinner, but it is impossible that he should even desire to be conformed to the perfection of God. As a natural man he has no mind but the natural, or carnal mind; and that mind is enmity against God. Certainly enmity cannot desire to love that which it hates. Consequently it is written, "So then they that are in the flesh cannot please God."—Rom. viii. 8. The conclusion is unavoidable that every one who desires to love God must be led by the Spirit of God; and all such are the sons of God.

In all the record given of the saints under the patriarchal and legal dispensations it is evident that they were led by the living and omnipotent power of God which dwelt in them. No attainment of natural intelligence could have directed Abel in offering unto God a more acceptable sacrifice than Cain. Indeed, reason would decide that there was more virtue in the offering for which Cain had labored, than there could be in the sacrifice of the firstlings of Abel's flock and the fat thereof. To the limited view of man the toil of Cain in producing the fruit of the ground which he offered in sacrifice, attested the sincerity of his devotion. The same principle is manifest in the popular religion of our own times. While the wonderful works and sacrifices rendered by will-worshippers are thought to entitle them to divine favor, the poor sinner who can claim no such works to commend him, is despised by those who trust in themselves that they are righteous. In the connection of our text the principle is declared by which this mystery of godliness is shown to be according to the good pleasure of the will of God. Faith is that wonderful principle. It is essential that the inspired definition of faith should be observed; for the natural mind can no more be correct in defining this fruit of the Spirit than it can in grasping the things of God, for which Jesus gave thanks that his Father

had hid them from the wise and prudent, and had revealed them unto babes. The natural mind understands faith to be merely the consent of the will of man that the record given in the Scriptures is true. Even in this erroneous idea popular religious teachers are not consistent, since they represent that man has power to determine whether he will believe. While every sane man knows that this is not true in regard to natural things, so completely blinded are the eyes of sinners that they readily accept the idea that it is true in the infinitely more important things which pertain to the revelation of salvation by grace. That the real significance of our text be seen it must be observed that the faith of which this whole connection is a record, and whose marvelous power wrought the miracles specified, is the very same faith which is defined in the first verse of this chapter. "Now faith is the substance of things hoped for, the evidence of things not seen." Surely this is not a correct definition of belief. It is only applicable to that living principle which is the fruit of the Spirit in those who are born of God. With this understanding there is divine assurance in the testimony written in our text.

"These all died in faith, not having received the promises, but having seen them afar off." While the same faith by which Abel obtained witness that he was righteous, is the only medium by which the saints in the gospel day are justified through the grace of God, yet there is a sense in which God has provided some better thing for those who believe in the finished work of our Redeemer now, than that promise of his coming upon the assurance of which the faith of the old saints was sustained. The faith of ancient saints was the fruit of the Spirit of Christ which was in them testifying "beforehand the sufferings of Christ, and the glory that should follow." By that same Spirit the saints now are comforted in all their afflictions by the manifestation of the finished work of Jesus and the glorious victory which he has already accomplished. We are now favored to see Jesus as the exalted Savior, whose victory over sin and death is completely secured, and who has ascended the throne of his glory. To them this revelation was in such a mystery that they "inquired and searched diligently" both as to what and what manner of time the Spirit of Christ did signify. To those who now believe in Jesus this revelation is shown by the Spirit of Christ as forever perfected by his one offering of himself without spot to God. In this wonderful work the testimony of faith was manifestly fulfilled, and the salvation of God was revealed. So old Simeon said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face all people; a light to lighten the Gentiles, and the glory of thy people

Israel."—Luke ii. 29-32. That faith which had looked forward for the coming of the Savior, had now received the manifestation of its fulfillment in the revelation of the Christ of God. That which he had seen afar off, was now given to his present experience. This was the end of that which was seen by faith in the hope of every saint who had waited for the grace of God of which they had received the assurance of faith.

"And were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." By no natural evidence could those strangers and pilgrims have been persuaded of the promises which they had only seen afar off. Even if they had received them, it would have been impossible for them to embrace and be persuaded of them without evidence upon which their confidence could rest. The fact that they did so embrace the promises which they had not received, was exclusively the result of the power of faith. Only by that spiritual grace were those severely tried servants of God enabled to confess that "they were strangers and pilgrims on the earth." In the pride of selfish confidence the natural man claims that he has power to make this confession; and all the efforts of will-worshippers are directed to persuade their fellow men to join them in professing that they are such strangers and pilgrims. This is conclusive evidence that they are utterly destitute of the faith of Christ, in which the patriarchs died. The first effect of this faith is experienced in the revelation that it makes of its recipient an entire stranger, so that he cannot find a resting place in any earthly abode. Whether his natural position be upon a throne or in the depth of poverty, he is equally a stranger and pilgrim in this experimental sense. Let it not be forgotten that the effect of being persuaded of the promises of God, and embracing them, is in every case to produce the confession that the subject of faith is a stranger and a pilgrim on the earth. The converse of this statement is also true. If one has learned that he is a stranger and pilgrim on the earth, there can be no mistake in the conclusion that he is embraced in the exceeding great and precious promises which were seen afar off by the saints before the coming of Christ Jesus in the flesh, and which are now made clearly manifest in the finished work of the Redeemer. To such characters John says, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! Therefore the world knoweth us not, because it knew him not." Herein is the confession that we are strangers and pilgrims on the earth. If the world could recognize the saints they would not be strangers. This is too manifest for argument. But there is a more wonderful sense in which this expression applies to

the afflicted and poor people of God. Not only are they unknown to their fellow men, but they are such total strangers that they cannot recognize in themselves the unmistakable marks which identify them as the children of God. This peculiarity cannot even be imitated by the idolatrous devotees of this world's religion. With all their devices for counterfeiting the marks of a work of grace, the workers of iniquity have never been able to feel themselves justly condemned and lost sinners. They cannot so much as desire to be conscious of their own sinfulness and wretched poverty in the sight of God. But none ever saw the promises of God, and were persuaded of them, but that they were made to confess themselves such "strangers and pilgrims on the earth." In the world they shall have tribulation; here they have no continuing city; and consequently they realize that this is not their rest. Thus they are strangers and pilgrims, not having any home in this land of enemies and snares. It is true of them, as it was of the typical Israel, that "They wandered in the wilderness in a solitary way; they found no city to dwell in; hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses; and he led them forth by the right way, that they might go to a city of habitation." Certainly in all this journey they are strangers and pilgrims. Not even in their own natural understanding can they find a resting place. Their own judgment is perhaps more ready to condemn them than are their fellow mortals. Certainly their own hearts continually bring against them the consciousness of their sin, which is ever before them. This is true of none but these subjects of faith, who thus confess that they are strangers and pilgrims on the earth. The same faith by which those old saints were supported in all their afflictions, is the refuge and strength of those who now rest in the grace and truth of God. It is the pleasure of God that they must be strangers and pilgrims here; but the consoling truth is written for their comfort, "For they that say such things declare plainly that they seek a country." "For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." This is consistent with the character of strangers and pilgrims, who as captive exiles hasten that they may be loosed, and that they may not die in the pit, nor that their bread should fail. In longing for deliverance from the bondage of corruption, the saints confess that they are strangers and pilgrims on the earth. Evidently this confession is not made in the spirit of boasting, as if they had chosen to be thus separated from those whom they de-

spised. They are thus set apart as a peculiar people, because they have been made conscious of their pollution and sinfulness, and they are the only people in all the earth who are under the necessity of trusting in the Lord alone for righteousness and strength, being convinced that in themselves they have neither merit nor power to plead before the throne of that God who requireth truth in the inward parts. Strangers and pilgrims, they are unknown even to themselves as creatures of time and dwelling on the earth. But they who can confess themselves such must be guided by the faith which was in the ancient saints.

CORRESPONDING LETTERS.

The messengers composing the Chemung Old School Baptist Association, to the associations and churches with whom she corresponds, send brotherly love and christian salutation.

BELOVED OF THE MOST HIGH GOD:—Once more we have been permitted to meet together on the shores of time, according to our custom in the past, to listen to the solemn admonitions and glorious promises of the holy One, through the mouths of the chosen vessels of the Lord; and we feel that we have been comforted, and made to rejoice with joy unspeakable and full of glory, while listening to the glorious doctrine of salvation by grace, which is vouchsafed to us poor mortals, fallen sons of Adam, who have no soundness in us, but depend entirely upon the mercy and grace of him who is all and in all, and who gave his only begotten Son as a ransom for our souls, that we might escape the just punishment for our transgressions, and acknowledge Jesus as the author and finisher of our faith, and as the only name under heaven given among men whereby we must be saved.

The next session of our association is appointed to be held with the church at Caroline, Tompkins Co., N. Y., beginning on Wednesday before the third Sunday in June, 1895.

D. M. VAIL, Mod.

J. C. BEARD, JR., Clerk.

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(Continued from page 211.)

lead the blind by a way that they know not." Every man, therefore, who is under the guidance of the Lord is at first in the dark as to his leadings and teachings. When the Lord is pleased to lay upon his soul trial, affliction and sorrow, and when he feels his fatherly chastenings and discovers his own wretchedness and barrenness, he does not see that this is the path of life and arises from a possession of true spiritual religion, and is the right way to heaven.

Another mark of the redeemed and ransomed people of God is, that they are exercised with lameness. This I believe to be the totterings and staggerings of weak faith in the heart. It is those who feel they are so paralyzed that they are not able to walk or run in God's ways. Paul indeed says, "We walk by faith, not by sight;" but there are times and seasons with the Lord's people when they appear to themselves not to be able to walk at all. Those who cannot walk straight may be said to limp; but God says, "The lame shall take the prey;" that is, those whose faith is exercised, tried and put to the test; who have been so tempest-tossed that they cannot believe when, where or how they like.

I believe the man who can always have faith when he please, who never has any doubts or misgivings about his state, and who is never troubled with the workings of sin nor fears of any kind, the faith which he possesses is not the gift of God; for, wherever the Lord works a saving, spiritual faith, Satan will come and sift every grain of it. He will ply him with temptations so closely that he will find it hard work at times to stand his ground; he will be frequently full of fears and faintings, and will continually need divine strength to uphold him. Faith, then, of the operation of God, can never be destroyed. It is something like a small piece of gold; it may be lost for a time in a bushel of dirt, and you may not be able with all your searching to find it; but place it in the crucible, put it on the fire, clear off the dross, and it will be discovered that not one grain of it is lost. Just so it is with faith in the heart. Whenever by the grace of God it makes its appearance, Satan will soon begin to assault it, and try to bring in guilt, and throw a damp on the soul; but when the furnace has done its work, faith will appear. These painful seasons will make them feel they cannot get on quite so fast nor so easy as they once did. This will teach them humbling lessons, and give them to know that the Lord must work every good thing in them. And thus it is they learn that all the opposition from without and within, the staggerings and faintings from the weakness of their faith, with the temptations and assaults of Satan, shall all work together for the good of the Lord's people.

But there is another feature of the ransomed people which we must no-

tice, and that is, "the woman with child." This pregnancy represents a soul who is weary and heavy laden, and refers to the burden on the mind arising from convictions of sin and the pressure of the law on the conscience. It also sets forth the weariness which the soul feels after long winter and dreary paths of experience. Therefore, in the preceding chapter, speaking of a soul in trouble, the Lord says, "Wherefore do I see every man with his hand on his loins, as a woman in travail?"—xxx. 6. And also, in John xvi. 21, sorrow of soul is compared to that of a woman in labor. Therefore the man who feels burdened in his soul is full of grief and misery; but still his heart is after Jesus, and he will be found waiting at the posts of wisdom's door; he cannot give it up, though he is not delivered into gospel liberty. But Jesus said in his Word, and he will make it good in experience, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." Neither men, devils, sin, nor any evil work, shall take it away. You mourn now because of the absence of Jesus; but when, in his mercy and grace, he is manifested to your soul, you will have to bless and adore him for all that he has done in and for you.

Now, do you know anything experimentally of what we have been describing? Do you know what it is to be blind and unable to see or exercise faith when you please? Have you been unable to walk spiritually, and felt crippled in a way of experience? And do you ever feel weary, heavy laden, and sorrowful, because of the paths you are being led into? If you have any of these marks and evidences there is good hope you are the ransomed of the Lord, and shall come and sing in "the height of Zion."

II. We will now pass on, in the second place, to the manner and way in which they come to Zion. In the 9th verse it is said, "They shall come with weeping, and with supplications will I lead them." And now, if we were to talk all night upon this point, we could not explain it more suitably than in these two words, "weeping" and "supplication." Jesus saith, "No man can come to me, except the Father which hath sent me draw him." It is only when the drawings of God are felt that the soul can come aright to him. Every one, therefore, who hath heard and learned of the Father is attracted to Jesus Christ; and I believe that these leadings, teachings and drawings are from God, the Spirit. The revelation to the soul of the spirituality of the law, the heinous nature of sin, and the glories of the salvation of Jesus, are all from him; and all the teaching of "terrible things in righteousness," which they are sometimes called to pass through, are all of his sovereign operations, and bring with them "weeping and supplication."

But the words "weeping" and "supplication" contain matter enough for two sermons, so that I can only make a few remarks concerning their nature and significance.

As it respects weeping. If we look at the period when the Jews were taken captives to Babylon we shall see something like true weeping. When they looked around and saw their wives and children taken away from them, it is said, "They raised their voices, and wept aloud." They were rooted out of their habitations, taken away from all their comforts, and dragged like slaves to a foreign land; their grief caused them to weep excessively; and, beside all this, they had lost the ark of God, which was their glory and their praise, they were deprived of their princes and their king, and they were obliged to submit to all these and other indignities. They went down to the river of Babylon, and there they wept; and when they thought of God and the temple, they hung their harps upon the willows and indulged themselves in their grief. While overwhelmed with these feelings, their enemies would come and taunt them, and say, "Sing us one of the songs of Zion!" But they mournfully answered and said, "How can we sing the Lord's song in a strange land?" The cruel sneers of their enemies wounded their heart and cut them to pieces; therefore, with their harps unstrung at the river side, they wept aloud for excessive grief and anguish of spirit.

These captives were typical of God's people; for when they are brought down from a state of prosperity and delivered into the hands of their enemies, when Satan is hunting and pursuing them in the terrors of a broken law, and conscience is accusing them from within, when they are under a cloud, mourning the absence of Jesus to their souls, and feeling their wretchedness and confusion, at such a time as this it is impossible for them to sing; their harps are on the willows, and they are in a state of confusion and in a weeping spirit.

Have you experienced anything like this? Have you ever been taken captive in a strange land, and unable to sing the glorious song of redemption? Have you ever been brought into the dust of self-abasement, your harp on the willows, and sinking in dismay in the feelings of your soul? If you have, you know what it is to be brought into a state of weeping; and while in this state of captivity you will mourn over your sorrowful condition.

There is another time of "weeping" mentioned among the Jews, and that was when the old people saw the building of the second temple; but perceiving how much inferior it was to the glory and splendor of the first, it is said, "They lifted up their voices, and wept aloud." Just so it is with the Lord's people now. Every time they are led into

fresh troubles and sorrows, and new difficulties overtake them, it is a time of weeping with them; and it will remain so until the Lord dries up their tears, cheers them, and speaks comfortably to them again.

But the Lord not only leads them with weeping; he guides them with supplication also. This is the bridle by which they are led and enabled to walk; almost every spiritual motion they have is connected with supplication, and this proceeds from the Spirit of God. I do not say it is always with tears from the eye; but there is a contrition and melting felt in the heart, with weeping and supplication before the Lord. This is one of "the footsteps of the flock." And when the heart feels this sorrow, there is a supplication going up to God; it will plead and intercede with him for what he has promised, and earnestly longs for an answer of peace. True, genuine, spiritual prayer is the outflowing of the heart to God; and that only is acceptable to him which he puts into the heart, which is the inditing of his blessed Spirit, and which comes from the inmost recesses of the soul. Generally speaking, if you look through the Scriptures, you will find the prayers recorded therein would not occupy more than five minutes in the delivery, and often do not consist of more than from three to thirty words. Gifts are not grace; and therefore the poor, broken-hearted, tried and sorrowful people of God want to feel the power of grace in their souls, and not to hear those who are merely displaying their gifts. So you will always find those prayers the most touching that are the simplest, and which come evidently from the heart. For myself, I do not mind what a man says in his prayer, so long as he is honest and gives expression to what he feels in his soul. I am more and more satisfied, wherever God reveals himself, he will make a man's conscience tender; he will be exercised and led to examine both himself and his prayers too. And therefore, whether he is in the pulpit or in the closet, he cannot do as many will in their shops, act deceitfully and try to palm off their goods under false pretences. No. He is made to be upright before God, and to examine every part of his motives and actions; so that, if a man has a purged conscience he will be made truly honest and upright; and when he is in distress and sorrow he will come and supplicate with the Lord, and present his case at the footstool of heaven in such a way as no deceitful man can. So that where there is genuine heart work, supplication will force itself out before the Lord; and he will hear the petition, and in his own time and way answer the request. Supplication, therefore, is an earnest prayer, a powerful suit, a pleading with the Lord. It is a thing that cannot be given up.

Look, again, at another case, that of the Syrophenician woman. See

how she was repulsed and rebuffed at every turn; yet she could not give it over. She could not give up her suit; she had a faith's hold of Jesus. Therefore he replies, "O woman, great is thy faith; be it unto thee even as thou wilt." So that, wherever God puts a necessitous case, there will be importunity; and wherever he gives a man a deep feeling of his own sinfulness, and a deep sight of God's holiness, such a man will have a case which will make him cry and supplicate at the footstool of mercy in honesty and sincerity. In this way, in the path of "weeping" and "supplication," the soul will be led on, till it is brought to sing in "the height of Zion."

III. But, lastly, we will now attend to the third point, and speak briefly of the place to which they come: "They shall come and sing in the height of Zion," &c.

When Lot was driven out of Sodom he first took refuge in Zoar; but when he beheld all the cities of the plain in flames, he was afraid to stop there any longer, and therefore he besought the angel to let him flee to the hills and hide himself in a cave there; which request he granted. All this, I believe, is typical of the soul flying to "the height of Zion;" for, when the Lord opens the eyes of a sensible sinner to discover the city from whence he has been driven, he beholds it enveloped in the flames of divine wrath and under the curse of the law; he never can find rest in it any more. Therefore he will flee to "the height of Zion" for refuge; nor will he ever feel satisfied until he finds rest in Jesus and can hide himself in the clefts of the rock. Thus the Lord's people "come and sing in the height of Zion, and flow together," &c.

The first particular they are said to "flow to the goodness of the Lord" for is wheat. Jesus says, "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst."—John vi. 35, 51. And as bread naturally satisfies the cravings and hungerings of the body, so Jesus Christ is that "Bread of Life," which satisfies the desires of our heart, and by faith we live upon and receive nourishment and strength from him. But though we may be satisfied of this in our judgment, it is of no use to us until the Spirit of truth applies it; and when he is pleased to give us faith to "eat the flesh of the Son of man, and drink his blood," then he becomes the Staff of Life to our souls. We feel him to be the Head from whence we receive every supply, and that he has an overflowing fullness to satisfy every want. We see that Jesus has taken our sin and guilt away; that it was placed to his account; that he suffered the wrath of God and endured the torment due to sin for us; that he wrought out and brought in an everlasting righteousness, which is imputed unto us, and in which we are ever beheld spotless before the throne of his glory.

But, blessed as all this is to a believing soul, he has gone beyond it all. Christ becomes the daily food of our souls; and therefore he says, "Whoso eateth my flesh, and drinketh my blood, hath eternal life," &c.—John vi. 54. Thus we have eternal life in him, and he will raise us up to everlasting glory and happiness at his right hand when time shall be no more. Jesus, therefore, not only redeems us from sin, death and hell, and brings us near to God, but he becomes the incarnate "Bread of Life" to our souls, of which "if a man eat thereof he shall live forever."

But this "Bread of Life" comes to our souls in a sovereign way. It is like the manna that came down from heaven in the wilderness, and which was also typical of it. We can only eat this spiritual manna as we have faith given us to receive it. But we often want to act with it as the children of Israel did in the desert; they were anxious to gather up a stock, that they might put some by and save it to live upon for some days. But God will not have it so; you must receive the allotted portion daily. It is, "Give us this day our daily bread." Jesus is a sovereign gift from heaven; and, if you have been experimentally taught the truth, you will find that you cannot have a spiritual enjoyment of Christ in your heart just when you please. No, indeed, you cannot; for there are times and seasons when your faith will be so weak that you will have to say, "Lord, I believe; help thou mine unbelief." You may indeed say, "Lord, I believe that thou art the Christ of God," and be satisfied there is no other name under heaven whereby you can be saved.

But you will want something more than this to satisfy the craving desires of your soul. You will want to feed on Jesus as "the bread of life," "the paschal lamb," and "the fatted calf;" you will want to be satisfied with his goodness, to be filled with his fullness, and for every power of your soul to be consecrated to him, and to live continually a life of faith upon him. Therefore you will say, "Do, Lord, let me know that thou art mine, and that I am thine indeed, and that I have eternal life in thee; and do enable me to live more on thee as the Bread of Life, and as the manna which came down from heaven."

But, if the Lord is pleased to keep you in the place of waiting, and delays to satisfy your wants, your soul will become sorrowful, and you will be weary, heavy laden and desponding. And then the blessed Spirit will revive you again, and you will cry out with David, "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?" But the Lord will come again and satisfy the wants and desires of his people, and make them happy in himself; and then,

sometimes, after they have had a feasting and refreshing by the way, they will be like those who were miraculously sustained by the manna in the wilderness day by day. Carnal unbelief will always lead the soul wrong. We are full of unbelief and rebellion; and none but the everlasting God, the God of long-suffering, compassion and mercy could bear with us. And therefore we discover we are not one whit better than the Israelites. If we have not felt murmurings in the wilderness of Arabia, as they did, we have it equally as much in our unbelieving hearts. He who has been made sensible of this will be brought to cry out earnestly to be delivered from the power of this God-dishonoring sin. He will not only feel his murmuring and rebellion, but he will have sorrow and distress on account of it, and be greatly humbled thereby.

After the children of Israel had received the manna, they were directed to gather a double portion on the sixth day, as none would fall around their tents on the seventh day; but there were some who would go out to see whether it was so. Here we perceive the heart of man will always go the wrong way; and therefore God will chasten and reprove his people, but he never forsakes them. He has loved them with an everlasting love, and that is the reason why he bears with them and why their souls do not perish; for he "rests in his love."

But, again. They are to flow together to the goodness of the Lord, not only for wheat, but also for wine. Solomon says, "Give wine to them that are heavy in heart, and strong drink to them that are ready to perish." What is the reason of this? "That they may forget their poverty, and remember their misery no more."—Prov. xxxi. 6, 7. Here, then, the poor disconsolate and desponding soul is to receive the rich covenant doctrine of God's everlasting love and eternal mercy, and the unalterable purpose of his free and sovereign grace; all flowing from his loving heart, "without money and without price." It is all provided and laid up for broken-hearted, sorrowful souls, and is as free to them as the air they breathe. They are to drink large draughts of it to raise and animate their drooping spirits, that they may forget their poverty for a time and rejoice in the unsearchable riches they have in the Lord Jesus Christ. This "strong drink" is to be powerful, to recover them from fainting, and restore their life and animation. There is nothing more calculated to raise up the soul than the everlasting purposes of electing love and covenant mercy of God in Christ Jesus from before the foundation of the world, when these truths are applied home to the heart in the power and demonstration of the Spirit.

Then, again, we are to give "wine" to them that are weary and heavy-laden with sin; who are cast down

under a feeling sense of their sin and sinfulness; who are in the prison-house, and sinking in doubts and fears. To these we are to give the heart's blood of the Son of God to drink. It will cheer and warm them up; and they are to drink it to the full. They are to be told of the efficacy of his precious blood, how it "cleanses from all sin," and takes out every stain; and though their sins are red like scarlet, and deeply dyed like crimson, it will make them whiter than snow or wool; that nothing can stand against its power wherever it is applied; and that it will bring sweet peace and serenity into the soul. But, alas! oftentimes when the Spirit is pleased to give us this "wine" and "strong drink," we are such fools, and so enfeebled by unbelief and fears, that he must both open our mouth and fill it; for we have no help in us to take this free cup of salvation. Therefore he must work all our works in us, and not only reveal it, but apply it also. So that he will be the Comforter to our souls; he will water us every moment; he will apply the salvation of Jesus to us, and pour in this sacred cordial and heavenly balm into our hearts.

Now, very few persons like the doctrine of the application of spiritual truth in this way; they do not like it brought home to their own experience. They do not mind hearing about the doctrine of election and of redemption; but if you enter into the peculiar feelings of it, and contend for a living experience, they oppose it. But what does the Lord say? "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more."—Prov. xxxi. 6, 7.

There is another thing which they "flow together to the goodness of the Lord" for, and that is for oil. This signifies the rich, gracious anointings of the blessed Spirit. But as the time is gone, we must pass by this, as well as the remaining part of the text, and leave it to some future time.

ELDER WM. J. PURINGTON.

We are pained to learn that our dear brother, Elder Wm. J. Purington, who has been failing in health for many months, is gradually growing weaker, with little prospect of recovery. He has been confined to his house for more than a month. He is resigned to his sickness, and is as tender and gentle as a child. He is tenderly nursed by his devoted companion and niece, who, with a host of loving brethren and friends, far and near, hope he may be spared to them yet awhile.

MARRIAGES.

At his residence in Hopewell Borough, N. J., by Elder Wm. J. Purington, Mr. Cornelius Cortelym and Miss Sarah F. Bennett, both of Middlebush, N. J.

By the same, at his residence in Hopewell Borough, N. J., June 27th, 1894, Mr. Harry Leshar and Miss Anna Fenton, both of Philadelphia, Pa.

OBITUARY NOTICES.

DIED—At her home in Boyd Co., Ky., March 5th, 1894, **Levicy Hatfield**, aged 58 years, 11 months and 8 days.

She was the wife of brother Ransom Hatfield. They were both worthy and consistent members of the Old, Regular Baptist Church. Sister Levicy was baptized in the fellowship of the Old Pond Creek Church many years ago (I have not the date), where she remained a worthy member until death released her from all that is mortal. In the last month of her sickness she talked very much of the many past years in which she had been serving God the best she could, and said she did not fear to die, but would be at rest. During her sickness she prayed for her children, that they might be enabled to serve God, and meet her in the world of eternal glory. Her mind was good until the last moment. She bade us all farewell about five minutes before she passed into the eternal world. She told us how well she loved her brethren and sisters of the Old Baptist Church, with whom she had so often met and enjoyed herself at her meetings, and with what great pleasure she entertained them when they visited her. She was an industrious, kind and agreeable sister, a loving and faithful companion, a tender mother, a good neighbor, and respected by all who knew her. She will be sadly missed by the church, but more so by the bereaved husband and children, who have the sympathy of the entire community, as well as the church.

May the Lord bless the sorrowing members of the afflicted family, and grant them grace that they may live and die as did their dear mother, who fell asleep in the arms of her dear Redeemer. What a blessed thought, when our loved ones are called away from us, that we have the evidence that our great loss is their eternal gain!

Yours in sorrow, mingled with joy,
W. J. MAY.

PINSONFORK, Ky.

DIED—At the family residence in Felton, Del., on Tuesday morning, June 19th, 1894, **Mrs. Susan Gooden**, aged 58 years, 1 month and 14 days.

Mrs. Gooden was the daughter of Deacon John Gruwell, who was for many years a member and officer of the Cow Marsh Baptist Church. From her early youth, first in her father's house, and latterly in the house of her husband, she has been among the most zealous and active supporters of the church. Many who have been visitors to the church in time past will remember the hospitality of this Baptist home. The church has suffered a serious loss, as well as the family and the community around. Those who are least to spare are oftentimes the first to be taken. For some twelve years past she had been more or less afflicted, and for the last two years a constant sufferer. A complication of diseases had undermined and wasted one of the strongest constitutions, until she was quite helpless, requiring great care and attention. Mrs. Gooden had without doubt long been a subject of grace, and enjoyed through all her affliction that hope which anchors within the veil.

Mr. John Gooden, the surviving but now bereaved husband, is left in his declining years in loneliness and sorrow, and three sons mourn the loss of one of the best of mothers. We have none of us here any continuing city, and so one after another we are being called to our final home.

E. RITTENHOUSE.

CHURCHES CONSTITUTED.

LEXINGTON, Neb., June 16, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—I feel like writing a few lines for the SIGNS OF THE TIMES, and giving the proceedings of a meeting held on the first Saturday and Sunday in this month, near a post-office called Tallin, in Custer Co., Neb. A council of ordained authority was called.

From Fox River Church, Davis Co., Iowa, came Elder Isaac Sawin and Deacon W. H. Bybee.

From New Hope, Butler Co., Neb., came Elder Isaiah Wagner.

The council chose Elder Wagner as Moderator, and Elder Sawin as Clerk.

The services were opened with singing and prayer.

An able discourse was delivered by Elder Wagner.

Invited brethren and sisters of the Primitive Baptist faith, holding letters from sister churches, to come forward with their letters.

In response to this came brother M. D. Pile, sisters M. A. Pile and Minerva Bybee, who presented their letters to the council, which were examined and read aloud, and pronounced genuine.

Called for their Articles of Faith, which were read and received by the council, as also their Rules of Decorum.

By motion and second, the council pronounced them a church of Jesus Christ in full fellowship.

The name of the church is LOOP RIVER.

The church then chose Elder Wagner as Moderator *pro tem.*, and Elder Sawin Clerk *pro tem.*

An opportunity was then given any one to unite with them by letter, relation, experience and baptism.

While the congregation sang a hymn brother C. A. Worrell and his wife, M. J. Worrell, came forward and told what they hoped the Lord had done for them; that their hope was entirely dependent upon the Lord; that they had no confidence in the flesh; that they would like to have a home with these people, although they felt too unworthy.

They were gladly received, and the right hand of fellowship given them as candidates for baptism, which was to be administered on Monday following.

There were visiting brethren and sisters present, namely, sisters Bybee and Lucy A. Coons, of Fox River Church, Davis Co., Iowa, sister J. W. Henry, of Clear Creek Church, Custer Co., Neb., brother R. B. Rowland, of Cedar Creek Church, Wapello Co., Iowa, and brother F. O. Long and Annie M. Long, of Round Prairie Church, Jefferson Co., Iowa.

This meeting was more like an association than any meeting I was ever at. All seemed to be love, joy and peace. I will say in behalf of this little church that if any of our ministering brethren can visit them and talk to them of the goodness and mercy of God to poor sinners, and how Jesus Christ came into the world, that through his death and resurrection he might perfect our salvation, they will be welcomed. When it pleases him who works all things after the counsel of his own will to reveal Jesus to us, the chiefest among ten thousand and altogether lovely, then we lose all confidence in self, and are made to rejoice in the Lord.

I will close, feeling myself to be the least and most downcast of all God's dear children, if one at all.

F. O. LONG.

THREE DAYS MEETINGS.

A THREE days meeting at Hughesville, Va., will commence on Friday before the fifth Sunday in July, 1894.

We invite all who feel an interest to attend, especially our brethren, and more especially our ministers. Get tickets in Washington or Alexandria for Hamilton, on the Washington & Ohio R. R. The p. m. train on Thursday and the a. m. train on Friday will be met at Hamilton.

E. V. WHITE.

BIBLES OF ALL SIZES.

ON our last page will be found an advertisement of some of the sizes, styles and prices at which we can furnish Bibles. The vast variety of sizes and combinations compiled in Bibles is too great to all be given in our space, but we are now prepared to furnish any of them that may be desired.

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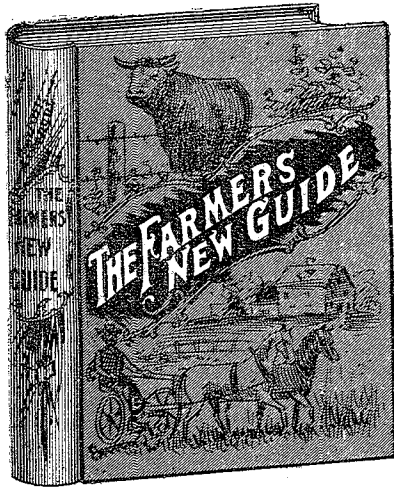
EVER since the SIGNS OF THE TIMES has attained its wide national circulation we have been importuned by our subscribers, as well as by those who have had no special interest in sustaining the publication, to open our columns to advertisements; but never having had any experience in that line of business we have hesitated to make the venture. Since the commencement of this volume, however, there has been a combination of circumstances that has encouraged us to make the experiment, and we therefore make the following announcement, viz.:

We will receive for the last page of the paper suitable and reliable advertisements at the following net rates, viz.:

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SPECIMEN OF TYPE.

Jesus appeareth to Mary		St. JOHN, XX.	and to his disciples.	
Anno DOMINI 33.	42 "There laid they Jesus therefore because of the Jews' preparation day: for the sepulchre was nigh at hand.	16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.	Anno DOMINI 33.	
m Is. 53. 9.	CHAPTER XX.	17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, 'I ascend unto my Father, and your Father; and to my God, and your God.'	& Ps. 22. 22.	
n ver. 31.	1 Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity, and confession of Thomas. 29 The scripture is sufficient to salvation.	18 "Mary Magdalene came and told	Matt. 28. 10.	
			Rom. 8. 29.	
			Heb. 2. 11.	
			1 ch. 16. 28.	

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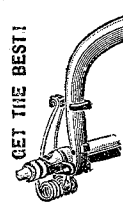
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VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, JULY 11, 1894.

NO. 28.

CORRESPONDENCE.

THE CHRISTIAN WALK.

"He that saith he abideth in him [Christ] ought himself also so to walk, even as he walked."—1 John ii. 6. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweetsmelling savor."—Eph. v. 1, 2. "Only let your conversation be as cometh the gospel of Christ."—Phil. i. 27.

What a pure and holy and sweet-smelling atmosphere is that in which the christian's walk is placed by the apostles in all their commands, exhortations and admonitions. Is it an easy thing to obey these instructions? Is there no cross, no warfare, no struggle, for those who would be "followers of God, as dear children?" Does our carnal nature fall pleasantly in with the injunctions to put away "all bitterness, and wrath, and anger, and clamor, and evil speaking, with all malice?" Does the christian find no rebellious lusts, no lurking jealousy, no bold-faced pride, no covetousness, which is idolatry, to contend against? Does he never feel a disposition to "filthiness nor foolish talking, nor jesting?" Truly there is necessity for daily self-denial in a follower of Jesus. How easy it is to give way to these "lusts which war against the soul." How readily our nature will catch at any intimation that it is mere hypocrisy to try to wear a sober face and use gravity of speech, when there is a desire to jest, tell a frivolous story, and indulge in levity and laughter. The assertion that this repressing of our carnal desires is hypocrisy is from the devil, even though a minister of Christ should utter it. The pure and wholesome admonitions and instructions of the apostles mean nothing if there is not an opposition in our carnal nature to be met and overcome. There is a necessary "mortifying of our members which are upon the earth," a crucifying of the flesh. When one once begins to yield and give way to that which is from the flesh, how easily a vile habit is formed. There have been those who have formed the terribly corrupt habit of indulging in levity in the pulpit, so that their preaching has come to be without any power or savor to the spiritual hearer. A defense of such a course is sometimes attempted, but it has no ground in the Scriptures, and no place in the spiritual mind. It is a hard enough struggle for the poor soul, whether preacher or not,

to try to "put off the old man, which is corrupt," without having the flesh supported by the charge that it is mere hypocrisy to try to crucify its affections and lusts. Timothy and Titus were charged to teach the young men to be sober-minded and grave, and were themselves to be a pattern of good works. This is no long-faced hypocrisy, but the working out of the salvation which God has wrought within. The true sobriety and gravity which becomes a christian is as far from the overbearing sternness of the Pharisee as it is from the foolish levity of the clown. It springs from a spirit that is full of exalted and holy cheerfulness.

"Walk in wisdom toward them that are without; redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer everyone."—Col. iv. 5, 6. It is a comfort to even try to obey such holy exhortations. It is an unspeakable comfort to be enabled to do so; for it is the real outworking of the life of Jesus in the soul. This life is the source of all our real joy; and the atmosphere in which it inclines us to walk is pure, and fragrant with the fragrance of the dear Savior's name. There is no boasting in the feeling of comfort which we have when walking in the truth, and keeping the body in subjection, but a tender thankfulness and holy fear.

I will mention two incidents which show the evil of indulging in vain and foolish conversation. One who had been deeply exercised about spiritual things felt constrained to go to the house of the pastor of the church where she attended, to talk with him. She was timid and trembling. There was company at the house, and the conversation was gay and frivolous (at least to her); and she found no opportunity to speak of that which had such a solemn hold of her mind. On the contrary she was chilled by the worldly and vain conversation, and thrown into the dark. It was many years before she found strength to confess her hope and ask baptism at the hands of the church.

A dear sister was riding in a car, returning from an association. She had enjoyed the preaching, and felt comforted and strengthened. In the car was one of the ministers who had preached, and whose preaching she had enjoyed, although it had been somewhat marred for her by some lightness. He was now telling

funny stories, and jesting, and keeping the group around him in a roar of laughter, in which he heartily joined. She was for the first time in her life ashamed of the name of Old Baptist, because of the way in which this representative of that name acted. He undoubtedly became "a castaway" from his usefulness as a preacher, so far as she was concerned, for it appeared to her as though she could never hear him again. Can it be possible that one who has the Spirit of Christ can continue in the indulgence of a spirit so opposite to that holy Spirit, day after day, and defend such a course? Do we not indeed have need to watch and pray, that we may walk as he walked; that we may walk in love; that our brethren may be as near to us as we all are to him, and that we may treat them as faithfully and lovingly, whether present or absent, as he treats us all; that we may walk in honesty and purity and gentleness; that "our yea may be yea, and our nay nay; for whatsoever is more than this cometh of evil." When we are spiritually minded, should we say anything merely to cause laughter and amusement, it will make our hearts ache with grief. But continuing such a habit will, as will any habit of wrong, sear the conscience, and bring us into an atmosphere of coldness and death. A loss of spiritual freshness and purity and joy is a great loss to a child of God. He who sells his birthright will have great distress. He will not be able to enjoy the carnal things which he gets in exchange, and the birthright blessings are gone for the time. How good it is that the birthright to the name of a son of God cannot be parted with, though its privileges may be lost for a time. When all the instruction which the pain, and darkness, and loneliness, and the manifested wickedness of our hearts, are intended to give us, has been received, then the poor prodigal who has wandered far from the right way of holiness will be brought again from the land of darkness and desolation, and with an humble and contrite heart will enter again into the joy of the Lord. All of the Lord's people have their temptations and trials, causing struggles and griefs, but all are not tried in the same way. That which besets one sorely, causing a terrible struggle for the victory, may be no temptation at all to another. One is so naturally inclined to pleasantry and humor that

he must watch closely to keep from the jesting and levity that his nature likes, but which his spiritual mind loathes because it is so unbecoming the gospel, and so contrary to the character of the dear Savior; while another has no care for vanity of this particular kind, but is easily tempted in some other equally vile and dangerous way; perhaps with pharisaic pride, an uncharitable, unforbearing spirit, a hasty disposition to anger, or the like. One has an inherited or acquired taste for intoxicating drinks, which causes him constant watchfulness, unceasing struggles, and much inward grief and groaning before the Lord, of which another knows nothing; while the other has constantly to guard against a spirit of covetousness, which is idolatry, which the first has never felt, because he is naturally of a free and generous disposition. There is, therefore, no limit to the forbearance and sympathy which each of the dear family of God should extend toward every other in their peculiar weaknesses, temptations and besetting sins, while at the same time there should be no weak excusing of the sin, nor any attempt to heal the wounded conscience by making the offense appear less vile and enormous. The conscience which has been made tender in the fear of the Lord cannot respond to this kind of treatment, and will not be comforted by it, because the conscience finds no excuse for sin in the word of God; nor does it seek excuse, though the natural mind does. There is, therefore, no healing oil in the flattering attempts of weak brethren to palliate the offense, nothing that can make the bones which God has broken to rejoice. The fervent charity which covers the multitude of sins (1 Peter iv. 8), is the same love which follows the brother who has erred from the truth, with faithful admonition and reproof, endeavoring to convert the sinner from the error of his ways, and so save a soul from death, and hide a multitude of sins.—James v. 19, 20. The sins which fervent charity covers from the cold, harsh scrutiny of the world, and from the unsympathizing judgment of our own carnal minds, are securely hidden in the land of forgetfulness, by that mercy which rejoices against judgment, through the precious blood of Christ, never to afflict the conscience any more, when the converted, repentant sinner has been restored to his birthright privileges in the house

of God. While, therefore, we ought to be kind one to another, tender-hearted, forbearing one another, forgiving one another, even as Christ forgave us (Eph. iv. 32; Col. iii. 13), we ought not to neglect exhorting one another daily; for true love and tenderness for each other will lead to this faithful care. We ought also to attend to the ministering of reproofs and righteous smitings, when it is clearly our lot, and not shrink from that duty because it appears painful to attend to; for therein is the excellent oil which does not break the head, but soothes and heals the sore which sin has made in a radical manner, so that the work is proved to be a kindness.—Psa. cxli. 5. Such a holy work can only be done in all meekness and charitableness.

SILAS H. DURAND.

SOUTHAMPTON, Pa., June 22, 1894.

EPHESIANS III. 10.

"To THE intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

By request of our esteemed brother, Elder H. M. Curry, of Lebanon, Ohio, I tremblingly take up my pen to write upon the above Scripture. In the trembling (I dare to hope), the fear of God is within me, the precious name of Jesus is my Counsellor, and the fervent prayer of my heart is that I may not darken counsel by words without knowledge.

"The manifold wisdom of God" is revealed only to the saints of God; therefore none can attain unto it save they to whom (by revelation) come the precious truths of the manifold wisdom of God by the Spirit of truth in Christ Jesus. This world's wisdom is confined to the things of this world, to things that are visible, and subject to human investigation; but the highest attainment of human wisdom has never passed beyond the confines of time and time things. The deep and unsearchable truth presented to the brethren by the apostle in his letter to the Ephesians, preceding the declaration above quoted, is the presentation of weighty matters of Christ's kingdom, leading directly to the statement of this important Scripture. In the first chapter of the epistle "the manifold wisdom of God" is set forth in a rich cluster of the attributes of the merciful God in the salvation of fallen man. The choice (or election) of God's people in Christ Jesus is fully set forth by inspiration, declaring, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." His wisdom in predestination is also made known in endearing and unmistakable terms. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." Redemp-

tion and forgiveness of sins are also found in this rich cluster from the vineyard of infinite love. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." To our enraptured soul is also set forth the seal of God's promise, which cannot be broken even by all the combined powers and principalities that be. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise." As we leave the bounteously spread table of the choicest viands upon which we have feasted in this mansion of our Father's house, as presented in the first chapter, we now enter into another well-filled apartment in the temple, as our guide takes us through the second chapter. In this we have the specific declaration, pointing out to us the avenue of knowledge which it hath pleased the Father that we should enter. The first sweet and welcome sound that we hear is as follows, "And you hath he quickened, who were dead in trespasses and sins." This is the true source of all the knowledge of the mystery of godliness, the quickening into the life from above, being born of an incorruptible seed, by the word of God, which liveth and abideth forever. This new and divine life brings with it the true knowledge of how we were dead in trespasses and sins; how we were "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Being dead, we could not (neither did we desire to) save ourselves, having no love for the God of heaven, neither knowledge of a gracious Redeemer; but by the quickening power of God's love we now realize how that "by grace are ye saved, through faith; and that not of yourselves: it is the gift of God." As aliens and strangers, being dead, we know not anything of the great love wherewith God did love us; but now, as we enter the treasure-house of God's wisdom and love, we receive with gladdened hearts those precious words, good tidings indeed, "But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ." By precept upon precept, and line upon line, we learn all the fittings of the temple, being "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." We see the foundation and the superstructure of all the building of God, "Jesus Christ being the chief corner stone." In the third chapter, wherein is the Scripture under consideration, the apostle presents to the minds of the Ephesian brethren his own peculiar relationship to them as an apostle to the Gentiles, and how a special dispensation of the grace of God was given him for their sakes. He declares himself to be the least of all the saints; yet the revelation

of the mystery of godliness was made known to him, that through him the Gentiles might understand his knowledge in the mystery of Christ. "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." When the revelation of the mystery of godliness is made known, with the same revelation cometh the knowledge of the mystery of Babylon, the mother of harlots, the mystery of iniquity; and these two great opposing mysteries are that which go to make up the child of Jehovah, the saint of God. Now, the apostle was given this knowledge that he might impart it to the election of grace, and in our subject we are given the reason for dissecting the wisdom of God into its manifold subdivisions; for the necessities of the apostle's case were to lead him to this very place; all the declaration of the manifestation of God's love, power and mercy, with the fact of his being made a minister of the New Testament to declare these things.

"To the intent." Each stone and each piece of timber, with all the paraphernalia necessary to the building of God's temple in the hearts of his people, is placed in its own particular place, and is fitted for that place alone. "To the intent that now," at this present time. The things which the apostle presents now to the faithful in Christ Jesus could not have been presented before. Each particular leaf in the pages of the way and plan of salvation is unfolded when the fullness of time does come.

"Unto the principalities and powers in heavenly places." The preposition "unto" has a peculiar significance in this Scripture, as in other passages of the Bible. The subject to which it refers, and which it introduces, is embraced within certain limits; and while the "principalities and powers" are to be found in "heavenly places," like all the powers that be, they have their bounds, and cannot go beyond them. I will try to make clear my meaning by referring to other passages of Scripture. In Numbers xxxv. 25 we read, "And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil." Thus his abiding in the city of his refuge was embraced within certain limits of time, viz., during the life of the high priest. So shall principalities and powers remain in heavenly places during the natural lifetime of the saints. Again, in Isaiah xxvii. 12, "And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel." The river of Egypt is emblematic of the river

of death; and when in the saint's experience the channel of that dread river is beaten off from by the Lord unto the stream thereof, then shall every enemy (principalities and powers) be destroyed, and the children of spiritual Israel shall be gathered one by one out of the snares of death, to be with our great High Priest, in whose presence are pleasures forevermore. We are not apt to look for principalities and powers in heavenly places, and without searching they come appallingly to our view. The life of the saint all the way through is as the company of two armies; the one holding the insignia of the power of death, while the other waves the bright banner of the Spirit of life in Christ Jesus. If by the will of the Master we are favored from time to time to abide in the heavenly places, we are made sensible of the presence of the principalities and powers in the depravity of our carnal mind and the lusts of our flesh. I can readily call to mind when in my most solemn moments, perhaps in attempting to speak in prayer, the vilest thoughts have passed through my mind. We remember in the days of Job, "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." Thus it is in this our day and time, as we meet together in the assembly of the saints, and sit together in heavenly places, we are made to realize that Satan comes also among us; for does he not hate the assembly of the saints? Does he not use his cunning and craftiness to poison and contaminate our pure minds, insinuating the base and foolish things of the world, offering us the pleasures of the principalities and kingdoms of this world, with unlimited power, if we only bow down to him? Now, it seems especially this that "unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." The apostle evidently felt the great weight of the burden of his apostleship, that all things pertaining thereunto must be clearly set forth, that the manifold wisdom of God might be known by the church. This now from henceforth is the great aim and object of his life work. In the two dispensations preceding this (the gospel dispensation) the faith of many was counted unto them for righteousness; but now we must learn by an everyday experience of the work of grace by faith that Jesus has come in our flesh, and that "we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." The apostle must point out to the faithful in Christ Jesus how that principalities and powers work their baneful influence in the heavenly places, and that this is the cause of tribulation. He must point out to them also, from the rich store of his own experience, and from the special revelation of God's manifold wisdom to him for

their sakes, how that "tribulation worketh patience, and patience experience, and experience hope," &c. Among the many difficult problems that torment and harass the saints from time to time is how principalities and powers in heavenly places work together to the ultimate good and well being of the saints. When Paul as an apostle to the Gentiles has laid a broad foundation, displaying on all its surface here, there and everywhere the manifold wisdom of God, and we can witness to it all by a living experience of a work of grace in the heart, we are ready to assert that sin (as manifested in the works of the flesh, in principalities and powers, &c.) is not simply a side issue, which the wisdom of God did not foresee when before time he predestinated and foreordained the wondrous plan of salvation, and being here, he permits its reign as the power of darkness; but we are "persuaded that [as] 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;" yet we do know they are all embraced in, and necessary to, the accomplishment of God's wise purpose, and just as needful in the working out of God's salvation as those "parts of his ways" which the carnal mind of man calls good things. Now, I think we can see the importance of the word "manifold," which the apostle in this Scripture places before the wisdom of God; and how the manifold phases of the christian experience, especially the principalities and powers in heavenly places, must be known by the church, ere the church can be said to walk in gospel order. Surely there is no child of heavenly birth that can discern the body of Christ, or view his Redeemer as the Christ, the Son of the living God, until he has also been made aware that principalities and powers in the reign of sin have wrought death in him. To know Christ is to know all things; for God hath appointed him heir of all things, and by him all things consist. To the intent, therefore, that all things pertaining to the kingdom of Christ might be shown to the heirs of promise, Jesus said unto Peter, and to all the disciples, "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Thus the apostle's doctrine is the groundwork of our faith and practice; and except all the way and plan of salvation, even the maneuvers of both armies in the warfare, are known by the church, it could not travel circumspectly. So I say in conclusion, the manifold wisdom of God is known by the church in all its bearings, and that principalities and powers are a part of that manifold wisdom, that

they shall endure in heavenly places during the visibility of the church on earth; or in other words, during the earthly sojourn of each individual saint.

B. F. COULTER.

PHILADELPHIA, Pa., June 26, 1894.

MOUNTAIN HOME, Ark., March 1, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed find a letter written to me by W. G. Matheny. It was very interesting to me, and also all of Salem Church that have heard it. I think it would be interesting to the readers of the SIGNS OF THE TIMES, which comes to me regularly, laden with good news from a far country. Wishing you success in your labor for the truth's sake, I remain your brother in hope of eternal life,

J. R. ARNN.

MAXVILLE, Ark., Feb. 6, 1894.

MR. JAMES ARNN—DEAR BROTHER:—I have felt a desire for some time to write you, but have not undertaken it till now, as I have gotten too old to write with ease. I do not know that I could write you any general news that would interest you, so I will offer some views upon the doctrine of the Bible, as I think there is no subject of more importance, nor any that should more engross the feelings of those who claim to love and appreciate true and undefiled religion. I am a very bungling talker, and do not know that I can make myself interesting on any subject; and if I fail, bear with me.

The subject of life and death is one that engages the thoughts of all thinking people, so I will write on that, and for a text will quote the twenty-second verse of the fifteenth chapter of First Corinthians. "For as in Adam all die, even so in Christ shall all be made alive." In talking upon the Scriptures I want to remember at all times that it is written, "All Scripture is given by inspiration of God." I do not want to guess at what is revealed in the Scriptures of truth, nor speculate upon its teaching. If I fail to give correct ideas, just charge it to my ignorance. The apostle admonished Timothy to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Life and death are words or phrases that are used in reference to earthy, temporal things, to both the vegetable and animal creation. When the leaves in our orchards and forests turn brown before the regular season, we say the trees are dying, or are dead. We have annual manifestations of this in all vegetation which we denominate death, when the frosts of winter kill the vegetation of summer, and we say that all vegetation seems shrouded in death. When our loved ones fall victims to the grim monster, we say the ruthless hand of death has invaded our family and bereft us of

our dear ones. And in other ways and circumstances we use these phrases, or apply them to the constantly recurring vicissitudes of all temporal things. We have all received knowledge of these things from observation, and frequently to our sorrow. But what I desire to investigate is the death and life referred to in this text, as well as in other places where these words occur in the Scriptures. These, like all other words, must be considered according to the sense in which they are used in the Scriptures, whether temporal or eternal things, earthly things or heavenly things, visible things or invisible things, are referred to.

We have two men presented in the text. "The first man is of the earth, earthy; the second man is the Lord from heaven." We are told that the first man was formed of the dust of the ground, and was made an image, a likeness, a figure, of the second man; second in manifestation, as I understand. "And God said, Let us make man in our image, after our likeness." "Male and female created he them. And God blessed them."—Gen. i. 26-28. As there could not be an image or likeness of a thing that did not exist, I conclude that the first man, with his bride created in him, is clearly a figure of the second man, the Lord from heaven, with his bride existing in him. Let us endeavor to fully understand the import of the teaching embraced in the scriptural narration of the creation of the first man. Genesis v. 1 reads, "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." Now notice, the whole of the generations of Adam were created in that day; which we must understand to mean the whole list of Adam's generations; and their name was called Adam. Paul, who spoke by inspiration long after the creation, spoke of Adam as still remaining the figure of the Savior who was to come. He said, "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."

Now, that we may arrive at a correct understanding of what is the true Scriptural import of the words die, dead and death, let us begin at the first. And God said, "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." This is a positive declaration of God, and we are taught that God is truth. The Scriptures tell us, "Let God be true, and every man a liar." So we dare not say that the work of death was not accomplished through that transgression, in the day that the transgression occurred.

But the question is, What is implied by this death? God in reckoning with the earthly man put no curse or condemnation upon him, but said, "Cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." No intimation is here that this Adam was to encounter death, because the forbidden fruit had been eaten; but information was given that in sorrow he was to eat of the herb of the field all the days of his life, and that he was to return to the ground, because he was taken out of it. In this respect this Adam has no pre-eminence above the beasts, whose life is also sustained by eating the herb of the field; for the wise man says, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above the beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."—Eccl. iii. 19, 20. And as the male and female, in the book of their generations, were called Adam, we could testify in any court that, according to our best information and observation, this Adam is still living, and in sorrow eating the herb of the field, and is still the figure of him that was to come. And, as I understand, this earthly Adam constitutes what in Scripture is termed the world. Now let us endeavor to learn the meaning of the word death as presented in the text, and in other Scripture quoted. The apostle 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." We are taught that sin is a transgression of the law; and reference has already been made to the transgression by which death entered into the world. "That old serpent, which is the devil and Satan," is the one that was cursed on account of that transgression. "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle," &c. "And I will put enmity between thee and the woman," &c. This is the woman that is figured by the earthly woman, as you will doubtless conclude if you read the twelfth chapter of the book of Revelation. We are told that the man was not deceived; but the woman, being deceived, was in the transgression. This by a figure teaches us how the church, the body of Christ, became involved in sin and death. We learn from the inspired Scriptures that the heavenly man, like the earthly man, has a generation; for the prophet says, "He is brought as a lamb to the

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EDITORIAL.

MIDDLETOWN, N. Y., JULY 11, 1894.

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

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G. BEEBE'S SONS.

THE HOUSE OF PRAYER.

WHEN our Lord Jesus cast out from the temple in Jerusalem the money changers and merchants, he explained that action by reference to that which was written by the inspired prophet seven hundred years before. No sudden impulse moved the sinless servant of God when he literally removed those covetous traders from the sacred house which they had desecrated. He was filled with the same Spirit which guided the pen of Isaiah when he recorded the things which the Spirit signified, "When it testified beforehand the sufferings of Christ, and the glory that should follow." While as a subject under the law of Moses he was righteously zealous for the cleansing of the typical temple, even that holy exhibition of devotion to the glory of God was itself the divine type of his infinitely greater work in cleansing his people, who are the antitypical temple, from all the sin by which in themselves they were polluted. Of that temple which was built by mortal hands there could be no glory but that which was destined to pass away. It was no unforeseen accident by which those traders had taken possession of that house for the accommodation of their profitable business. Their sacrilegious action was a needful incident in bringing to pass the word of the Lord which was written, "The zeal of thine house hath eaten me up."—Psalm lxxix. 9; John ii. 17. While the wickedness of those greedy speculators was not thereby excused, it pleased the Lord to make it subservient to the manifestation of his own righteousness, thus compelling the very wrath of man to declare his praise, and restraining the remainder of wrath. In both the wickedness which is developed, and that which is restrained, the praise of our God is made to appear. Thus John was moved to record that "The four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the 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. 10, 11. This confession leaves no room for the notion that by far the greater portion of the things which exist are only "permitted," without the pleasure of the holy Lord God Almighty. The literal temple in Jerusalem, with all that appertained to that natural Israel, as left in the Scriptures for our

learning, is but the shadow of the reality revealed in the gospel heaven, which is the church in the liberty of this true sabbath day of freedom from legal bondage. That glory which was seen in the old Sinai covenant as ordained by angels in the hand of a mediator, is utterly lost in the divine radiance of the everlasting covenant of grace which is revealed in the face of Jesus Christ.

Under that dispensation which was ordained in ceremonial observances, everything most sacred was embodied in the holy temple wherein was the awful secret place of the Most High, into which only the high priests might enter. This was the house where the Lord directed Israel to bring his offerings, and in which he would accept their worship. It was to them the house of prayer.—See 1 Kings viii. 22-61. But when the Messenger of the covenant came to that temple he found it defiled by carnal covetousness, as by the abomination of desolation, so that it was perverted from its high design, and transformed into a den of thieves. It is not to be understood that this den was the resort of such thieves as steal money and earthly treasures. On the contrary, one of them who had been delivered from that vile company, declared that as touching the righteousness which was in the law he was blameless. This could not be claimed if they had been such thieves as rob their fellow-men of natural wealth. Yet they certainly were the thieves by whom that temple was desecrated. The charge was recorded against them by the last of the prophets whom God sent to reprove them, "Ye are cursed with a curse; for ye have robbed me, even this whole nation."—Mal. iii. 9. It was in their departure from the path of obedience to the law enjoined upon them that they were guilty of this robbery. When God gave them his covenant as the nation whom he had chosen, definite precepts were included in that law by which they were required to confess their dependence upon divine favor; and in rendering implicit obedience to the commandments of their God they were assured of every earthly blessing. In forsaking the directions therein given them they practically asserted their defiance of the Lord, and robbed him of the tribute of praise and adoration which was justly due to him as their Creator and the giver of every favor by which they were exalted above the nations among whom they dwelt. By such rebellion the temple, which represented the way of access to the divine favor, was made the resort of their assemblies of unhallowed robbery. When thus defiled it was indeed "a den of thieves." From such a house the holiness of God could accept no offering. Even in that earthly sense in which the blessing of God had been upon Israel, their peculiar privileges were now about to be withdrawn. Jesus declared the dreadful woe to which that literal

temple and that fleshly Israel were appointed, in his lamentation over Jerusalem. In saying that their house was left unto them desolate, he signified the removal of every living principle from the dead body of that dispensation. Their beautiful temple could no longer continue as the house of prayer; for they must witness its utter destruction, and their goodly land must be given to the Gentiles. These things were literally accomplished upon that nation at the very moment designated by our Lord. Then that world of types and shadows passed away, and the temple worship ceased.

Under the gospel heaven a new and entirely different order is established. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands."—Acts xvii. 24. The antitype of that wonderful Jewish temple is found in the church of Christ as established in gospel liberty, and in that holy place of the tabernacles of the Most High prayer is unceasingly made before God for the salvation of all the subjects of his electing love. Continual experience of destitution and poverty indites the effectual fervent prayer of faith in each one of those who are led by the Spirit of God. That prayer must ever come before the throne of God in the name of Jesus Christ. Even though they may not have rendered literal obedience to the word and example of the Lord in formally uniting with the organized church, every one who prays acceptably to God must believe that he is, and that he is a rewarder of them that diligently seek him. Such prayer necessarily confesses that Jesus is the Christ; and that confession includes the whole doctrine of God our Savior in practical obedience as well as in its revealed principles. It cannot be consistent for any one to pray without having the desire for that which is asked for. When in words we pray for that which is not our real desire, our words are false. But there can be no falsehood in the cry for deliverance from the burden of sin, which is wrung from the heart of the mourning sinner. No created power can teach such prayer as this. They who know themselves as lost and justly condemned rebels against God, and they only, can thus cry out of the depth unto the Lord. Whether they utter words in this extremity of helplessness, or their agony is shut up in their own secret thoughts, they are in the house of prayer, where only that God who sees in secret can hear their cry. In every such case they do receive openly the reward of the answer of their prayer.

In the sense in which the Jewish temple was the typical house of prayer for all the tribes of Israel, its antitype is found only in the name of Jesus Christ. Whether uttered by the voice of the most gifted ministers of the gospel of Christ, or by patriarchs or prophets, no desire is ac-

ceptable in the sight of God unless it originates in this holy place. The name of the Lord is not only the strong tower into which the righteous run for safety from their enemies, but it is their storehouse of unfailing supply for all their needs in every time of trial. Jesus says, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."—John xiv. 13, 14. The tempter often assails the afflicted and poor people of God by perverting this precious word of the Lord. Taking advantage of their strong desire for some natural wish to be gratified, he will propose that they pray for its accomplishment; and when they find their pray unavailing he is sure to taunt them with this failure as conclusive evidence that they are not entitled to hope in the salvation which is in Christ Jesus. If this deceitful artifice were applied to the perversion of an earthly promise, the saints could not be entangled by it. If a rich man should order his banker to give a pauper everything for which he should apply in the name of his benefactor, there would be nothing in that order to authorize the banker to pay one dollar on the demand of the pauper without the rich man's name. With that name the pauper might command all that the rich man could control. In his own name the pauper could receive nothing. The saints can never ask in the name of Jesus for anything but what is directed by the Spirit of Christ. Asking at the dictation of their own carnal mind, and claiming the name of Jesus as authority for such petition, is merely seeking to obtain by forgery what God has not authorized them to ask. Such deceit can never be successfully practiced at the throne of divine grace. The name of Jesus commands all the glories of heaven and all created things. No power can resist its authority. But when it is presumptuously used by those who have not received his commandment for their warrant, there is no more power in it than when those vagabond Jews attempted to imitate the miracles wrought by Paul at Ephesus.—Acts xix. 13-17. The evil spirits readily recognized the fraud, and the seven sons of Sceva may well be a warning to all in every age who would thus presume to take the name of Jesus in vain. When anything is asked in the name of Jesus it must be in accordance with the will of God; and there never was an instance in which such a prayer failed of receiving a favorable answer. When even the saints ask anything which is not granted them, it is because they were not led by the Spirit of Christ in that prayer. In other words, that petition did not ascend to God from that spiritual temple which is the true house of prayer. When led by the Spirit to ask anything, they ask in the name of Jesus, and the truth of God is

pledged for the accomplishment of such prayer. It is only in this spiritual temple, "the name of the Lord," that real prayer is presented before our God. All other prayers are but a hollow mockery of the solemn privilege which God has bestowed upon the favored subjects of his electing love and grace.

So wonderfully is this holy tabernacle of our God adapted to the need of his tried and helpless saints, that they are neither required to journey to Jerusalem, nor to the mountain of Samaria, in the worship of their God. While he dwells in the high and holy place, he is ever present "with him that is of a contrite and humble spirit to revive the spirit of the humble, and revive the heart of the contrite ones." Where our God is pleased to dwell, there is the holy temple in which he will hear and answer the prayer of every afflicted and destitute one who mourns on account of his conscious guilt. Whether the suppliant cries from the ends of the earth, or from the bottom of the mountains, or standing afar off and fearing to lift his eyes to heaven, smites upon his breast, saying, God, be merciful to me, a sinner! where this light of divine truth shines to the revelation of the sinner's lost condition, there is the house of prayer. No religious education could ever teach a sinner how to pray; neither can all the doctrines and commandments of men guide one into this secret place of our God. But when it is the pleasure of God to bring a sinner from the unconscious death under which all the children of Adam are by nature, and give him to see his lost condition, then he is at once in this sacred house of prayer. This is the first place in which life is manifest. It is a holy place by reason of the presence of God. Here the sinner is first made to abhor himself as justly condemned before God. This gives the knowledge of the need of divine grace for his deliverance. He now sees the exceeding sinfulness of sin, and groans beneath the hopeless bondage of corruption. This is the house of prayer. He feels to have added sin to sin in ever daring to ask for divine favor. His every breath is prayer. That is not an experience of divine grace in which the sinner never knows anything of this utter desolation where prayer welled up from his heart continually, and he felt that his very cry for mercy was in need of divine grace to forgive its sin. The house of prayer is exclusively for the benefit of those who have despaired of being able to render any service to divine justice in compensation for the pardon of their sins. To all such this house is the one place where they would dwell all the days of their life "to behold the beauty of the Lord, and to inquire in his temple."

CHURCH LETTERS.

The Middletown & Wallkill Old School or Primitive Baptist Church, to the Warwick Association that convenes June 6th, 7th and 8th, 1894, sends greeting.

DEARLY BELOVED BRETHREN:—We feel grateful to the all-wise God for his providence that has again permitted us to send our epistle of love and fellowship, and bow in humble submission to his will with whom we have to do, realizing that without him we can do nothing.

It seems our greatest pleasure, when we are clothed in our right mind, to walk before God, and to commune with him. This great and adorable God, who is the delight of his people, is daily spoken lightly of, and blasphemed by the world that lieth in iniquity. That which is joy and peace to the spiritual minded, would be a great discomfort to the ungodly. For we know that everything that God has created is only happy in its own element. The fishes of the sea are content with their element, as also the birds of the air with theirs: likewise the people of God who walk after the Spirit that is in them enjoy "the fruit of the Spirit," which "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," and "against such there is no law."

But while we hold firmly to the old landmarks, and rejoice in God's salvation by grace alone, and believe him to be the only supreme Ruler over all events, there are those who pretend to preach him, but who deny his power.

Perhaps there has at no time been a greater effort made to convert the world, as they call it, than at the present. It is claimed that as there is progress in everything, so it is necessary to be up and doing, in order to keep pace with it all.

But thanks be unto God who has given us the victory through our Lord Jesus Christ. A greater blessing has never been bestowed upon mortal man than eternal life through God our Savior.

We rejoice that it is "not of works, lest any man should boast," but of the free and sovereign love of the all-wise God, who has all power in heaven above, and upon earth his footstool. In this the people of God can rest. Well may the apostle say, "For he that is entered into his rest, he also hath ceased from his own works, as God did from his."

We, as a church, are in peace, and fellowship with others better than themselves. We have the gospel preached unto us in its purity by our dear pastor, Elder Benton Jenkins, who shuns not to declare unto us the truth of God, in giving unto us out of the abundance of the revelation that God has given him, of that rich treasure which is the inheritance of the saints, and is "incorruptible, and undefiled, and that fadeth not

away; reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

Our church meetings, as well as our Wednesday evening conference meetings, are generally well attended, and we are glad to state that not only those who have bowed their necks to the yoke, and have entered into the visibly organized church, but many others who are yet without the fold, are, we think, eating and drinking of the rich and delicious food that God gives unto his people. We pray that God may in his own good time bring them to his banqueting house, where his banner over them is love.

G. A. EMORY, Clerk.

EDITORIAL NOTICES.

UNTIL FURTHER NOTICE.

WITH our first number for March we discontinued the notice headed "Until March," with a view to withdrawing our extraordinary offer to old subscribers as an inducement for them to procure new subscribers: but we have received a number of letters from very efficient brethren complaining that the time has been so short, and the weather so inclement, that they have not had an opportunity to get out among the brethren and friends as they would like to do, and requesting us for an extension of the time. We will therefore, until further notice, continue our offer to send two new subscribers, and credit an old subscriber one year, for three dollars; but we cannot afford to send to one new subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any new subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

BOOK NOTICES.

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(Continued from page 219.)

slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living." And the psalmist says, "A seed shall serve him; it shall be accounted to the Lord for a generation." This seed is brought to view in a parable, in explanation of which the Savior says, "He that soweth the good seed is the Son of man. The field is the world. The good seed are the children of the kingdom." In another place he says, "Except a corn of wheat fall into the earth and die, it abideth alone." And the apostle says, in reference to sowing seed, "That which thou sowest is not quickened except it die." Now, as we have found that the earthly Adam constitutes the world, and that is where the Son of man soweth the good seed, and that which thou sowest is not quickened except it die, may we not read and correctly understand the text? "For as in Adam all die, even so in Christ shall all be made alive." May we not feel assured that the all who die in Adam and the all who are made alive in Christ are the good seed that the Son of man soweth in the field, which he says is the world, the earthly Adam? All through the Scriptures there is a unity and close relationship brought to view between this Son of man and the seed that he soweth; for it is said that they are "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Again, "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, and deliver them, who through fear of death were all their lifetime subject to bondage." Now we find that by being sowed in the field, the earthly Adam, partaking of flesh and blood, these children fell under the power of death, which is the power of the devil, and came into bondage to that power; became dead in trespasses and sins. But it is written, "There shall come out of Sion the Deliverer." And he has come, and by taking flesh and blood, and going down under the same power that held the children under bondage, he has destroyed him that had the power of death, that is, the devil, and delivered them. We are told "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Those that believe God, and trust him for the

fulfillment of his promises to his children, have strong consolation given them throughout the Scriptures, when they can feel to claim those promises. The Savior says, "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." And again, "As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep: no man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Again, "These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Again, "Ye are not of the world, even as I am not of the world." He says to his Father, "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory that I had with thee before the world was." To his brethren he said, "For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world. Again, I leave the world, and go to the Father." These declarations show the origin of the heavenly man and his bride, who is bone of his bones, and flesh of his flesh, who came into bondage under the law of sin and death; and he came to die, that she might live. In view of this deliverance the apostle could say, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." And the prophet Isaiah, viewing this glorious redemption and deliverance, by faith could say, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."

I might fill many sheets in pointing out this glorious salvation and the blessed promises of the Father through the Lord Jesus Christ; but I have continued this scribble too far, I fear, for your comfort. If so, pardon me. Give my love to the brethren, and to your family and friends.

Your brother and friend as ever,
W. G. MATHENY.

PHILADELPHIA, Pa., June 14, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—Many brethren in the east asked me to write for the SIGNS, expressing their appreciation of my

former letters, and in weakness, fear and much trembling I again write you a few lines. For the first time I have been permitted to visit some of the eastern associations, for which I feel thankful to God, the giver of every good and perfect gift. I know the account of tours is generally sectional, and it is difficult to write out such trips so as to be of general interest to all the readers of the SIGNS, and often such personal allusions are made that letters partake of a personal character. But to express in as few words as possible, I wish to say that I have more than enjoyed my visit among the dear brethren of the east, who have been so hospitable and kind to me that I shall not forget them.

The preaching, so far as I was able to judge, was sound and in harmony with the teaching of the Scriptures. There was also a heavy correspondence at each association, Elders from different states all sitting together in heavenly places in Christ, speaking and hearing of the things of the kingdom of our God. Many faces did I see which I had longed to see, and to shake hands with those whom I had never met in the flesh; but we had communed together in the reading and writing in the SIGNS. Now, dear brethren, that I have met you, my love for you seems stronger. In the gospel of our salvation we could see face to face, and could say amen. Glory to God in the highest, salvation is by grace, through faith, and that not of ourselves, but is the gift of God. While I am delighted with the able counsel and the glorious preaching of Christ, I always have to go off and mourn over my own follies. But I do feel that I can praise the gracious Redeemer, who saves such sinners as I feel myself to be. I can glory in the fact that Jesus is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. He, I hope, is my righteousness, sanctification, redemption and wisdom. I shall not forget the dear brethren at Rock Springs, Welsh Tract, Philadelphia, Southampton, Warwick, Hopewell and Middletown.

"Your company's sweet, your union dear, Your words delightful to mine ear."

I wish to say to the dear brethren with whom I stopped that I shall not forget you and your ministrations to make me feel comfortable. I wish I were able to entertain you at my own board as you have so kindly entertained me; and, moreover, may God forbid that I should sin against him in ceasing to pray for you. Allow me, brethren Beebe, to refer to one thing. I was once a citizen of Brooklyn and New York, and I was desirous of visiting the old homestead, which I did from the home of our sister, Mrs. D. S. Slawson, 355 Lexington avenue, New York. I left there last Tuesday morning, went to Hamilton ferry, crossed over into Brooklyn, and there on Summit street, I found the

old street that I could recognize. These words came to my mind,

"How dear to my heart are the scenes of my childhood,
When fond recollection presents them to view."

What a chain of thoughts came to my mind, and tears came up, when I remembered where I used to walk with my mother and father, and brother and sister. When I had surveyed our old home, then I went back and could have mingled my tears with the waters of the East River. Returning to the city of New York, I then went to 145 Duane street, the old store of my father. From there I went to No. 7 Hubert street, went through the old house, and saw where my mother once lay a corpse. All those things came fresh to my mind. I sat on the old door step, and how many things came before me. The house is the same. Thirty-four years ago I took the steamer for Savannah, Ga., when I was but eleven years old. O how many changes! St. John's Park, where I used to roll my sister in her little carriage, is now covered with a freight depot, and the park is not there as it used to be.

Brethren Beebe, please excuse this. It was in my heart and mind, and I have written it down. I have already taken too much space. Excuse me. I will write again. I am at brother Coulter's to-day in Philadelphia. I will get home, I hope, about the last of June. Good bye. God bless you all, dear brethren.

Yours in hope,

W. LIVELY.

LEESBURGH, Va., April 16, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—I inclose you a letter to publish in the SIGNS if in your judgment it is worthy. I cannot hope that it will be of the same interest to the general reader of the SIGNS as it is for me, and others who know the little sister; still I think all will see something in it to admire. She is fourteen or fifteen years old, but much younger in the ways of the world than many her juniors by several years. She writes with power, and yet in weakness, telling her story, or tries to tell it, with sweet simplicity and earnestness of mind and spirit.

Your brother, I hope,

E. V. WHITE.

RIVEN OAK, March 26, 1894.

DEAR BROTHER WHITE:—You remarked when you were here last week that it did you so much good to hear the members tell their experience, and I remember I told you nothing of mine, poor as it is; but without hearing it I was received by you all in fellowship and love. When papa was baptized it made much impression on me. I went up to the school-house, and that was really the first sermon I heard you preach. From that time I was interested in the preaching, but kept it to myself as much as possible; yet each time I would see the people looking at

me. You remember the sermon you preached at brother Jenkins' house. I thought about that sermon all the way home, and when I went to bed could not sleep, but kept repeating parts of your words, and without my knowing it. My thoughts returned to my past and present life, and I then for the first time realized what a sinner I was, and I could not restrain the tears of repentance. Brother White, you may think it weak in me, and perhaps it was, but I wept for a long time before I could go to sleep. Those thoughts were continually on my mind. I started to school, but often could not study. The scholars noticed a change in me, and would ask me why I was so quiet. I would tell them nothing was the matter, for of course I could not tell them when I did not know myself. I would go to hear preaching whenever I could, and, as you know, would sit and weep all the time. I would try so hard to keep back my tears, but could not. It seemed that every word was meant for me. At the preaching at brother Titus's I wanted so much to come before the church; but when you gave the invitation for those who wanted to come, I felt chained to my seat, powerless to move. Only tears could move. I wondered had God made me to feel as I did; but no sooner was the question asked than answered. How would I have known that I was a sinner if God had not revealed it to me? No one had ever told me. I was afraid I was too young, and afraid of deceiving the members; and how could I stand it to deceive the people I loved and believed worshiped God according to the Bible, and, as I think, are the children of God? After that time it was told by somebody that I had gone before the church. O how I wished I had. I prayed night and day that if God had started the work in me he would give me strength to go and tell my thoughts and feelings before the church. How often your words occurred to me, "If God begins a good work he will finish it." I was looking forward to the next preaching day, which would be at sister Furr's. I thought if God gave me strength I would go and ask a place among you, unworthy as I was, and as I yet am. As you spoke the last word, I wanted to go, and felt then for the first time strength; but see how little I trusted God. I wanted to go for fear my strength would leave me; but God stayed by me and gave me strength to go to you, if not to talk; and since then I have indeed felt as is said. I have walked in newness of life, and have felt a joy I never knew before. I have found, too, that joy is not always to be my lot, for I have met with sorrow since, as well as before I joined the church. I feel so unworthy to be in the church, yet would not be out again; and when I feel the warm pressure of the sisters' and brethren's hands, I wonder, Do they know how vile a sinner I am, and how weak and easily lead

astray? Do they know this, or does my deceitful heart deceive them? I hope not.

I will stop here, for I feel almost as far now as before from telling my feelings, and do feel that I am the hindmost one, if one at all.

Hoping all mistakes will be excused, I am your unworthy little sister in hope,

SUSIE BALL.

PINSONFORK, Ky., June 14, 1894.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST JESUS:—If you will allow me a little space in our medium of correspondence, the SIGNS OF THE TIMES, I will give a brief account of my preaching tour in Kentucky, as the brethren and friends whom I visited requested me to do so, or at least some of them did. I had thought to write at length, but seeing it would occupy too much space in the SIGNS, I have concluded to condense the particulars and only write in a general way.

I left home on the 8th day of May, 1894, and arrived at Turners, Henry Co., Ky., where my first appointment was. I was met by brethren and friends who were awaiting my arrival, and among them was brother Joseph Turner, who is ninety-two years old, and is a faithful and consistent member of the Old School Baptist Church, and has been for sixty-two years.

I was blessed to attend all the appointments which were made for me, which extended from May 11th until June 4th, and also several additional appointments evenings and nights.

The churches I visited were in the Mt. Pleasant and Licking Associations. Stauchers, firmer and sounder Baptists I never met, nor ever shall in this life. Also, they are as kind and generous hearted brethren, sisters and friends as live, I believe. Their kindness and love manifested to me I shall never forget while memory lasts, and while thus writing my heart dilates with joy. My closing appointment was at Mt. Sterling, on the evening of the 4th of June; and on the 5th, at 1 o'clock a. m., I boarded the train for home. I arrived home on Wednesday, June 6th, and found all well, for which I desire to praise God, our dear Redeemer.

I thought best to write in a concise way, but hope my brethren, sisters and friends with whom I enjoyed myself so well, will excuse me for not writing more at length.

If God in his providence so orders it I shall sometime in the future come and see you again; for I long to be with you, and hear you talk of the goodness of God, and tell of his power, and of his wonderful works to the children of men. But if I never see you again in this world of toils and tears, I have an humble hope that through Christ I shall meet you in the glorious realm of eternal day, where we will never know a sorrow nor ever shed a tear.

I subscribe myself your least and most unworthy brother, but in hope of eternal life through Christ.

"An interest in your prayers I crave,
That we may meet beyond the grave."
W. J. MAY.

EXTRACTS.

From the Minutes of the Delaware River Association.

On motion, brethren J. M. Willard, Elijah Leigh and Cyrus Risler were appointed a committee to draft Resolutions expressive of our regret at the absence from our meeting of our dear brother, Elder Wm. J. Purington, on account of illness.

On motion the following Resolution was adopted:

ELDER WM. J. PURINGTON, HOPEWELL, N. J.—DEARLY BELOVED BROTHER IN THE LORD:—Some time ago we were informed that the condition of your health might prevent your attending the Association, but later on our hearts were made glad at the announcement that you might be present. To-day, for the first time in many years, your familiar face is missed in our meeting. While to your numerous friends and brethren here your absence is a great disappointment, and occasions profound sorrow, yet we realize that to you also this privation is a sore trial. You have been enabled to preach to others with a power and sweetness vouchsafed to few of God's ministers. Waiting congregations have felt the force and truth of your utterances, and have been impressed with the solemnity and sublimity of your exposition of the divine word. While we most humbly and fervently desire that you may be spared many years to preach the unsearchable riches of Christ, we would at the same time reverently ask that he send the Holy Comforter to abide with you, till faith and hope give way to sight and eternal fruition.

Yours in christian love,
SILAS H. DURAND, Mod.
CYRUS RISLER, Clerk.

ELDER WM. J. PURINGTON.

UNDER date of July 6th, Deacon Elijah Leigh writes us that our beloved brother Purington is still sinking quite rapidly, and that it is difficult to place him in any position that he can rest for more than a few moments. He said to brother Leigh, "I know what was in the poet's mind when he wrote the hymn, 'O land of rest! for the I sigh.' I long to be at home with my Savior."—ED.

THREE DAYS MEETINGS.

A THREE days meeting at Hughesville, Va., will commence on Friday before the fifth Sunday in July, 1894.

We invite all who feel an interest to attend, especially our brethren, and more especially our ministers. Get tickets in Washington or Alexandria for Hamilton, on the Washington & Ohio R. R. The p. m. train on Thursday and the a. m. train on Friday will be met at Hamilton. E. V. WHITE.

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

G. C. Jordan, Ill., 1, Newton Peters, Ind., 1, Paul Sohner, Iowa, 1, Mrs. T. Butcher, N. Y., 1.—Total, \$4.00.

OBITUARY NOTICES.

DEPARTED this life April 21st, 1894, at the residence of her grandson, in Ulster Co., N. Y., sister **Terwiliger**, widow of brother Levi Terwiliger, upwards of 70 years old.

Sister Terwiliger had been gradually failing in health for a number of years, and finally through much suffering was called to rest, having felt desirous to depart and be with Christ, in whom she had professed a living faith for many years. She was a very estimable and worthy member of the Olive & Hurley Old School Baptist Church at the time of her death, and the large collection of friends at the funeral bespoke for the surviving her sterling worth. In her demise children and grandchildren, the church and society, experience a loss, yet we trust to her it is gain; for she had realized something of what it is to come up through tribulation and wash her robes in the blood of her Redeemer, on whom she leaned for victory.

Her funeral was largely attended at the Methodist meeting-house near where she died, and her mortal remains were laid beside her husband to await the last trump, when Jesus shall descend.

ALSO,

DEPARTED this life quite suddenly, at his home in Olive, Ulster Co., N. Y., **Mr. Jason Burly**, aged about 70 years.

Mr. Burly was not a professor of religion, but an industrious and honest-hearted citizen, feeling a peace on earth and good will to his fellow-men. He was working in the field within three days of his death. Heart trouble was supposed to cause his death. In this sudden bereavement our sister Burly, who is a member of the Olive & Hurley Old School Baptist Church, is plunged into grief, with her two grown sons, yet stayed on the strong arm of the Lord Almighty.

His funeral was well attended at the Old School Baptist meeting-house. May the Lord fulfill his pledge to the widow and fatherless.

ALSO,

DEPARTED this life June 4th, 1894, in Olive, Ulster Co., N. Y., at the residence of her son, brother Alvah Bogart, sister **Betsy Bogart**, in the 93d year of her age.

She was the aged widow of Deacon Henry Bogart. In her demise she proved the words of the poet,

"E'en down to old age all my people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne."

While on earthly topics her mental faculties were impaired by reason of age, her spiritual faculties were retentive, so that in conversation with her two weeks before her death she told something of her pilgrimage of seventy years as a believer and professor of a living faith in Jesus Christ her living Lord, and of his protecting care over her; also of being baptized in the fellowship of the Olive & Hurley Old School Baptist Church, of which she was a member at the time of her death, by Elder Wm. Warren, who was not only a prisoner of Jesus Christ, but one who had hazarded his life for the sake of the Lord Jesus, having such great interest in the welfare of God's afflicted and poor people; so proving the prophecy

that God's people shall bring forth fruit in old age, &c. For one of her age she was remarkably active, although a continual charge to our dear brother and sister Bogart. She could ascend and descend a flight of stairs to her room most of the time alone, as she chose to have her room above and alone, where she could sit or lie down, read and meditate; and all the friends know, who have visited at the house, how much she loved to hear the gospel preached, and the name of God glorified, and to hear the saints talk of Jesus and his love to poor sinners of Adam's lost and ruined race, according as they were chosen in him before the foundation of the world, that they should be holy and without blame before him in love. Her last sickness was short (except gradual declining and more need of attention), being but three days, and fell asleep in Jesus, "blessed sleep! from which none ever wake to weep;" for God giveth us the victory through Jesus Christ.

Her funeral was largely attended at the house where she died, by her children, grandchildren, sisters and neighbors, who with the church mourn the loss of a loved one.

ALSO,

DEPARTED this life June 25th, 1894, after a few weeks' illness of blood-poisoning, following childbirth, at Bloomville, Delaware Co., N. Y., **Mrs. Fanny E. Kiff**, wife of Wm. L. Kiff, and only daughter of brother and sister Noah D. Vermilyea, aged 27 years.

This occurrence is one among many of the mysterious ways in which God moves with his creatures. A young husband is bereft of his tender and loving wife, the tender babe of its mother, the fond parents of their cherished daughter, and brothers and their wives made sad; yet in all this the righteous Judge doeth righteously, having given all power into the hand of his Son, who has conquered death and hell, and spoiled the grave; so that the inspired apostle could say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." So the comfort in a time of deep sorrow comes to the afflicted ones, that the loved one left evidence of her acceptance in the beloved Jesus, by which the sting of death is taken away, the grave robbed of its power, and a believer is passed from death unto life, and cannot come into condemnation, but lives forever; because Jesus, the good Shepherd, gave his life for the sheep, and has given eternal life to the one that feels the preciousness of his name.

As the mind of the dear one was fastened upon her loving Lord, and separated from natural ties, and dwelt upon her desire to be baptized in honor of his name, as she could sing of Jesus as lover of her soul, desiring to fly to his bosom, it was calculated to ease in a measure the terrible strain of the mind of all interested.

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

"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."

May we humbly believe in Jesus, our dear Lord; and if we believe that Jesus died and rose again, even so them also which sleep in Jesus God will bring with him. This is our hope and comfort in this vale of tears.

Her funeral was largely attended at her home by relatives and sympathizing friends. May the Lord sanctify afflictions to the good of all afflicted ones, for Jesus' sake.

J. D. HUBBELL.

KELLY'S CORNERS, N. Y.

I AM not in possession of all the particulars connected with the departure of our sister, **Jane Middleditch**, who was well-known and loved by us all as a member of the Harford Church. She was called home during the month of April last, in the 74th year of her age, I think. She was one of the three lingering ones of the membership of that church when I was called to the pastoral charge of it, thirty-five years ago, two still remaining, and, I believe, baptized by the late Elder Samuel Trott in early life. Her name has occasionally appeared in the SIGNS; and the body of her letters, and also her conversation, seemed always to indicate a low-down state of mind, struggling with unbelief, and a deep sense of unworthiness and hardness of heart. It seemed her lot to pass through much trouble in her pilgrimage, but she maintained a firm and decided stand in favor of truth, by which she was made free from bondage in early life. Salvation by grace was the doctrine that suited her case, and the only doctrine adapted to the condition of a sensibly lost sinner. She seemed not to dread the hour of full discharge that sets the prisoner free. She began to fail some years previous to her death, as was very apparent to us all, being eased down the steep of age. Burdened with infirmities, all ties to earth seemed to be severed, hoping to the end, and desiring to be delivered from this body. She fell asleep, leaving a husband, son and daughter. May the Lord prepare us all to live by faith on his name, and at last die in the triumphs of the same.

WM. GRAFTON.

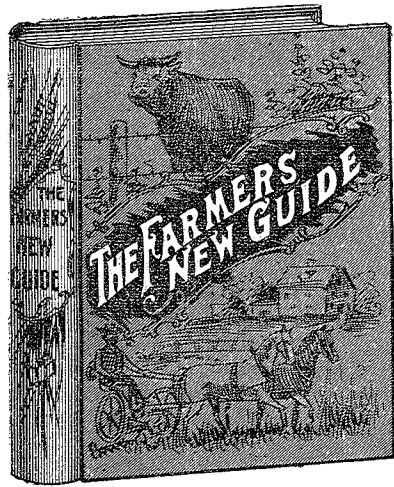
FOREST HILL, Md., June 22, 1894.

APPOINTMENTS.

THE Lord permitting, Elder John Trent will fill appointments as follows:

May's Lick, Mason Co., Ky., July 10th and 11th; Elk Lick, 14th and 15th; Salt River, 18th and 19th; Little Flock, 20th; Beech Creek, 21st; Bethel, 22d; Pleasureville, 23d; Sulphur Fork, 24th; Turners, 25th and 26th.

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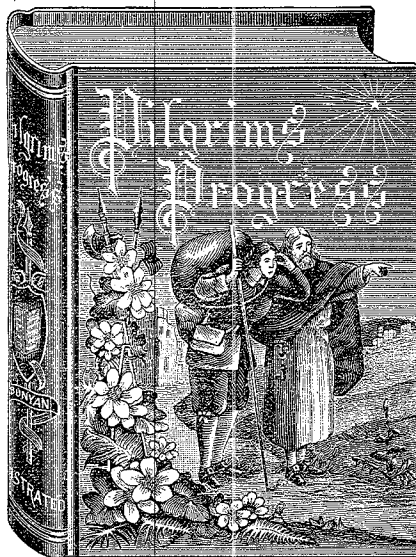
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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, JULY 18, 1894.

NO. 29.

POETRY.

SPIRIT OF THE FATHERS.

SPIRIT from whose operation
Faith and holiness proceed,
Source of heavenly conversation,
Strength in weakness, help in need;
Spirit by whose inspiration
Prophets and apostles spake,
Martyrs bled, and tribulation
Saints endured for Jesus' sake!

Lord, endue us with thy blessing,
That, though babes we be in grace,
Faith and love and zeal possessing
For thy house and holy place,
We may stake our dearest treasures,
All the good things of this life,
Honor, wealth and darling pleasures,
In the great and holy strife.

Give us Abram's faith unshaken
That the promise must be true,
And what God hath undertaken
He assuredly will do;
Which not only could unmoved
Trust the covenant of grace,
But the thing that he most loved
At the Lord's disposal place.

Give us Joseph's chaste behavior
When the world with crafty wiles
Seeks to draw us from the Savior
To herself with frowns or smiles.
Give us grace and strength for shunning
This ensnaring Potiphar;
Wisdom to elude her cunning,
Strength her open hate to bear.

Give us Moses' intercession
When he pleaded, wept and prayed
That the people's sore transgression
Might not to their charge be laid.
Let us not with selfish coldness
See a brother go astray;
But with Moses' holy boldness,
Plead and wrestle, weep and pray.

Give us David's bold defiance
Of the Lord's and Israel's foes;
And in trouble his reliance
Which on God his rock he shows:
His right princely disposition,
Friendship, constancy and truth;
But still more his deep contrition
For the errors of his youth.

Arm us with the stern decision
Of Elijah in these days,
When men led by superstition
To false gods new altars raise.
Let us shun the mere profession
Common in our day and land,
Witnessing a good confession,
Even if alone we stand.

Give us the apostles' daring,
And their bold, undaunted mood;
Threats and fierce reproaches bearing,
To proclaim a Savior's blood.
Let us to the truth bear witness,
Which alone can make us free;
Nor leave off until its sweetness
All shall know and taste through thee.

Give us Stephen's look collected,
And his calm and cheerful mind,
When we meet with unexpected
Trials of the sharpest kind.
In the midst of shouts and crying
Let us with composure stand;
Open heaven to us when dying,
Show us Christ at God's right hand.

Spirit by whose operation
Faith and love and might are given,
Source of holy conversation,
Bearing seed and fruit for heaven:
Spirit by whose inspiration
Prophets and apostles spake,
Visit us with thy salvation,
Dwell with us for Jesus' sake.

CORRESPONDENCE.

BURDETT, N. Y., May 9, 1894.

G. BEEBE'S SONS—DEAR BRETH-
REN:—I had thought till this after-
noon that I should not attempt to
write again for the SIGNS OF THE
TIMES, thinking myself too old.
But the Spirit seems to move me to
reply to your correspondent who
writes from Hutchinson, Kansas, on
the subject of "Hell." It is not for
the purpose of controversy that I
reply to his arguments, but to say
that they are the same as I heard
from Universalists more than fifty
years ago, when I lived in a nest of
those professing that faith. In spite
of my age (I am in my ninetieth
year), I will seek unto the Lord for
help to enable me to tell what I
know about hell, and not what my
speculations about it are.

First, then, I will state that I have
never written my experience for
publication, though I have often
been asked to do it, but refused on
the ground of its unprofitableness
to the tender lambs, lest they should
fear they had no experience at all,
in contrast with one who had been
brought up from the grave, though
he never quit breathing; and one
who had been rescued from hell,
who had never been absent from the
body. But in writing my experi-
ence I shall only take a bird's eye
view of it, without going much
into detail; and when I have
finished my statement, if I find time
and space, and God will help me, I
will try to show that there is no
incongruity with the idea of a "fu-
ture punishment" being brought
into a realization of woe in this mor-
tal body, before the body and soul
have been rent asunder. At any
rate, all reasoning is vain that at-
tempts to belittle the power and the
majesty of God in the fulfillment of
all things that are declared in the
sacred oracles, that pertain to the
children of the kingdom, or to the
children of the evil one. Though I
tremble and greatly fear my inability
to do the subject justice, my fervent
prayer to God is, that he will give
me light, and will bear me in his
arms while I flit hastily over his
dealings with me, from early boy-
hood down to the present time.
While I shall strive to be very brief,
I hope to omit nothing that will
render any part of the subject ob-
scure, any further than a lack of the
experience of the same things must
in some degree cloud the understand-
ing, without disputing the credibility

of the statement made.—See 2 Cor.
xii. 1-5.

I might write many things about
my thoughts of God, before I ever
had any fear of him; but I had not
to wait long before a fear as "terri-
ble as hell" came over me, on the
occasion of the death of a brother
who was in his twentieth year, while
I was in my ninth year. I had seen
no death in my father's family till
then, and the horror of it, and the
sense of fear that permeated my
whole soul, seemed as one would
feel on the brink of a precipice over-
hanging a fathomless gulf, where no
helping hand can rescue the one that
falls from it, unless, as it were, by
being swung in a hammock anchored
above, which I painted as similar to
the power of the invisible God, that
would bear me up and save me by
his power, if I were only his friend.
If I were not, I felt as though the
death of my body would leave my
soul thus to fall, and fall forever and
ever. As to sin, and the law, and
salvation by the obedience of Jesus
and death for the sins of his people,
or that there could be no salvation
without the shedding of blood for
the remission of sins, I seemed to be
quite ignorant. I was certainly im-
pressed that I was an alien from
God, and by reason of that alien-
ation was unfit to appear before him;
but I did not, at that time, seem to
have such a sense of the greatness
of my sins as I have had since, nor
of the need of a Savior to atone for
our sins, and to be made our right-
eousness through his obedience, and
the imputation of it to us when we
were without strength. These things
have seemed to grow in me, as it
has pleased God to give me a growth
in grace, and in the knowledge of
our Lord and Savior Jesus Christ.
But at that time I seemed to be
terribly swayed by fear, without
much knowledge of Jesus, only that
I believed with Nicodemus, that he
was a man sent from God, and was
as pure as the Father, wonderfully
beautiful in character, and was need-
ful for salvation; but how, or why
it was so, I could not understand.
I believed God to be so sovereign
and so independent that he could
save whom he pleased, and damn
whom he pleased without incurring
any just censure from anybody; be-
cause he made all things, and owned
all things, and could make one share
his Spirit that he pleased, and
through that oneness could receive
them to himself in a glorified state.
Thus I passed along for nearly two

years in a state of fear that was ter-
rible, only seeming now and then to
be melted with love, when my fear
would all depart, and a seeming
welling up of unspeakable joy swell-
ed my whole soul into a kind of
ravishing wonder, that made me
soar above the earth, and caused me
to feel wholly absorbed in a glorious
foretaste of heaven. But these pe-
riods were short and far between;
and when they were gone, I reverted
to a terrible state of fear, again to
grind in my prison house of woe.
But I thought none of this to be the
genuine operation of the grace of
God, to bring me to a knowledge of
the truth. My great lack seemed to
be that I did not truly appreciate
the need of Christ to die for my sins,
as I heard others declare; and to
find it out, I sought the assemblies
of God's people everywhere. I went
to church meeting in the time of a
"revival," without a thought of offer-
ing myself to the church for mem-
bership; but I was questioned about
my feelings, and gave answers as
honestly as I could. Then I was
asked to absent myself, which I did,
and was told when I returned that
if I desired to be baptized the church
would receive me. This was on the
last day of August, 1815; and I did
not decide to accept what had been
offered to me unasked, till the next
day. In the interval I reasoned
thus: "I know I am unfit to be a
member of the church; but the sin
of intruding into company where I
do not rightly belong is theirs who
invite me; and may it not be lawful
for me to avail myself of the advan-
tage of the society I love, without
being counted an intruder? Besides
this, I am young, and it may become
a kind of guard against the vanities
of the world, so alluring to a youth
as I am. I think I will risk the per-
formance of the act, and tell them I
will be baptized." Accordingly I
was baptized on the first day of
September, 1815, when I was ten and
a half years old.

By this time I can see that I shall
not be able to compress my narra-
tive into a reasonable space, and
shall be obliged to lop off a great
deal that I thought would be useful
to write when I began. But I must
ignore every incident of my life from
the time I was baptized till I was in
my twenty-eighth year, in October,
1832. Then the Lord led me into
temptation, to the end that he might
profit me by "converting" me from
it, as he did Peter. I fell into the
society of a young man who was a

infidel, and he scoffed at my weakness in believing in the tenets of the Bible and vital religion. Said he, "You are a man of sense enough to reject such folly, if you would only read; but you will not. If I should offer you books, you would not read them; and you would remain what you are, because you will not read." Well, I thought it safe to tell him I would, because I thought I had experienced so much that I could not be moved. I thought I could read his books, and then be able to say to him that I was stronger than ever, and that it was a phantom to inveigh against godliness, since all nature declared the glory of God, and the whole universe bespoke his handiwork. But no sooner had I told him that I would read his books, than he thrust two of them into my hands. These were Paine's "Age of Reason," and Baron Holbach's "Common Sense." No sooner did I begin to read than I felt the upheaval of my whole foundation, and a horror seized me, greater than I had ever felt before, but not so great as befell me many years afterwards, as the sequel will show, if God will help me to reach it. While I felt my own faith fail, my faith in the truth increased. While I wrote myself down a Pharisee, I saw more clearly than ever before how truthful was every word that proceeded out of the mouth of Jesus. Paine declared that Jesus gave the world a better code of morals than it otherwise knew, and yet said that he was a deceiver in declaring himself the Son of God. I knew he could not be, at the same time, both a good man and a bad; therefore Paine was a liar, and Jesus was true; for pure water could not flow from a corrupt fountain. Yet, in spite of my steadfastness of belief, Satan hurled at me the most terrible blasphemies, and made me tremble as an aspen leaf. I wandered in the woods and strolled in the streets, unable to pray, because I thought it blasphemy to ask a petition when it was so certain that my doom was sealed. So terrible was my distress that now and then the sweat would burst upon my brow, which gave me the thought that it was pressed out, and it gave me the first sympathetic thought of the "fellowship of the sufferings of Christ" that I had ever had. Strangely, I had no immediate fear of death; but it seemed likely that I should drag out a miserable existence on earth for years, and then "die accursed." Yet the unity of Christ with his people seemed so plain to me that I felt sure none of them could be lost, as I saw it to be a union of spirit, so they all worshiped the Father in spirit and in truth. The Spirit of God, I saw, only took of his own things, and shed them abroad in the hearts of his people; and when it flowed from their hearts back to him, it only passed to its source, and was never turned away empty. But I could see no evidence in myself of

ever having had a better knowledge of God than Baalam had, who saw a great glory surrounding the tents of Israel, and desired that his last end might be like his; but he was anxious to curse God's people for hire, and to mock God with sacrifices offered to him, that he might gain permission to curse them. In this base deed I could see no semblance of my character to Baalam's; yet I thought myself worse than he, in that I had trodden under foot the light that had seemed to illumine me, from which I saw the beauty of holiness.

But I am widening out so much in this that I must stop short here, and only name the incident that occurred the evening before my release from that terrible bondage. It was about a week after I received the stroke, that my father's brother (a deacon of the Baptist Church) called to see me. The next morning I walked out with him, and laid bare my whole case to him. He pleaded that I had no reason to despair, while I reasoned to him out of the Scriptures to prove the certainty of my everlasting destruction from the presence of the Lord. But he went home, and left me without comfort. Not long after he left, the sweet smelling breath of the Spirit softly flowed into my heart; and it was not new to me, for I had felt it before. But my response to it was, I cannot trust it. I have had it before, and it was not equal to the task of keeping me from falling. I need the equivalent of words spoken unto me from the mouth of Jesus, saying to me, "I am thy great salvation." But sweeter and sweeter swelled the love of God in me, till the words of Isaiah shut my mouth, declaring, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Then my mouth was stopped, and mentally I exclaimed with Thomas, "My Lord and my God!" It is enough. Thou hast brought me this darkness, in order to show me the exceeding brightness of the light in contrast with it. It is both a light seen, and a light felt. And I trusted that it would never be dim again, so that I would not be able to look through the darkness, and see it; but the sequel will show that I was mistaken.

I begin to see it is impossible to bring before the readers of the SIGNS a continued narrative of my experience, for it would more than absorb the whole of its pages. I must therefore be content to speak of only a few incidents here and there, without any especial regard to their connection.

Suffice it to say that for several years I could most always look through the darkness and see the light shed upon me in October, 1832. But the time came when God would show me more and deeper things

than he had shown me before. To this end I believe that he again led me into temptation; and again I must give my reason for thinking so. Jesus was in all points tempted like as we are, yet without sin. And was he not "led up of the Spirit into the wilderness to be tempted of the devil?" Then why not his people also? Did he not teach us to pray, "Lead us not into temptation?" And what did he so teach for if it cannot happen to us? The truth is, the devil leads the world into temptation; but God, when it is needful to accomplish a purpose for his glory, sometimes leads his people into temptation. This I have experienced, and so I believe it. It gives me comfort to believe that God has led me into temptation, in order that a legitimate chastisement might fall on a legitimate son, to enable me to respond to the literal truth of some things recorded in the sacred oracles, that many of God's children are slow of heart to believe. In this way it was that God taught me that hell is no myth of men's fancy, that can be moulded into the shape men please; but it is a verity of the same character that the Bible gives it, and will not be accommodated to any man's whim. If I may be told I imagine "wildly," and was insane when I felt it, I can only say then, that the damned in hell will have the same delusion when they lift up their eyes in torment.

As to the preceding incidents of my terrible calamity, I must say something, but I cannot say all. The nature of my second distress was the same as the first; and the preceding incidents were of the same character, but were more aggravated in degree. So also it was needful that the chastisement must be correspondingly greater in the second than in the first, even as I had trampled on more light in the second than I did in the first; for all the light shed on me in my former deliverance was wholly ignored. Indeed, I became a kind of mental philosopher in the study of phrenology; and at one time I lost the spirit of prayer for, I think, about three months, and only believed in God as one afar off, and not a God at hand. How else could God do with me but chastise me according to my deserts? In doing so, he owned me as his legitimate child; but he did not do it till he had first drawn me back to him by the tender cords of his love. Even for years after, he led me along without anything more than losses and sickness, and such sorrows as are common, and which strokes I kissed as the needful means to lead me back to the recognition of God's holy hand in all the events of time. Without it, all the universe would collapse, and fall into a wild chaos more terrible than the power above could inflict with his justice.

But the exact incident that cast me down, and that brought me to feel myself a castaway, is not proper

to be named here. It would take too long to explain it. I will therefore only say, that it was attended with a bolt of wrath that was unlike any earthly pang. It came harnessed in a livery of hell, and told its origin to be unearthly, and declared by its sense that "our God is a consuming fire." I have sometimes reasoned about hell, before this, but I have never done so since. This happened in April, 1856; and before the Lord brought me again to see the least light, it was the fourth day of February, 1859. At times I saw lights above the brightness of the sun, that gleamed with a wrath so fierce that none but God could display. I also felt bolts that pierced me as lightning, that which none fiercer (I believe) ever shot through the souls of those in the nethermost hell. I was taken to the asylum for lunatics, in Utica, N. Y., and there God shut me in for five and a half years, and my deliverance was on the fourth day of February, three years to a day before the doors were opened to let me out. When I went into the asylum (of my own consent), my physical condition was weak, and I was a mere skeleton; but with all my pangs and woe, God so wrought upon me with his hand that I ate food and gained flesh. To make the wonder more, in proving his boundless power, I walked the halls in silence, while inwardly I groaned with unutterable woe! Often my hands and arms, as far as my elbows, would feel as if in ice water, giving intolerable pain; besides, unearthly feelings, which have no semblance to earthly senses, would follow me all day; but when I went to bed I would feel a sense of something like an opiate soothing me, and warming me into a gentle sleep. But as soon as I awoke in the morning, I awoke again to my horror; and day after day, and month after month, into years even, this was my daily round; and like unto the fiend described by Milton, I

"Reasoned of God, of providence, of will and fate;
Fixed fate, free will, foreknowledge absolute,
And found no end, in wand'ring mazes lost."

But as "free will" was not in my vocabulary before, I did not give place to it then. O how I admired the most perfect virtue then, and saw Jesus in all his loveliness of character, submitting to the Father's sword of justice, bathed in his bosom, while, as it were, great drops of bloody sweat fell to the ground. I desired a virtue equal to that; but instead of it, Satan worked me with horrible temptations to blaspheme God, because he had "fitted me to destruction." I found no place to do good, and only waited for the "drop," as the culprit on the gallows. I not only denied the power of free will in myself, but was as "hasty" as David was, to say, "All men are liars!" Mind you, he said this in the same connection of his declaration that the pangs of hell

got hold of him, and the snares of death did prevent him; that is, came before he died. I said not that all men were liars, for I saw the remnant according to the election of grace, saved in Christ; but out of him all are liars, I said. No matter what the zeal may be in teaching false ways (see Psa. cxvi.), I never doubted David's experience of the pangs of hell, and that it was needful that he should, to personate the Lord Jesus, feeling the same in the garden. But why it should be necessary for me to feel the same, I do not know, unless to make me a witness to the truth that that is the hell felt by David and by Jesus which is the real hell that is reserved for the wicked in the world to come. That is, where the real *sheol* of the Hebrew is translated hell; but *hades*, critical writers tell us, sometimes means the grave.

When I began this article I did not perceive the magnitude of the task before me, but supposed that I should be able to say more about the pangs of hell in me that I felt, and give more of a detailed account of my experience, without taking so much space that I could not also refer to nearly every passage cited by your correspondent, to prove that those passages did not refer to the punishment of the wicked in a future state, and make reply that I did so believe, and would find room to tell why I believed it. I must not write more, however, as it is asking too much space for any one article, unless it be better than I am able to write. Even this I have no demands on you to publish; but if you do publish it your readers will be aware that the lack of connection is well known to me. It is so disconnected, from the necessities of the case.

With brotherly love,

W. B. SLAWSON.

DOUBTS AND FEARS OF THE CHILDREN OF GOD.

How often it is that we hear the doubting ones in Israel saying, "I see all the promises for the Lord's people in the Scriptures cited to them, or in a gospel sermon to which they have listened, but there is nothing in it for me; nothing but condemnation; nothing except that which pronounces my own doom;" and they groan within themselves, and often aloud, saying, "Truly I am not included in that number for whom Christ died, or I would not feel thus. His pardoning blood was never shed for me, or I would have some evidence of it in the midst of all the promises that I behold for God's elect. All are not blessed alike, nor can any extricate themselves from the gloom of despair; but sometimes it does seem that we should be willing for our brethren to make some applications of the promises contained in the Scriptures to our case. We seem to forget entirely that the same Scripture that condemns us contains also a promise to

us, either directly or indirectly. Is this thoroughly understood? Probably not; but we believe that the teachings of God our Savior, as well as the experience of his people, will bear us out in this belief. We refer to those who are members of the church, who in the midst of doubts and fears from various sources (and yet which are all from the same source) say, "My walk is not that of a Christian. It is so far short of the standard which Christ laid down that I cannot claim the least of his promises;" and they many times quote this Scripture, claiming that it shuts them out, "If ye live after the flesh ye shall die." Death is certainly the greatest condemnation that can be passed upon us; and yet this Scripture contains a promise to the characters to whom it applies; because the word "death," as here used, presupposes life; and "we know that we have passed from death unto life, because we love the brethren." When born into this world we are ushered into a world of sin, sorrow and death. We are naturally in a state of death in sin, and we must be born again in order to enter the kingdom of heaven; we must be born of the Spirit and of water; all of which surely must be preceded by life. Then if we shall be given over to the lusts of our flesh, the Scripture, "If ye live after the flesh," &c., is applicable to us. It certainly cannot apply to those who are already dead, but to those who are alive, and have had the restraining hand of God withdrawn from them; who, as Elder Keene said in a letter to the SIGNS, have been left to themselves to try them; who have not hearkened unto the voice of the Lord; who have worshiped strange gods, and now are living after the flesh, which we always do when left alone; and when we do this we shall die. How? Does it mean eternally? No; because it only applies to the Lord's people, and none of them can be lost. We think it means to die to the enjoyment of the glorious presence of the Spirit of God; dying to that heavenly joy which his presence always affords. God's Spirit is life, and if we be his it is our life eternally; but when he withdraws his presence from us he withdraws our life, and it is then that we die, for death is the absence of life. It is opposite to life; and it is impossible for us to be alive spiritually without the Spirit of God, or to be dead with his Spirit. It seems that here is brought to view the apostle's experience when he said, "I die daily." It is a constant repetition of this same experience that we pass through from time to time. We die to spiritual enjoyment when left to ourselves; but says the Savior, "I will never leave thee nor forsake thee." Neither do we get so low down that the everlasting arms are not underneath us. He ever watches over his people, and has said to the enemy, "Thus far shalt thou go, and no

farther." He has not left nor forsaken us in the sense that we feel while groping in the darkness, but has simply withdrawn his presence from our view; but he will not suffer his faithfulness to fail. The promises of God in Christ are yea, and in him amen, unto the glory of God by us; but where does the promise come in from the Scripture quoted? Perhaps it is indirect; but it comes from the very fact that to no one else but God's people is it applicable. If any one can read the Scripture, "If ye live after the flesh," &c., and can say from the depths of the heart, "That is me," it is an evidence that the Lord is indeed dealing with that individual; and wherever God has begun a good work in the heart he will perform it until the day of Jesus Christ. This Scripture does not cease to be applicable to a case that has been received into the church, but is applicable to every one of the elect until they shall soar away to that eternal home of bliss, where all shall join in songs of praise to our gracious Redeemer. The very fact that the Scripture of our subject condemns one, reverts our mind back to the certainty that following this feeling of condemnation is a hungering and thirsting after righteousness; and for all such we hear the following words of comfort and consolation, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." In God's own time, though to us it be a long and weary waiting, will he again reveal his precious face to us, to light up our way, and make us to feel and exclaim, as did Jonah, "Salvation is of the Lord."

In reply to this, and much more that has often been spoken and written for the benefit of these doubting, trembling ones, we again hear them answer, "Yes, I know all this is true of and for the children of God, but it does not reach one that is left to go his own way, in response to the lusts of the flesh." No sinner was ever left to the lusts of the flesh until he had been visited by the Spirit of God; for it is only the power of God that ever raises us above the things of nature. Let us hear what Paul says in Romans vii. 4, 5: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death." Please mark the difference of the fruit spoken of in these two verses. The one is bringing forth fruit unto God; the other is bringing forth fruit unto death. This last, however, is while we were yet in the flesh. "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Following this, in the seventh verse,

the apostle says, "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead." Thus, according to the above, it is positively necessary that to know sin we must first know what it is to lust. We read from natural books of instruction what lust is, and in the same way from the Bible what sin is; but this Scripture plainly teaches us, as does our experience, that in order to know lust, and thereby know and feel the awful power of sin, we must know what the law says to the heart. It must have been written in our heart and imprinted in our mind; and not until then can we know that the law hath said, "Thou shalt not covet." Then it is that we realize the truth of the words, "But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead." The word "wrought" means to work, to effect; and it does not mean that sin is doing any more in us now than it did before, except to work out in our mind or to show to us all manner of concupiscence that sin has worked all the time in us; but it has been lying dead, dormant, inactive, so far as our realization of it is concerned, as a subject of God's mercy. It has had no power over us until the present, for without the law it was dead, and nothing dead has any power; and notwithstanding this, we were dead in sin. "For I was alive without the law once; but when the commandment came, sin revived, and I died." Being dead in sin, we were alive without the law, that is, alive to the love of sin; but when the commandment came, sin, which was dead, revived, and we died to the love of sin.

We have thus referred to a few points of experience from the time that the law is written in the heart until the subject of the same has been received into the church. They are Israelites, brought up out of the land of Egypt; and while on their way we see them at the Red Sea. The enemy behind them, a great sea before them, hedged in upon the right and upon the left, the children of Israel cried out in their anguish of mind. "Stand still, and see the salvation of God," was the command; and it comes to every sin-sick soul that is brought to the Red Sea. But we are now out of the land of Egypt. We are freed from the bondage of the Egyptians, freed from the law; but, alas! we are not freed from that law which we see in our members, warring against the law of our minds, and bringing us into captivity to the law of sin which is in our members. When we are brought into captivity to this law of sin our gracious Lord has withdrawn his smiling face from our view, and the lusts of our flesh assert their power.

(Continued on page 229.)

EDITORIAL.

MIDDLETOWN, N. Y., JULY 18, 1894.

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

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

G. BEEBE'S SONS.

DEATH OF ELDER WILLIAM. J. PURINGTON.

As we are about to go to press we are informed by a telegram of the death of our dearly beloved brother, Elder Wm. J. Purington, which occurred on Friday morning, July 13th. A suitable obituary will doubtless be prepared for our next issue.—ED.

JESUS THE END OF PROPHECY.

WHEN the cry, "It is finished!" was uttered by the dying Lord of life and glory, that declaration included all that was written in the law and in the inspired testimony of the prophets, and proclaimed the fulfillment of the eternal counsel of God in which he was chosen to be the Savior of his people from their sins. There was no further need that he should be manifest in the flesh as the perfect Servant whom God upheld by his own omnipotence. He had honored every demand of the holy law, and infinite justice could ask no more. It is important that the saints should ever remember that there is no revelation given in the Scriptures for any other purpose but to testify of Jesus. While there is incidental reference to the affairs of time, as the setting up of empires and their overthrow, it is only as such incidents are used in showing the glory of our Lord in his control of all events for the manifestation of his eternal purpose in the preservation of his elect, spiritual people unto that great salvation to which they were ordained in Christ before the worlds were made. To those carnal Jews who disputed his doctrine he said, "Search the Scriptures; for in them ye think ye have eternal life; and THEY ARE THEY WHICH TESTIFY OF ME."—John v. 39. So, when John would have worshiped the angel by whom he was shown the things of Jesus, the angel said unto him, "See thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship God; for THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY."—Rev. xix. 10. While believers are settled in this truth there is little occasion for them to be troubled by the devices of the adversary, who is ever ready to rob them of their rest in the assurance of faith by ingeniously wresting the words of inspiration. The natural mind esteems the strife of nations as of far more importance than the mourning of a conscious sinner; but in the judgment of God there is not an unuttered groan but

that is gathered in the golden vials wherein are preserved before his throne the prayers of all saints.—Rev. v. 8; viii. 3. He sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers. He brings princes to nothing, and makes the judges of the earth as vanity. He turns man to destruction, and says, Return, ye children of men. Thus, those things which are highly esteemed among men are accounted nought by our God; and those whom men consider the offscouring of all things are precious in the sight of the Lord, even as his peculiar treasure, and as the jewels of a crown unto him. As he gave the wealth, honor and power of Egypt for the ransom of national Israel, so he has accounted all that is valued among men as vanity in comparison with that grace which he has bestowed upon his spiritual Israel. Not even the natural reason of the saints can comprehend this divine mystery of electing love. Constantly they seek in themselves some attraction by which this choice of God was drawn to embrace them; and their wily adversary finds an easy way to annoy them by referring to their conscious destitution of merit as evidence of their delusion in hoping in the grace of God for deliverance from the bondage of corruption. They can never overcome this temptation by reason. In this contest, as in all their experience, they must always confess that it is alone by grace that they are saved. Boasting is excluded by the grace of God which is revealed only through that faith which is the fruit of the Spirit freely given to them by the same eternal love which chose them in Christ before the foundation of the world. By that divine choice it was determined that they should be holy and without blame before God in love. If they were in themselves blameless before the holy law of God there would be nothing more than simple justice in this appointment. They could ascribe no praise to the riches of grace for that which would thus be their just judgment. But the glorious mystery of this divine appointment consists in the fact that it pleased the Lord to choose guilty and condemned sinners in whom was no merit, that they by the blood of Jesus should be cleansed from all sin, and that they should be holy and without blame before him in love. It must not be forgotten that this complete justification of the justly condemned sinners thus chosen, is infinitely more than the pardon of their sins. By this inconceivable grace the demand of justice is not less fully satisfied than the mercy and love of God. Not only are the subjects of this election freed from the penalty of their sins, they are also fully delivered from the sins by which they were polluted. Now, no more guilt can be found in them than in their sinless Redeemer. In view of this great grace which is revealed in Christ Jesus it is not difficult to

understand that he is the first cause and embodiment of all the revelation which God has given in the Scriptures, as well as the Beginning of the creation of God, and the center and object for which all things are and were created.

From the consideration of the infinite character of this salvation which is in Christ, it is not strange that in all the law and the prophets Jesus is the sum of what is recorded. Because it pleased God to hide these things from the wise and prudent, the efforts of men to find out God by searching have always proved vain. Many very learned and elaborate theories have been devised, in which human wisdom has sought to find the fulfillment of prophecy in events which men consider important among the nations of this world; but it is not for the instruction of men in natural things that God has given the guidance of his Spirit to prophets and apostles. Not only the written words of prophecy but all the history of the dealing of God with his people under the patriarchal and Mosaic dispensations, must be seen as the testimony of Jesus, or their essential significance is not understood. Hence, all those labored dissertations in which men have claimed to find by study the interpretation of Scripture prophecy, however consistent they may seem to reason, have only served to expose the folly of those who have devised them. It is a common result of these scientific devices to find the whole significance of the prophecies which they study fulfilled in the natural history of the children of Abraham. It is almost universally taught by them that there is yet to be a restoration of the Jews to the land of Palestine, and they are to be established there in the observance of those privileges and ordinances which were given them by Moses. Without attempting to discuss this conclusion, it is sufficient for those who look to Jesus for salvation to consider that this exposition directly controverts the declarations of the Lord himself and his inspired apostle. Jesus says, "For all the prophets and the law prophesied until John."—Matt. xi. 13. Peter says, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."—Acts x. 43. Hence, if all that was witnessed by the legal and prophetic dispensations was in Jesus fulfilled, it is evident that the establishing of those prophetic observances again would signify that another Messiah must come in their fulfillment. This is certainly a denial that Jesus is the end of the law, and that the salvation which he wrought is perfected in his obedience and offering of himself once for all. Certainly none who trust in the grace which was revealed in Jesus can look for another Mediator to come from God. Unless that righteousness of God which dwelt in Jesus is sufficient for the justification of those for whom he

laid down his life, there can be no hope for any sinner. But the same failure by which his people were forbidden to hope, would also hold the Captain of our salvation under the condemnation of divine justice. Surely this blasphemous suggestion cannot for a moment deceive the tempted believer.

Since man became a transgressor of the holy commandment of his Creator, the enemy of righteousness has ever sought to pervert the truth which God declared in the law as given to man in his primitive innocence. To this end proud reason is directed to search the heights and depths of human wisdom for some understanding of the things which are made, which is different from that given by divine inspiration. Carnal enmity against God is ever ready to bow down to any idol in which it finds the sinner exalted as holding his destiny in his own power, and in which there is nothing of the humiliating doctrine of salvation exclusively by the grace of God. Man does not object to rendering adoration to such gods as are found in his own imagination; but he has never devised an idol superior to himself. The pride of his heart is flattered by the imagination that his god is altogether such a being as himself, and in worshiping that god he is only ascribing honor and glory to himself. Thus self is the ultimate object of all natural worship, whether it be called, Heathenism, or Catholic, or Protestant Christianity. Man is prone to worship some object, and his pride forbids that he should yield his own conception of that object so long as he is guided by his natural mind. Hence, every thought of God even in the imagination of an enlightened sinner, is entirely out of the way. None can know him but as he is revealed in the heart by his own holy Spirit. Certainly those from whom it has pleased God to hide this knowledge can never attain to it by their own researches.

Since rational men commonly accept the truth that they are practically sinners, and confess that they must be changed in order to be made holy, they are not disposed to reject any doctrine which represents them as having power to avail themselves of the chance to secure that change at their own will. Thus, in the recent gathering of teachers of all the religions of the world at Chicago, when they compared their doctrines, they found that there was no essential difference between Pagan idolatry and the popular christianity of America. All agreed that the good works of the creature were the essential price to be rendered in securing the favor of God. The professed teachers of christianity were as far as the avowed heathen from understanding that sinners are saved by the blood of Jesus from all sin. Yet they could not perceive the folly of seeking to convert those from whose heathen religion they confessed their inability to discover that

their own doctrines materially differed. Even sound natural reason should suffice to detect such absurdity.

In the light of the testimony of inspiration, all the teachings which are consistent with the perverted notions of the depraved mind of man are thereby manifested as utterly false. There could be no occasion for the gift of inspiration to teach that which is within the power of the mind of creatures to attain by study. Not even by the most diligent examination of the inspired Scriptures can man acquire the ability to know that there is salvation in the name of Jesus. Paul says, "Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led; wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. xii. 2, 3. In calling upon him for deliverance from sin every believer does say that Jesus is the Lord. In this confession the witness is given that the Spirit of truth dwells in the helpless suppliant. "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Thus, it is conclusive assurance that a sinner is led by the Spirit of God when he knows that there is salvation nowhere else but in the gracious name of Jesus. His very prayer ascribes omnipotent sovereignty to Jesus as the one Lord of life and glory.

When the pride of man prompts him to seek for knowledge of future events in the record which is given in the Scriptures, there is likely to be more anxiety for selfish honors and the praise of men than desire to see Jesus exalted as the glorious One to whom all the prophets give witness. There have doubtless been cases since John was on the isle that is called Patmos, when the saints have manifested a disposition to worship the messengers by whom they have received the testimony of Jesus. And when walking according to their natural minds the ministers of Christ are not offended by receiving such worship. Certainly their transgression will in every such case bring upon them the rod of sore chastening; yet the fleshly ambition of men constantly aspires to have the highest place in the estimation of their fellows. When the saints are governed by this carnal mind they cannot see that Jesus is the Sun in the gospel heaven, from whom the whole light of revelation shines in the illumination of prophets and apostles, and he is the great embodiment of all revealed truth, as he is "Alpha and Omega, the first and the last." There is no liability of the saints looking for any other fulfillment of any prophecy when they see Jesus. All earthly considerations are forgotten in his heavenly glory, as the light of a dim candle is lost in the full blaze of the noonday

sunshine. Jesus is then revealed in his own divine radiance, and from his face the created earth and heaven are fled away; and there is found no place for them. As "He is before all things, and by him all things consist," so he is the one source of all assurance and comfort to his ransomed people. The saints can never be deprived of the spiritual blessings which are treasured in him so long as they can see Jesus in whom all fullness dwells.

TO OUR DELINQUENTS.

OWING to the depressed condition of the times financially we have delayed for a long time calling the attention of our delinquents to the fact that their subscriptions were in arrears; consequently we now have on our list several hundred whose subscriptions are a year or more behind. We earnestly request all to look at the date next to their name, pasted either on the margin of their paper or on the wrapper in which their paper comes. This date shows when their time expired; and all who find their subscription in arrears will please make a remittance for the same. We have bills now over due, and need the money to meet our obligations.

Brethren and friends, please give this matter your early attention, and you will greatly oblige us.

UNTIL FURTHER NOTICE.

WITH our first number for March we discontinued the notice headed "Until March," with a view to withdrawing our extraordinary offer to old subscribers as an inducement for them to procure new subscribers: but we have received a number of letters from very efficient brethren complaining that the time has been so short, and the weather so inclement, that they have not had an opportunity to get out among the brethren and friends as they would like to do, and requesting us for an extension of the time. We will therefore, until further notice, continue our offer to send two *new* subscribers, and credit an old subscriber one year, for three dollars; but we *cannot* afford to send to one *new* subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any *new* subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

PLEASE BE SURE

To give us the same name in which your paper is coming when you send a renewal of subscription. The best plan is to inclose in your letter one of the little pink slips containing your name, taken either from the margin of your paper or from the wrapper in which it comes

(Continued from page 227.)

In Psalm lxxxi. 7-12 we read, "Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah. Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me; there shall no strange god be in thee; neither shalt thou worship any strange god. I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels." Just so it is in this our day, when the Lord's people worship strange gods, when we do not hearken to the voice of God, and have set up idols in our hearts; we are given up to our hearts' lust, and walk in our own counsels. It is at this stage of our experience that we live after the flesh, and die in consequence, but not for all time to come while in the flesh; for after a weary groping in the darkness, after mourning the absence of the smiling face of our dear Redeemer, until we are brought low at his feet, and can once again ascribe all honor, praise and glory to his blessed name for the riches of his grace, in God's own time, and according to his good pleasure, he restores to us the joy of his salvation.

Again we hear the doubting one say, "I know all this is true, but I have never been brought out of the land of Egypt; I have no evidence whatever that the Lord is having any dealings with me, except as he deals with the wicked of the earth, those who shall be forever banished from the presence of God in that great beyond." Yes, we even hear them declaring that they are hypocrites, and black with sin in the sight of God. Those to whom Christ spoke of their hypocrisy did not know it until he told them, and even then they did not see how that could possibly be, nor can any ever know it as long as they are such characters; but the moment that we hear one say, "I am a hypocrite," it is evidence that he or she speaks from a knowledge or feeling of unworthiness to have a name in the church. Do we hear those of the world, who are dead in trespasses and in sins, say, "I am black in the sight of God?" No. "The dead know not anything," and do not think themselves black; but if it is one who makes pretensions of religion, he thinks he should be spoken of as "my sister, my love, my dove, my undefiled." The world does not know that this is spoken about the church, presented by Christ to the Father as spotless and without blame before him in love. But we are dealing with one who feels to be the chief of sinners, awfully black in the sight of God; and we know that this is impossible with one who has not been remembered by God in covenant with

Christ before the foundation of the world.

If there is a word of truth written in this piece it has not been learned in the strength of man; neither have any of God's people ever known the first whit of spiritual things except they have been taught by the Spirit of God. As the young child must be taught the first letter of the alphabet, and so on to the last, as a foundation for natural knowledge, so must God's children be taught by the Spirit from the beginning in the spiritual school; and if any man, woman or child ever gives expression from the heart of feeling to be a hypocrite or a sinner, or of knowing where Christ's church is, or who are the people of God, and what constitutes of a truth a promise to his afflicted, or if they can see and understand a single expression within the lids of the Bible as expressive of the truth as it is in Jesus, that individual is one to whom the love and mercy of God are commended through Jesus Christ our Lord.

Now a few more words about the indwelling sin that is manifested every day of our life. There seems to be an idea with some that we should live above reproach, comparatively speaking, in order to be entitled to membership in the church; and sometimes we know of some who express at least a doubt of one being a subject of grace when he does not live above reproach. The Savior said, "In the world ye shall have tribulation." "Be of good cheer; I have overcome the world." After reading such a declaration can we even hope to live above the world and its natural element, sin, and consequently the tribulations that attend this life, except as it pleases God to give us strength to live above it? We know that not one of his people is enabled to live above the world at all times. Again, referring to the eighty-first Psalm, God speaks of his people thus, "But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels." Here seems to be a sufficient explanation of the fact that we do not live above reproach, and that we do live after the flesh at times. When the serpent tempted Eve in the garden it said, concerning the eating of the forbidden fruit, "Ye shall not surely die," but "ye shall be as gods." So Eve partook of the fruit; and this is the first instance where God's voice was not hearkened to. This was the first manifestation of the strange gods that are in Israel. These gods are idols in our hearts, and when we worship them we cannot hearken to the voice of God. Then he gives us over to our hearts' lust, and we walk in our own counsels, just as Eve did. The Lord withdraws his presence from us, just as he drove Adam and Eve out of his presence after the transgression; and we now live after the flesh, and not after the teachings of God's Spirit, since we cannot live

above the flesh except his Spirit enables us to. We are left to the consequences of this natural life, which is in reality a state of death to everything spiritual; and when the natural element of our nature asserts itself at such times we are said to die. After the foregoing remarks it seems plain why the apostle spoke as he did concerning the doing of things that he would not, and not doing the things that he would. Then he said, "It is no more I that do it, but sin that dwelleth in me." Although we know that God's people are sometimes accused of quoting this Scripture as a sort of cloak for their sins, it is truly the deduction of the inspired writer's understanding of the sentiment expressed in the whole of Romans vii. We have no cloak save the righteousness of Christ, which is sufficient. The teaching of the above Scripture, as well as the eighty-first Psalm, already quoted, is that God is all-powerful, and can do all things, and that we are weak, dependent creatures, and can do nothing in and of ourselves that is acceptable to God. It teaches us also where our strength comes from, that he is indeed the true and living God, and besides him there is no Savior. But O! how often we have to learn this lesson. But after all that has been pointed out as evidence for the doubting and trembling ones in Israel, we realize that all must be done according to the will of God; and in conclusion I feel to quote the apostle's words in Romans x. 1, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved."

May the love and mercy of God be continued with his elect according to the needs of his dear children.

S. T. CUBBAGE.

PHILADELPHIA, Pa.

SOUTHAMPTON, Pa., May 14, 1894.

DEAR BRETHREN BEEBE:—I send you for publication a letter from brother Theodore Hogeland, a young member of this church, who is now living in Montana. The incident he relates is most interesting, especially to those who know how sweet is the fellowship that exists between the people of God, and which is felt by them whenever they meet in the Spirit.

SILAS H. DURAND.

DEERFIELD, Montana, March 8, 1894.

MY DEAR FATHER AND MOTHER:—A week ago to-night I went over to Wolf Creek, a distance of twenty miles, to see a man by the name of Harry Wareham. When I got there he told me that they thought his father was dying (a man seventy-two years old, who has been an invalid for three years), and asked me to put up my team and stay until morning. I went with him to see his father, whom they all thought could not live an hour. He was unconscious at the time, sleeping very heavy. I stayed with him until af-

ter supper, and when I returned after supper I found his pulse and breathing both stronger and more regular, but it was impossible to rouse him until nearly ten o'clock. After waking he became quite rational. He recognized me among other strangers who had come in while he was unconscious, and at that time there were over thirty in the house with the family. After talking a while he said, "I am glad to see you all. I suppose you have come to see life pass from this mortal body. O that it were the Savior's will that I might go and be at rest with him for evermore, though I should not murmur, for he has been more than gracious to such a one as I. I feel better than I have for quite a while, but I feel as though I would like to say farewell to you all, for I may never have another chance." We had been singing for him. When he spoke, one of his nephews (who is a Presbyterian, and who had tried to console him at times), Mrs. Wareham and Henry, and myself, who had been standing near the bed, all went up to him, and he kissed each one, and his mild admonishments to the family and friends would melt a heart of stone. O what a glorious hour it was with my soul, and how often since have I thanked God for guiding me there that day. Just after he had kissed all of us, I was near the bed when he motioned for me to come to him, and as I went to his bedside he raised himself on his elbow and said, "Are you not a believer?" I told him I was. He drew me to his bosom and wept like a child. He said, "Something told me so when I first saw you to-night. O God, I thank thee for sending me one to comfort me in my last days." He did not ask me my belief or tell me his, though his faith in the Savior that died to save sinners, suited me. I had heard that he was a Baptist, and had thought him to be a New School; and knowing that it was no time for controversy, I had said what I could to assure him that the God who had buoyed him up through such long suffering surely would not forsake him now. We sang for him again, and on account of so much exertion and his constant suffering he fell asleep. We tried to rouse him every hour, but could not bring him to consciousness. After I had gone to breakfast he roused up and was rational again; but when I was ready to come home he had just fallen asleep, and I hated to have him awakened, and so I told them to tell him how it was that I had gone without seeing him. He sent word over on Saturday that he wished to see me, but the coach was behind and I did not get home until Monday at two o'clock, when I received the note and went on over that afternoon. When I went in he was asleep and much worse. He had been unconscious, and the family had sent off for a preacher the day before, who was still there. A few minutes after I arrived he roused

up and they told him I was there. His mind was not right clear, though he knew me. He raised both hands and said, "I am afraid you come too late. I wanted to see you so bad." I went and sat down on the edge of the bed, and as soon as he roused up a little he kissed me and told me how glad he was that I had come. After I had talked with him for a while he told me not to inquire as to his faith; "For," said he, "there has been the most fearful sawings at me that you ever saw." I took from his last sentence that his nephew and the minister were of different denominations, and had both been advancing doctrines different from his. I told him that I was satisfied with his faith, and that my only prayer was that my faith might be as firm as his. I was sitting beside him holding his hand, talking, when he spoke of the religious workers of the world; and I knew and told him that he was the first Old Baptist that I had met in the west. He looked up with tears in his eyes and said, "Then you are really an Old Baptist? I was really afraid to ask you, for your talk suited me; and if you were not, I never wanted to find it out, for you are the only one that has been able to understand me for a number of years. O my God, I thank thee for this revelation." You can imagine the joy and union of that moment, though the union had really taken place before. O how I praised the Lord for his continued loving-kindness and tender mercy to such an unworthy one as I. What a consolation it was to meet one so firm in the faith, and how it strengthened my hope. Oft times have I thought that I surely must give up in despair. My walk has always been so far from what that of a child of God should be that it often makes me cry out, "God, remember me, a poor, vile sinner that I am." O that my walk was more like those that I have been able to see so much perfection in, and on whose countenances the peace of God was stamped.

THEODORE HOGELAND.

PORTLAND, Ind., June 16, 1894.

DEAR BRETHREN AND SISTERS:—As it has pleased the Lord to reveal certain things to a weak worm of the dust which seem incredible to the majority of mankind, it has long been impressed upon my mind that I must write some of the things that have been revealed to me. I have been an occasional reader of the SIGNS for forty years. It is now over fifty-six years since the Lord first appeared to me, and in a night vision. I seemed to be in a place I well knew, and was led up an ascent. The sun appeared to be about an hour high in the west, and it was morning. I could look upon the sun as well as I could upon the moon, yet it was very bright. As it was about one hour high, and there are sixty minutes in an hour, what would it amount to? Sixty years

more or less. The Lord knoweth. I also saw some other things that transpired soon after, which helped to establish this vision in my mind as being of great importance. As I had made a public profession of religion, and was not satisfied with it, I was not able to comprehend what was before me at that time; and I yet know not what the Lord has in store for me; but I do not need to know, as he doeth all things well, be it ever so dark.

In the spring of 1845 it seemed that a dreadful affliction was awaiting me. I felt that I was undeserving the favor of God, but I had a faint hope that seemed without foundation that God would yet be merciful to me. I felt I could endure all this if only Jesus would or could be with me. Then there came to me a voice like one speaking, and saying, "Jesus has been with you, and he still is with you, and he says he will go with you to the end." No tongue can tell the joy that filled my soul. I could see that Jesus died, that such a sinner as me might live. I then thought that my time must be spent in the service of God, and I was ready to live to his glory; but I soon felt my inability to do so, and that I was yet in the flesh. I thought I must join with those who did worship God, and look alone to him to help me. As the Protestant Methodists lived all around me, and were so very zealous, I thought they were the ones to go with for the present. I could not believe in sprinkling for baptism; but as I had been immersed when I was eleven years old, I thought that would answer; so I went to them for a home, as I had heard my father say when I was only seven years old that there were christians in all denominations, and I thought it must be true. Now, for the first time, I began to search the Scriptures to see if they were the church of God. By turning to the epistle to the Ephesians and reading I soon found them called adulterers and adulteresses, making friends with the world; and how many kinds of children they have, their husband not pretending to own near all of them. Well, I could not stay with them, and felt I must tell them so at the first opportunity. As they were to have a meeting at our house on Sunday night, I thought I must tell them then that I could not go with them, as they were not the church of God. It brought me at once into trouble; for who dared to say that they were not the church of God? Well, their preacher came along again after two weeks, and came to me at once, to try to convince me that I was wrong. He said he had met a Universalist while he was gone, and had told him that if he really believed as he said he did, it would be well with him. Now I was more than ever confirmed in what I had done, and felt that the whole world was going in the same channel; that they were all linked together, from the Universalists to

the Baptists. My father was a Baptist before I could remember. If we give worldly religionists encouragement, we are partakers of their sins.

Then it was said to me, "Set thine house in order; for thou shalt surely die and not live." I found this was said to king Hezekiah, and that the Lord added fifteen years to his life. So he was to take warning only. Again, it was said unto me, "Cast thy bread upon the waters, and thou shalt receive it after many days." I knew these words were in the Bible, but could not tell where. I then thought I must be baptized, as the first I was not satisfied with. As I was cast among the Free Will Baptists, and they did not sprinkle, I thought I must go with them; so I was baptized by them; but I soon found them in full fellowship with the others, so I was no better satisfied. But the Lord had a purpose in it all, as was made plain. They were all antichrist. Surely the "Reformers," as they are called, are the second beast, with two horns like a lamb; but they speak as a dragon. Their societies are a fair sample of the old mother church. As to what are their lamb-like horns, judge ye, and beware.

Then the word of God was my only study. The prophecy of Daniel and the Revelation made to John point to the success and the final overthrow of antichrist. The beast with two horns like a lamb should both speak and cause all to receive a mark in their right hand or in their foreheads. This they are doing by means of those miracles which they have power to do in sight of the beast, or by flattery. There are many children of God among them; but if God gives them true repentance they will be ready to leave all their Babylonish garments behind them, and will hate the very garments spotted with the flesh. "And I heard a voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

I was led to the thirty-third chapter of the prophecy of Ezekiel, and then to tell the people when I saw the sword coming. O solemn thought! for surely it was then plainly to be seen. I thought, Why could not some abler speaker do it? The Lord said they would not hear me, yet I was to speak unto them, whether they would hear or whether they would forbear; for they are a rebellious people. I do know my own inability to speak or write what I would be glad to say; but it is all of God. As he hath said, a word to the wise is sufficient.

I have written with the ability which God giveth. I am of a stammering tongue, and cannot wield the pen of a ready writer; but surely what I have written has been done in the fear of God. Others may feel that it is presumptuous in me thus to speak or write; but the Lord will soon make his arm known in the destruction of antichrist.

Now, dear friends, brethren and sisters, if you will allow me thus to call you, although I do feel that I lack words to make myself understood, yet go to the record and see if these things are not so; for all these long years it has appeared to me that the sword was coming upon the church in our day, as you know that in the last days perilous times shall come; and surely we are in the last days. If fifty-six years ago the sun was only an hour high, more or less, certainly it must be at our door now. Are not all giving antichrist encouragement to-day? Nearly all are honoring her Sunday, which is antichrist's. They are honoring her with her tens of thousands of pictures and images. Please read the eighth chapter of Ezekiel, and see what the Lord hath spoken. No wonder they can give each other comfort, and swear by the sin of Samaria, saying, Thy God, O Dan, liveth; and The manner of Beersheba liveth.

Well, it looks like this is not worth sending for publication; but it is written to relieve a heavy heart; yet the half has not been said. I will trust the good Lord to open the eyes of his dear ones to search the Scriptures, asking him to lead them into all truth, and help you also to instruct others who may be inquiring after the whole truth; for it appears like a dark day to me, as "he that departeth from iniquity maketh himself a prey." But the Lord will soon come for our deliverance; so comfort one another with these words. Fare ye well.

SARAH MOORE.

THOUGHTS ON PSALM CXLI.

"LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee."

All the needs of all the people of God, during all their journey in this mortal state, were felt by their dear Savior while in the days of his flesh, and will be found expressed by inspiration of his Spirit somewhere in the Scriptures of truth. His holy soul felt the terrible pressure and pain of all their sins, transgressions, sicknesses, griefs, infirmities, temptations, foolishness, weakness and afflictions of every kind; and all the cries, supplications, groanings and prayers which any of them shall ever want to utter on account of this awful sense of sin and its terrible effects have been felt and uttered by him. All that the prophets and holy men of old have expressed concerning their sense of sins and vileness was by the inspiration of the Spirit of Christ, testifying in this way beforehand of the sufferings of Christ while bearing our sins, and the glory that should follow. No one before nor since the coming of Christ could describe any of the pains and afflictions of sin and corruption which he had not felt; and none can feel pain and self-loathing on account of sin except as the Spirit of Christ makes them alive to it; and the Spirit only

causes those sins to be felt in this way which Jesus bore in his own body on the tree. All who mourn on account of sin are blessed, for they mourn for "him whom they have pierced." All the sins which load the poor soul with sorrow and mourning while in this mortal state are those which pierced the dear Savior's soul with such exceeding sorrow, even unto death. So all the cries and prayers and exclamations of grief of godly men recorded in the Bible are those of Jesus, who felt all the pains and griefs and needs of all his people which each of them feels in measure. So Job and David and Jeremiah and Daniel and others speak each a measure, as moved by the Holy Ghost to tell his own feelings, of what Jesus felt without measure; and how often we find in the New Testament their language used as applying directly to Christ, and also find that their language lets us know the depth and character of our own feelings as we did not know them before.

The prayers and supplications we find thus in the Bible express all our weakness, unworthiness, sinfulness and infirmities, which makes them come so close into our poor, sinful, grieving hearts, telling all our wants and needs, which cannot but be soothing and comforting to us; but they also have a tone of certainty and confidence, which is of wonderful power. The very coming into our minds of the prayers and longings of God's people, expressed in the Scriptures, brings hopefulness and quietude; for the Savior, who felt the need before we did, and uttered the prayer in his sorrow on account of our sin, has gone into heaven, and has all fullness of joy. So those who follow him in the suffering shall be partakers of his joy. We do not know this in a natural way, for that would make us self-confident and boastful, and carnally secure; but the knowledge is by faith, and we feel it, while we still go tremblingly and softly before the Lord, wondering at the peace and trust which keeps our hearts and minds.

It was for us that the dear Savior's prayers were made, for us his sufferings were endured, for us his supplications were offered up, "with strong crying and tears;" and he knew absolutely that every request of his, every desire of his holy soul, would be fully answered. "I know that thou hearest me always; but because of those that stand by I said it." The same certainty is in our souls when his prayers and supplications are ours; but it is the certainty of the measure of faith which we have, not to be intruded upon and boasted over by the carnal mind, but to be tenderly and tremblingly cherished and prized in the secret depths of the soul.

These thoughts I have had as I read the precious words in the first verse of this Psalm, and the most wonderfully sweet and powerful ex-

pression in the second verse, that so well suits our own desires in the purest moments we have ever had. "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice." A prayer is not a form of words, but the expression of a desire. The desire is holy. The very first work of the Lord in the hearts of his people is to put within them the fear of the Lord, which is to hate evil, and which therefore "is a fountain of life to depart from the snares of death." This fear of the Lord is clean (Psalm xix. 9); but all the evil of our flesh, in which dwells no good thing, interposes an apparently impassable barrier between the holy desires which this fear raises up in our souls and their fulfillment. The Savior broke these bars of the earth asunder; and so we are given the blessing of faith to pray in his name, believing that we shall receive what we ask for.

"Set a watch, O Lord, before my mouth: keep the door of my lips." The desires of the quickened soul are pure; the desires of the flesh are evil. There is no mingling, no compromise, no half-and-half in this; no desires that are part good and part bad. The Spirit, with all its promptings, all its fruit, is pure; the flesh, with all its works, is evil. The desire of the quickened soul, the mind of the Spirit, which maketh intercession for the people of God, is expressed in this prayer of the dear Savior by the psalmist. While in the likeness of sinful flesh he desired he might not be overcome by any of the temptations he met, and he was not; he desired that he might do no sin, and he did not; he desired that no guile might be found in his mouth, but that his words might be right and acceptable words; and the prayer of his heart was answered, and all his "words were upright, even words of truth." This is the desire of his Spirit within the heart of every one of his children, while the desires of the flesh and of the mind are contrary to it. This causes a conflict between the flesh and the Spirit in the Lord's people, in which the flesh would certainly be victorious if Jesus had not fought the battle and gained the victory for them. No one knows of this conflict but those who have the Spirit of Christ; and these all shall find the strife unequal; shall struggle often in vain; shall find shame and confusion of face often before the Lord because of their slips and falls; but shall finally be brought off conquerors, and more than conquerors, through him that hath loved them. They shall never get so grossly far away from spiritual purity and power but that there will be an inward cry to the Lord to set a watch before their mouth, and keep the door of their lips, that their words and works "may be as becometh the gospel of Christ."

(To be continued.)

SILAS H. DURAND.

SOUTHAMPTON, Pa., June 29, 1894.

OBITUARY NOTICES.

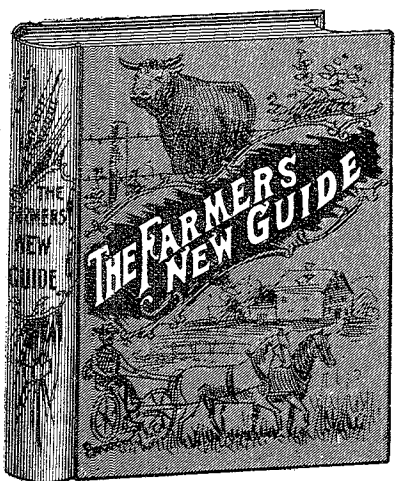
Jacob Wright, who was a resident for many years of Jefferson Co., Iowa, died at his home near Wooster, June 23d, 1894.

The deceased was born in Lincoln Co., Ky., May 29th, 1803, where he continued to live for some years, afterward moving to Cumberland Co., in the same state. He was married in 1828 to Miss Rebecca Groce, who died in 1876. In 1829 they moved to the state of Illinois, locating in Morgan Co., remaining there eighteen years. From there they moved in 1847 to the home where he continued to live until his death. Ten children were born unto them, eight of whom are still living, and six attending his funeral. Those living are Isom and William, of Fairfield, Iowa; John and Alfred, living on the old homestead near Wooster; Elijah, near Eldon, Iowa; Peter, in Scott Co., Ill.; Isaac, in Audubon Co., Iowa; Thomas, in Dade Co., Mo. He had forty-one grandchildren and twenty-six great-grandchildren.

Brother Wright first united with the Old School Predestinarian Baptist Church called Spring Creek, and was baptized by Elder Crow, in the state of Kentucky, in 1820. During the time he lived in the state of Illinois he held a letter, not finding those keeping house (the church) as he felt the Master required. After his removal to this state (Iowa) he united by letter with the Primitive Baptist Church called Round Prairie, in 1852, continuing a very exemplary and worthy member until death. The very large concourse of people that attended his burial, a procession more than three-quarters of a mile long, showed the high esteem in which he was held by all who knew him. His dear pastor, Elder Robert Spiers, an old veteran of the Master, was sent for, but for some reason did not get there. The writer was wired, but was away on ministerial duties, and failed. So the funeral was postponed one week, until Sunday, July 1st, at four o'clock p. m., at the old homestead. It was the writer's privilege to try to speak words of comfort to the sorrowing relatives and friends assembled, using as a text Job xiv. 14. The members of the Round Prairie Church have met at brother Wright's house for worship more than forty years. He professed a hope in Christ at the age of seventeen years, and was a Baptist more than seventy years, being ninety-one years old at the time of his death. Let me say to the mourning friends that we sorrow not as others who have no hope, fully realizing that our loss is his eternal gain.

ISAAC SAWIN.

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Jesus appeareth to Mary		St. JOHN, XX.	and to his disciples.
Anno DOMINI 33.	42 "There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.	16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.	Anno DOMINI 33.
m. Is. 53. 9. n. ver. 31.	CHAPTER XX.	17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.	Ps. 22. 22. Matt. 28. 10. Rom. 8. 29. Heb. 2. 11. 1 ch. 16. 28.
	1 Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity, and confession of Thomas. 30 The scripture is sufficient to salvation.	18 "Mary Magdalene came and told	

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VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, JULY 25, 1894.

NO. 30.

POETRY.

MORTALITY.

BY WM. KNOX.

O WHY should the spirit of mortal be proud?
Like a swift-flying meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
He passes from life to his rest in the grave!

The leaves of the oak and the willow shall fade,
Be scattered around, and together be laid;
And the young and the old, and the low and the high,
Shall molder in dust, and together shall lie.

The child whom a mother attended and loved,
The mother that infant's affection who proved,
The husband, that mother, and infant who bless'd,
Each, all are away in their dwelling of rest.

The maid on whose cheek, on whose brow, in whose eye,
Shone beauty and pleasure—her triumphs are by;
And the memory of those who loved her and praised
Is alike from the minds of the living erased.

The hand of the king who the sceptre hath borne,
The brow of the priest who the mitre hath worn,
The eye of the sage, and the heart of the brave,
Are hidden and lost in the depths of the grave.

The peasant whose lot was to sow and to reap,
The herdsman who climbed with his goats to the steep,
The beggar who wandered in search of his bread,
Have faded away like the grass that we tread.

The saints who enjoyed the communion of heaven,
The sinner who lived to remain unforgiven,
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So the multitude goes, like the flower and the weed—
They wither away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

For we're the same thing that our fathers have been,
We see the same sights that our fathers have seen;
We drink the same stream, and we feel the same sun,
And we run the same course that our fathers have run.

The thoughts we are thinking our fathers would think,
From the death we are shrinking they too would shrink;
To the life we are clinging they too would cling,
But it speeds from the earth like a bird on the wing.

They loved, but their story we cannot unfold;
They scorned, but the heart of the haughty is cold;
They grieved, but no wail from their slumber may come;
They joyed, but the voice of their gladness is dumb.

They died, aye, they died; and we, things that are now,
Who walk on the turf that lies over their brow,
Who make in their dwellings a transient abode,
Meet the changes they met on their pilgrimage road.

Yes, hope and despondency, pleasure and pain,
Are mingled together in sunshine and rain;
And the smile and the tear, and the song and the dirge,
Still follow each other like surge after surge.

'Tis the wink of an eye, 'tis the draught of a breath,
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud!
O why should the spirit of mortal be proud?

CORRESPONDENCE.

Scio, Oregon, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—In compliance with a request of some of my brethren I will offer a few thoughts on Romans vi. 22: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

The trouble with some seems to be in the first clause, "But now being made free from sin." If we would gather the true meaning of the Scripture we must read the connection. Some have concluded that it must be the new man that is made free from sin, because they see so much sin and corruption in themselves that they think there is no other way to reconcile the Scripture with their own experience; but the new man was never in bondage to sin. Then how could it be made free from that which it was never in bondage to? John says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."—1 John iii. 9. This text from 1 John is quoted to prove that it must

be the new man. If we will read the sixth chapter of Romans we will find that the characters whom the apostle was addressing, as having been made free from sin, had been the servants of sin; for he says, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." This same apostle says that "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Then it was the apostle Paul that was made free from sin and death. Yet, considered in himself, he would say, "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."—Rom. vii. 23. How is it then that we are made free from sin, when we see so much sin in ourselves? No Arminian could ever answer that question. That is the reason that they claim "sanctification." We must consider the children of God as being embraced in the covenant of grace, and through the atonement that they are made free from sin. The apostle asks the question, "How shall we, that are dead to sin, live any longer therein?" "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." This quotation shows that we may expect to be pestered with sin as long as we live; but being killed to it, it has lost its dominion over us, and we are made free from sin by our sins being covered. "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."—Rom. iv. 7, 8. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isaiah liii. 6. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."—1 Peter ii. 24. Then, in view of all these Scriptures, and more that might be introduced, may we not say that the children of God, who have been quickened by the holy Spirit of God, have been made free from sin? Yes, indeed. The things which they once loved they now hate; and the things which they once cared nothing for they now love. "We love God because he first loved us." "Ye have not chosen me, but

I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." When we view ourselves as we were by nature, enemies to God by wicked works, aliens from God, and strangers from the covenants of promise, being without hope and without God in the world, ten thousand talents in debt, with not a farthing to pay, no wonder that the new-born babe in Christ feels the power of that new commandment, "That ye love one another." Now he tells us, "If ye love me, keep my commandments." "If a man love me, he will keep my words." The fruit now is quite different from what it was before. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Yes, "The wages of sin is death." The fruits of sin make a long, black catalogue; but Arminians differ from us in regard to what the fruit of the Spirit is. They boast of what they are doing for the Lord. Those who are able to contribute the most money to help save sinners and evangelize the world, they think, are bearing the most fruit. If asked, What is the work of the Lord? very few of them could answer the question. Our Savior said, "This is the work of God, that ye believe on him whom he hath sent." That is the fruit of the Spirit. Love, joy, peace, gentleness, goodness, faith, are all fruits.

In proceeding to consider the service of God, and the fruits, I think it best not to consider them separately. I shall have to contend that it was the same persons that had become servants to God that had been servants of sin, but had been made free from sin. Now, if we had doubted our sonship because in taking a view of ourselves we still saw sin lurking in our mortal body, how will it be when we examine ourselves for fruit? We know that in us, that is, in our flesh, dwelleth no good thing; and while looking to the flesh to find some fruit or evidence that we are serving God, we will be as badly disappointed as we were when looking to see if we had been made free from sin. There is a vast difference between the service of a son and the service of a hired servant. The hired servant is only working for his wages; and that is just what the Arminians are doing. They are working on the plan of piece-work: the more they do the more wages they will get; the more souls they save the more stars will be in their crown, and the higher their seat will

be in heaven. The son has no such promptings. He does not expect a higher seat than some other brother. He feels like the prodigal son, no more worthy to be called a son. He serves because he loves; and he loves God because God has done so much for him when he was not able to help himself. He feels like there is very little, if anything, that he could do for or in return for such great favors; and this is the reason the Canaanites are still in the land, to keep us mindful of our dependence on him who did so much for us. I hold that Israel under the law dispensation was a type of spiritual Israel; and when they served God according to the commandments they had lots of fruit, and everything that heart could wish; but when they forsook the Lord, and disregarded his commandments and statutes, their fruit failed them. Now, when I turn to myself and ask the question, How can I serve the Lord, or what service can I render? I hardly know what to say. I have been such a stiff-necked and rebellious one, and I find so much sin and corruption in my nature, it looks like presumption in me to think of trying to serve a God that cannot look upon sin. What service can I render him? He needeth not the additional worship of men or angels to make him any happier. Why, Satan tells me sometimes that I know I am not fit to belong to the Old Baptists, that I have known it all the time, and that I knew it when I first joined them; and sometimes he worries me so that I lose sight of the little hope that is as an anchor of the soul, both sure and steadfast, and entereth into that within the veil, whither our forerunner hath for us entered, even Jesus. Then I think I feel about as Cain did when he had killed his brother Abel, "I shall be a fugitive and a vagabond in the earth," and "my punishment is greater than I can bear." Then I can adopt the language of poor old Job, and desire that the Lord would grant me my request, and give me the thing that I desire; that he would reach forth his hand and slay me, cut me off out of the land of the living; for then would I rest with kings and counsellors, and all the mighty men of the earth. I look by faith and see poor old Jonah sitting just outside of the city, upon a little knoll, under his dried-up gourd-vine, and the sun pouring down on his head, and groaning, desiring to die. Then I say, I am thy companion in tribulation. I feel sure then that I shall go to hell finally; but the thought occurs to me that I have comforted some of God's little ones in my weakness in trying to proclaim the unsearchable riches of Christ, and I think that I will go on and try to comfort them as long as I live. While in this state of mind this Scripture comes to my relief, "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness to

them that are exercised thereby." Then I get my book to see what farther is said on the subject, and I find, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."—Heb. xii. Why, yes; it is sons that are chastened, even those whom the Lord loveth. Now I begin to gather up that little hope again, and it seems brighter now than ever.

I would like to know if my brethren ever have to pass through such sore trials as these. I sometimes doubt it. I started to tell something about the service of God and the fruits of the christian; but I have utterly failed, and have been telling how destitute I am of either fruit or the service of God. Our Savior said to his disciples while he was here on earth, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." The fruit of the Spirit is love, joy, peace, gentleness, goodness, faith. Against such there is no law. When these are in exercise the christian can serve God in spirit and in truth; for God is a Spirit, and seeketh such to worship him as do worship in spirit and in truth. We are commanded to present our bodies a living sacrifice to God, which is our reasonable service. To serve God acceptably we must follow in the footsteps of our Master. He has said, "If ye love me, keep my commandments." "If a man love me he will keep my words." If I feed the sheep and lambs of my Master's fold I am serving him; for he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." But I am only dealing out the provisions of my Master; and if the sheep and lambs are enabled to eat of the rich provisions of the Master's table they should not give me the glory, for if they do they are not serving God. They must give God all the glory in order to serve him acceptably; for he will not have his glory given to another, nor his praise to graven images. Sometimes I start to my appointment feeling like I should not have any food for the sheep and lambs when I get there. I begin to wish I had not made the appointment, or hope there will not be anybody there; but when I get there, and see a goodly number of brethren and sisters, then my heart begins to flutter, and O how I wish the good Lord had sent some one else. I begin to look up something to feed them on, and it looks like the five barley loaves and two small fishes; but when my Lord takes it in hand and blesses it there is enough and to spare.

"And the end everlasting life." When we contemplate the joys of that eternal life, when these vile bodies of ours shall be changed, and fashioned like the body of our glorious Lord, and we shall be among that innumerable company that John saw, and sing the song of Moses the servant of God and the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty! just and true are thy ways, thou King of saints! for thou hast redeemed us by thy blood out of every kindred, tongue and people under heaven, and hast made us unto our God kings and priests," then, and not until then, shall we be able to serve God in perfection, and to know what is the length and depth and height of the love of our God. We will then have free access to the tree of life, and the river of the water of life, and eat of that hidden manna, and no more look through a glass darkly, but see our glorious Lord face to face, and be like him. "I shall be satisfied, when I awake, with thy likeness."

D. W. BRIDGES.

SANDYHOOK, Ky., Feb. 18, 1894.

MISS MARY FLOYD—DEAR SISTER IN CHRIST:—For some reason, I know not what, I have been for some time thinking of writing to you; but all the time this thought has prevailed, that if I were to write I could say nothing that would interest you. But the glorious gospel of the grace of God is like the garments of the children of Israel; it never wears out or waxes old. And the less I think of and about myself, the more my mind rests on the power, wisdom, grace and love of God in the gift of his dear Son, of whom it is written, "For by one offering he hath perfected forever them that are sanctified." That offering was his sinless and holy body, that body which was prepared him. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices thou hast had no pleasure." Offerings were continually being made in the temple service, but they did not make the comers there unto perfect, but pointed to that body which was prepared him. Those offerings, as well as other things pertaining to the service in the temple, were for Israel, the chosen or elect people of God, who were of the Jewish nation; but you and I are Gentiles; and if salvation is of the works of the law, we have no interest in it; for the Gentiles did not have the law given to them. "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." That is the law of sin and death; but the law of the Spirit of life in Christ Jesus is a more glorious law. "For," says the apostle, "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin

and death." All the family of the first Adam, by reason of their unity in and with him, were dead in trespasses and in sins. Theirs was a state of death. Not only the Jews, but the Gentiles also; for all have sinned and come short of the glory of God. Then how silly it is for any of Adam's race to talk about going to heaven on their good works; for man in his natural, unregenerate state, without the love of God shed abroad in his heart, is but carnal, sold under sin, and cannot please God. But God, by the work of the Spirit, by the manifestation of his love, is able to call them out of darkness into his marvelous light, working in them both to will and to do of his good pleasure. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

But, dear sister, in order to redeem any of those who by reason of their unity with and in the first Adam were dead in sins, a ransom must be found equal to that undertaking; and none who pertained to earth could be accepted as a ransom, for the earth was cursed for man's sake. All the offerings under the law were of the earth. In all the world of created beings there was not a body to be found equal to the great undertaking of redeeming man from the state of death in which he was involved by reason of the violation of that holy law of God. The apostle says, "The law is holy, and the commandment holy, and just, and good. But I am carnal, sold under sin." The law that Adam violated was holy, for it emanated from God, from infinite holiness and purity; and nothing could have satisfied its demands but the holy body of the immaculate Son of God; that body that was prepared him, by the offering of which he hath perfected forever them that are sanctified. "In him was life; and the life was the light of men." He said, "I am the good Shepherd: the good shepherd giveth his life for the sheep." He must suffer the full penalty of sin, which was death. And when he cried, "It is finished," all the demands of the law of sin and death were met and fully canceled; and he says of those whose sins he bore, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." The prophet says, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." "For he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth." His pure and holy character is thus described by the prophet, as well as the great and wonderful things accomplished by his humiliation and

death. The eternal purpose of God in the suffering of his dear Son was declared by the inspired prophet of the Lord long before it was accomplished on Calvary. He further says, "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Their justification is because he bore their iniquities; and when he suffered in his own body for the iniquity of his people, it was then he by one offering forever perfected them that are sanctified. They were "sanctified by God the Father, and preserved in Jesus Christ, and called." They are called with an holy calling. The apostle says, 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." In him they were chosen, and to him they were given in the covenant of grace before the world began; and when brought from darkness to light they are enabled to behold the beauty and glory of the great purpose of God in the salvation of his people, accomplished by the humiliation, suffering, death, resurrection and ascension to the right hand of the Father, to make intercession for those whose iniquities he bore, when he offered up himself without spot unto God, having obtained eternal redemption for them.

But alas! dear sister, as this poor sinner journeys toward the tomb, he is made to realize day by day that in and of himself he has no offering to bring into the courts of our Lord, and that holy place where saints do congregate seems too sacred for my sin-polluted feet. But to him alone, who worketh in his saints both to will and to do of his good pleasure, can we look for that grace which fits us for the holy hill of Zion, which is the true church of our Lord Jesus Christ, the pillar and ground of the truth. It is then we remember that he hath said, "My grace is sufficient for thee." Afflictions and sorrows bestrew the pathway of all his dear saints while in their earthly pilgrimage; but he says, "In all their afflictions he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

Dear sister, he who has all power in heaven and in earth, who has in his love and in his pity redeemed them, will never leave them nor forsake them, but will bring them off more than conquerors through him that loved them and gave himself for them, that he might redeem them from all iniquity and purify unto himself a peculiar people, zealous of good works.

Please pardon me for writing so much that may not interest you; but if I am saved, it will be through the mercies of God, a poor sinner saved by grace.

Your unworthy brother,
J. E. THORNBERRY.

LOOKING GLASS, Oregon, Jan. 5, 1894.

MR. JOHN MCCONNELL—DEAR BROTHER IN THE FAITH OF GOD'S ELECT:—Many miles separate us; rugged mountains and bleak, cold deserts lay between us. You are near the Atlantic coast, and we are in the far West, near the Pacific ocean; yet, dear brother, the SIGNS OF THE TIMES greets us even in this far off land, in which our dear brethren and sisters come to us in their contributions to its columns, and make glad our poor hearts in speaking in and to our hearts comforting words of salvation through the finished work of our adorable Redeemer. Bless God for such a precious medium of correspondence. Dear brother, I am a poor, old, ignorant sinner, and do not feel worthy to address you by the endearing name of brother; yet I want to say to you that the rugged mountains and bleak, cold deserts that lay between us have no effect, thank God, upon the love of God in the soul. I have been reading the SIGNS of Jan. 3, 1894, this evening, and my heart goes out in love to the dear brethren and sisters, so we have had a feast. It is so good and enjoyable to have so many of God's dearly beloved servants visit us by our humble fireside and talk with us of the goodness of God. First in this last SIGNS comes dear brother C. W. Bond, giving us a relation of his hope in Christ, and telling how the Lord led him out of Babylon—led him out of self to Jesus. He said so many things about Jesus that I could not resist the desire to take him into my confidence and commune with him. Next comes a letter from brother Supplee. He sends dear brother Beebe a letter that he believed was worthy a place in the SIGNS; and truly it was, if I am any judge, "a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." I assure you that both of those letters did our souls good. I mean my wife and self. I have shed many a tear while reading brother Coulter's writings. No child of God can resist the love that wells up in his articles in the SIGNS. He will just take hold of your heart and lead you right along into rich fields. Next comes your, to me, very precious letter, which letter, or the sweet spiritual essence of it that dropped into our hearts, is the apology I offer for writing you this poor, weak letter; for, dear brother, with all my ignorance I do know, if I know anything, that we have the same trials and conflicts, the same doubts and fears. When you say, there was a time when for a long season you felt no doubt that

it was all well with you, but now if there ever is such assurance it is but for a moment at a time, you speak just what even I feel. Further on you say that though you may not be comfortably resting in the assurance of a good hope through grace, yet there is some comfort in believing that you are not offended in Christ. In this experience, dear brother, we are traveling together. I cannot express in words my own experience as well as you have told it all along in the second column of your letter to brother Supplee. But it did me so much good to meet with a dear brother in these sore trials, it encouraged me so much, to feel that I had the same experience as one of God's highly favored and gifted servants. Though so ignorant that I am ashamed to write to such an one, yet, though I cannot express myself as I would like, I believe I love the dear children of God with as great fervor as though I had the pen of a ready writer. I do hope I love God and his truth; and the blessed truth as it is in Jesus was so ably and sweetly set forth in your letter to brother Supplee, we felt truly that "The lines are fallen unto me in pleasant places; yea I have a goodly heritage." For, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day, and in thy righteousness shall they be exalted. For the Lord is our defense, and the Holy One of Israel is our King." He reigns in and rules over his subjects; so, though the righteousness of our Lord exalts its subjects, they are humbled and take the lowest seats and seek wisdom from God only; and how sweet the promise is to them, knowing their own weakness, to hear the Savior say, "If his children forsake my law [I understand "his children" to mean those that God gave to Jesus. "Behold I and the children which God hath given me"], and walk not in my judgments [which he surely knew they would not]; if they break my statutes [which they did do all along], and keep not my commandments [which they did not], then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail."—Psa. lxxxix. 30-33. O no! the Father would not utterly take from our dear suffering Savior his loving-kindness, although he could not let that awful cup of sufferings pass; for the rod of God's righteous law must be visited on the back of our dear Redeemer. "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Nothing is left for us to do on that score, dear brother. How precious to the poor soul to realize that the promise "was not yea and

nay, but in him was yea. For all the promises of God in him are yea, and in him, amen, unto the glory of God by us." Now, dear brother, if I know anything at all about belief, I believe all the promises of God in Christ Jesus, and have no other hope of salvation, save in the finished work of Jesus; consequently I find food for my poor soul in your letter in the SIGNS; in fact, the SIGNS is brim full of good things of the kingdom all the time. You speak of those dear men of God, Elders Beebe, Jenkins, Vail, Bundy and Rittenhouse. These are all precious brethren to me, as I have been a reader of the SIGNS over thirty years, and have often been comforted in reading after them; and you might add a score more of able and gifted brethren that write for the SIGNS. Elder Durand is a sweet preacher and an able writer; and there are Elders Chick, Purington and Lively, and brother Coulter, and many others who are my regular visitors through our medium of correspondence.

Please excuse me for writing such a letter to you as this, and write to us if deemed worthy. Farewell.

J. P. ALLISON.

ELKHART, Wis., Feb. 3, 1894.

DEAR BRETHREN BEEBE:—Inclosed please find a letter from my dear pastor, Elder T. J. Wyman. I take the liberty to send it to you for publication, as it was such a comfort to me, thinking perhaps it might be a help to some other poor sinner like myself.

Yours with love,

MRS. A. B. ROOD.

SUNDAY, Jan. 28, 1894.

DEAR SISTER ROOD, AND ALL THE FAITHFUL IN CHRIST JESUS AT ELKHART:—Praise the Lord because of his loving-kindness and tender mercy, and the rich manifestations of his mercy made known unto you; for when I was with you I felt that I was with a people that loved and delighted to crown him Lord of all, and could adopt the language of the psalmist David, "Bless the Lord, O my soul; and all that is within me, bless his holy name," because of the manifestation of his loving-kindness to a poor soul who feels that he is the chief of sinners; yea, if I am a saint at all, I am the least of all; so weak, so feeble, poor and blind; so slow to learn all that the prophets have spoken concerning our blessed Lord and Master. He came into this world to redeem his chosen people; he came under the law to redeem them that were under the law. Now, my Father's children, the best evidence that a poor sinner can possibly have that he is born of God, and is no more under the law but under grace, and that the law has no more dominion over him, is that they rejoice in the glorious appearing of their dear Lord; they rejoice

(Continued on page 237.)

EDITORIAL.

MIDDLETOWN, N. Y., JULY 25, 1894.

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THE PATH OF LIFE.

In the sixteenth psalm David was inspired to testify of the assurance by which the Captain of our salvation triumphed over the assaults of the adversary, and gained the victory by his own arm in that terrible conflict where justice demanded his life. Nothing less than the omnipotence of God could thus sustain him; but all that power was in him. He was able to lay down his life in satisfying the demand of divine justice, which was against him, as bearing the iniquities of his body, which includes every subject of electing love. This is the sanctified church chosen in him before the world was made. Only in this living and real unity with Christ can there be any salvation from sin. And as he was made perfect through suffering, so it is given unto his members to take their appointed part in the fellowship of that suffering. This is the sealing of the Spirit unto the day of redemption. Only through much tribulation can the saints be followers of him who learned obedience by the things which he suffered. This is the very reverse of the way which seems right to the understanding of reason. So, the first step in coming after Jesus must invariably be the denial of self. This can never be learned in any other way but by the teaching of the Spirit of truth in the personal experience of every one who is led by the Spirit of God. Not even the inspired apostles could communicate this knowledge, though guided by the light of revealed truth themselves.

Since the Lord brings the blind by a way that they knew not, his followers to-day can no more understand his guidance than could the first subject of salvation unto whom it was the pleasure of God to reveal his infinite grace. So far as it concerns their salvation from death in sins, the saints are very ready to admit this truth; but it does seem plausible that they might be able by constant watchfulness to direct their daily conduct in the way of obedience. Their cunning adversary never ceases to present this theory in confirmation of his cruel accusations against the tried disciples. Consequently they are in perpetual need of the grace of our Lord Jesus Christ for deliverance out of the gloomy prison of doubts and unbelief. Nor can those who are thus tempted in their early experience find comfort in the prospect of greater strength when they shall have grown older. The assurance of di-

vine truth to them is only that strength shall be as their day. When they shall be stronger to endure trials, then they must encounter such trials as shall require the strength which they have then received. They must ever feel their utter weakness, that they may be qualified to rejoice in the infinite power of God. There is no promise of grace to sustain the strong. The words of consolation recorded in the sacred Scriptures are all spoken to the poor and afflicted. It was when Paul was suffering under the cruel assaults of the messenger of Satan which buffeted him, that he received the answer of the Lord to his thrice uttered prayer. Surely reason would never have sought that infinite strength in the perfect weakness which extorted his cry to the Lord. That same comforting word has brought the victory to untold thousands of the helpless ones since it came to Paul. Not only did it please the Lord to deliver him with the assurance of strength for that occasion, but he gave with that deliverance the word which meets the need of every saint to the end of time. When the Comforter takes and shows this precious answer to the fainting one he has the victory at once. It is exactly suited to the case of the one who is without strength. The omnipotence of God is presented as the salvation of the weak. Let those who feel their need of deliverance never forget the answer which was given to Paul. "My grace is sufficient for thee; FOR MY STRENGTH IS MADE PERFECT IN WEAKNESS." If there had been any strength needful to secure the benefit of this grace, it would not have suited the case of them that were ready to perish. There is no room for creature strength in addition to the grace of God by which he saves his people from their sins, and leads them in the way everlasting. Salvation by grace alone through the redemption that is in Christ Jesus, is the only hope of those who know themselves justly condemned; and they dare not trust to their own works for any part of that salvation. But it is contrary to every idea of reason that the very weakness of the subjects of grace is the manifestation of the perfect strength of the Lord as revealed for their deliverance. Therefore the way that seems right to the natural mind is always that whose end is in the ways of death. The saints can never find the comfort of life in their most careful conformity to the requirements of outward duties. On the contrary, such works always result in that sense of utter failure which is death to their spiritual comfort.

The path of life which is shown to them who are led by the Spirit of Christ, cannot signify the eternal life which must animate every one who has felt the desire to follow Jesus. None can long for the light of life until that principle is produced in them by the Spirit of life already

shed abroad in their heart. The invariable effect of this operation of God is to produce the most earnest longing for conformity to the holiness of God which is the element in which that Spirit finds rest. Only in the satisfying of this longing can the saint experience that comfort which is called life; while all else is to him the painful realization of death to his desire of holiness.

None ever have need of that trust in God for the manifestation of the path of life to them until they have seen an end of all perfection in their own works. Under the direction of their natural mind it is the universal confidence of sinners that they can walk in the path of life whenever they choose to seek that path. Indeed, to the reason of the saints this seems to be true. Upon this ground their adversary is ever ready to accuse them, and they are unable to refute his charges. They suffer continual reproach in their own hearts because they so much of their time wander in the broad road of sin. While they know that it is their will to do good, they find evil is present with them. In vain do they seek for the path of life by the light of reason and by creature merit. The light of every fire which they kindle surely brings them to lie down in sorrow. But they are taught by the Spirit of truth that the way of man is not in himself; and that way which is cast up for the chosen people of God to walk in has never been seen by the eye of that unclean vulture which represents carnal reason. The only characters who find this path of life are they who are led by the Spirit of God.

So very carefully is this way concealed by the wisdom of God that it is never found but as it is wrought in the saints by the Spirit of truth. They are as dependent upon divine grace for the will as for the power to walk in this heavenly path. There can be no desire to see this path of life but as it is the fruit of the Spirit of life. Consequently it is conclusive evidence that any sinner is led by the Spirit of God if that desire is in his heart. Carnal selfishness may covet the bliss of heaven at last, but only faith can cause any one to choose to suffer affliction with the people of God. This is the path of life, for it is in this way only that one can be a follower of Jesus. He is the Way and the Truth and the Life. Whenever a subject of divine grace is betrayed into a departure from the commandments and example of Jesus, the immediate result of such departure is the death of all spiritual comfort. So Paul admonishes the saints, "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Rom. viii. 13. Evidently this cannot signify that there is a possibility of the saints losing that eternal life which is hid with Christ in God. As they did not receive that life in considera-

tion of their own works, so they have no power to forfeit it by any transgression or folly. It is the unconditional gift of God. The sense in which the saints are said to live in obedience, and to die in disobedience to the commandments of our Lord, must be confined to their experience of the answer of a good conscience toward God, which is found in keeping his law, and in the sense of condemnation which is felt in conscious departure from the statutes which are established in the Zion of gospel rest.

When Jesus says to the quickened sinner, "Follow me!" that one commandment embraces all that is lawful for those who love him. In obedience to his precepts there is life and liberty. In disobedience no lover of God and truth ever failed to experience that just condemnation which is experimentally death. None can know anything either of life or of death unless they have life and consciousness. "The dead know not anything." It is to the living children of God that the path of life is desirable; and to them alone is it the pleasure of God to show that path. So wonderfully has it pleased God to hide this way which no fowl knoweth, that "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14. It is impossible that any desire to know this path should originate in the carnal mind which is enmity itself against God. Therefore, there is assurance that every one who has the wish to see this path is led by the Spirit of God. To all such it is the abiding witness that they are the children of God. By his Spirit the Lord shows the path of life to every needy and poor one who hungers and thirsts after righteousness. It is in this way that these are filled.

Under the typical dispensation Moses declared that it was the life of the natural Israelites to obey the law of that carnal commandment. It was in the same sense death to them to disobey. In both cases they are typical of the spiritual Israel under the gospel dispensation. The obedient Israelite was no nearer related to Abraham than was the disobedient. That vital unity was manifested by the natural birth of each one in his appointed time and order. But the approval or condemnation of each one of those born under that fleshly covenant did depend upon his own acts of obedience or of disobedience. In this sense it was their life. So, in the spiritual kingdom of our Lord Jesus, the anti-type of this truth is shown. The path of life is only found in keeping all the precepts of our Lord. In disregarding them the saints are following the way of transgressors; and they must invariably find its end in the ways of death. In the covenant of divine grace no more assurance is given of the supporting staff than of

the chastising rod. So, the test is left on record, "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? but if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."—Heb. xii. 6, 7. It is clear from the inspired testimony that there is no evidence of any life in a path which is free from tribulation. The way of suffering is the path of life. The crown of rejoicing can only be worn by those who have come up through much tribulation, and who have endured the afflictions of the gospel of Christ. Reason can never find this hidden way of everlasting joy and victory. Only through the faith of the Son of God is it revealed to the saints in their suffering that their God has given them the valley of trouble for a door of hope; and their songs of victory ascend out of the very depths of oppression and distress. Thus death is made to them the gate of infinite joy as the end of their mortal conflicts and the revelation of their eternal bliss in perfect conformity to the likeness of their glorified Redeemer. This is the perfect manifestation of the path of life.

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Middletown, Orange Co., N. Y.

(Continued from page 235.)

in the assurance that he has redeemed them from under the curse of the law; yea, he that is under grace rejoices in the doctrine of God our Savior; he loves the fathers and mothers in Israel and the little children, and is now ready to adopt the language of the apostle John to the little children of God, "We know that we have passed from death unto life, because we love the brethren." In spite of our many misgivings, these words are a comfort to us; at least they are to me. I have been thinking, of late, of the request of the disciples to their Master, "Lord, teach us how to pray." Dear sister, I have been very fearful for a long time that I do not know how to pray as I ought. Did I ever pray in the spirit? I do feel so poor, so weak at times, that my very feelings are, "O Lord, teach me how to pray." Our very breathings, dear children, are, "Lord, give us this day our daily bread. O feed our souls with that bread that cometh down from heaven, whereof if a man eat he shall never die. Teach us, dear Lord, that thy broken body is that bread, and that it was bruised and broken for poor sinners; and give us to drink of thy blood, which was shed for many." "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." Dear sister, none eat of this flesh or drink of this blood save those "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." And they are partakers of his divine nature; they are flesh of his flesh, and bone of his bones; they are heirs of God, and joint heirs with their Lord and Savior Jesus Christ. They are embraced in that vital union with their head, and they have fellowship in his sufferings. This man, the man Christ Jesus, was a man of sorrows, and acquainted with grief. He bore all our sorrows and afflictions. Now, if we suffer because of doubts and fears, and many times conclude that we know nothing about grace in the heart, dear children, this is the very evidence that you are a partaker of his divine nature. For "if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." But you are now ready to say, "Yes, all this is true, and will apply to all the heirs of mercy, but will it apply to my case? Why, I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do." Well, dear sister, that is Paul's experience, and it is the experience of all the family of our Lord Jesus. This is the evidence of all that have been born of God, whose eyes have been opened to see their vile and wicked nature.

These distressing doubts and fears, sorrows and afflictions, are characteristic of him whose heart, eyes and ears have been circumcised to hear, see and understand the glorious doctrine of salvation by grace, to joy and rejoice in the doctrine of God our Savior.

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

May the dear Lord teach us how to behave ourselves in the house of the Lord, to walk worthy of the vocation wherewith we are called, esteeming our dear brethren and sisters better than ourselves. O that love among the children of God might be without dissimulation; that it might be that unfeigned love that our blessed Lord richly reveals unto his sons and daughters. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "Beloved, if God so loved us, we ought also to love one another."

Now, dear sister, I have not written what I intended to when I began, but have followed the leading of my mind. I do not know that I can do any better, for I am a poor scribe and a poor sinner.

T. J. WYMAN.

RUNYAN, Ky., Feb. 25, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed find a letter from sister S. E. Bolt, which I send to you for publication, if in your better judgment you deem it worthy of space in your paper. I have had great comfort in reading it, for it so admonishes us to our duty, and it seems that I have been in the same channel she talks about. When Christ, who is our life, shall appear, then shall we also appear with him in glory. He filleth all in all. He is the head over all things to the church, which is his body. Whithersoever the head goes the body goeth also. He is the head; and the food that feeds the body comes through and by the head, which is Christ. God has exalted him to be a Prince and a Savior to his redeemed family, and to him be given honor and praise.

Yours as ever,

JEFFERSON FARLEY.

CANADA, Ky., July 7, 1893.

JEFFERSON FARLEY—MY DEAR BROTHER IN CHRIST:—I will try in my weakness to pen you a few thoughts on John xi. 10, trusting that the dear Lord will guide my mind and direct my pen.

"But if a man walk in the night, he stumbleth, because there is no light in him." When we walk in the day we can see where we are going. When we are in obedience we are in the day; but when we are in disobedience we are in the night, and then we stumble because of darkness. Do not understand me to mean natural darkness. I am talking about spiritual darkness. "He that saith he is in the light, and

hateth his brother, is in darkness;" for when we are in the light, that is, when we are following Jesus, we love the brethren. Jesus says, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light." Now, if we give the glory to man, and not to God, our feet stumble in the dark, and we are blind. "And if the blind lead the blind, both shall fall into the ditch" of error. I believe these are the people of God; if not, how could they fall? The children of the devil have never been up where they could fall. My dear brother, if we follow Christ we are in the path of obedience. He leadeth in the way of righteousness, in the midst of the paths of judgment. He goes before us, for he is our light; and if we walk in him we are in the light, and therefore cannot stumble, for there is no darkness in him. But if we turn away from him we are in darkness; then we stumble, because we cannot see where we are going. When Christ was here upon the earth there were some who would not follow him; so we need not be surprised when some turn away, if they love the praise of men more than the praise of God. Some put man in the place of the Lord, and give man the praise; but all the inhabitants of the earth are reputed as nothing by God, who doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, nor say unto him, What doest thou?

JULY 20.

DEAR BROTHER:—I will try, if the Lord will, to finish my little article this evening, although I feel but little inclination to write at this time. We are arranging to go to the union meeting, and I heartily wish you could come and go with us. We would enjoy your company so much, for there is nothing that gives me any more comfort than to be with my brethren and sisters, and to talk about Jesus and what he has done for the children of God; for he has done great things for us, whereof we are glad. "Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and the forgiveness of sins." "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

Dear young brother, I am glad we have a Surety; for if we did not have we would fall short of that glorious home that was prepared by God the Father before the foundation of the earth. If we had to work to get to that home we would fall so far short that we would not get started. I believe we are as helpless as new-born babes in going to that eternal

home. I am glad we do not have to go, but we are carried there with a stronger arm than man's. Sometimes I am troubled with fears that I will never reach that home, and if I do not it will be just; and I desire, as much as in me lies, to be reconciled to God's will, and to put my trust in him, who is able to help in time of need. I believe if we put our trust in God he will comfort us.

"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer."

If we walk in the day we have to fall humbly at the feet of Jesus; but if we turn away we will stumble, because we are out of the way, which is Christ; for he says, "I am the door: by me if any man enter in he shall be saved, and shall go in and out, and find pasture."

Dear brother, for fear of wearying you with a long scribble I will close, feeling that I have not written anything that will benefit you. I have written more than I had any idea of doing when I began. Pray for me, that I may grow in grace, and in the knowledge of the truth as it is in Jesus Christ our Lord, and earnestly contend for the faith that was once delivered to the saints. When you read this cast it into the fire, or do with it as you please.

Your sister in hope of eternal life,
SARAH E. BOLT.

STATE ROAD, Del., July, 1894.

BRETHREN BEEBE:—The spring associations are now passed. A partial attendance at one of them was all that fell to my lot. I have traveled much in my time, but not much in that way. It has seemed to me that my way has been rather hedged up about going journeys far away from home. Some reflections that have weighed on my mind during these sessions from which I have been absent I will make the subject of the present letter.

In my young days preachers, or those claiming to be preachers, coming among us, I think invariably brought what were called credentials with them. I speak now of the times before the division. They generally, when arriving in the neighborhood, would come first to my father's house. Unless they came indorsed by some church or minister that we knew and had confidence in they would not be recognized as preachers. After the division the sifting did not leave much unsound material, and there was not much to attract impostors to the small, despised and persecuted sect of Primitive Baptists. I have hardly known of an instance of credentials being called for at any time or place since the separation. While the subject has sometimes been mentioned, I do not recall an instance of a traveling preacher being provided with anything amounting to credentials. We certainly have had very little to complain of, but there has been enough to make our people somewhat weary.

Still we have occasionally suffered spots in our feasts of charity. It has not been always that impostors have succeeded in obtaining recognition; but there have been instances that I call to mind that men have obtained recognition, and were so named in our association Minutes as to serve them as an indorsement by us, when I became satisfied afterward that they should not have been recognized in any way by us. A few years ago a man presented himself among the company gathering to attend the Delaware Association, and introduced himself, saying that he had been invited or advised to come by Elder Chick. The name was a strange name that none of us had ever heard of, and neither Elder Chick nor any one else of the preachers knew anything at all of the man. We knew Elder Chick well enough to know that he does not do that kind of work, inviting strangers, or even those he has some favorable knowledge of, to attend other associations than his own. If the man wrote to Elder Chick, making inquiries, he might procure from him an answer to his letter; but he failed to impose on us, further than to share in the hospitality of our people. We never heard any more of him. I do not now think it necessary or advisable to mention any names. I know of no names against which the brethren need warning; but I have known different cases of men being excluded from churches here in the east, and then would go out west and represent themselves as Old School Baptist ministers in standing, and thus impose on the churches and associations out there for years. This certainly ought not to have been possible. Any minister who is in good standing can very readily obtain the testimony needed to satisfy the brethren. No minister whose record is clean will object to giving all the satisfaction required. I have felt to wonder at those who know that the churches are admonished to vigilance, that they will arrange journeys where they are entirely unknown, and expect to be received upon their own mere say so. I know that some of our very best and most devoted preachers have done so; but is it exactly the proper course to pursue?

It is my meaning to suggest that hereafter ministers of our order traveling or expecting to travel where they are not known take testimonials with them to show their standing; and that churches and associations decline to receive as ministers those of whom they know nothing, and who have not satisfactory testimonials with them. If this is regarded as an innovation, or the introduction of a new rule, I will say that it ought to be an old rule, and ought always to have been observed and maintained. Brethren would feel somewhat mortified and ashamed if they should find that somebody had obtained their confidence with feigned words, and had been making mer-

chandise of them. If we had known in what way or at what time the impostor would come we would have watched. As long as we do not know it will be well to obey the admonition which is to all and for all time, to "Watch."

The traveling season is probably now pretty much over until fall. I write these suggestions for publication in the SIGNS, where the brethren in all sections will have a chance to see and consider them. I would not throw a stumbling-block in the way of any, but rather endeavor to avoid all occasions of stumbling.

The above is submitted.

E. RITTENHOUSE.

MARY PARKER.

It will astonish the friends of this dear sister to learn that she is now at the University Hospital in Philadelphia. She was placed there this morning; and I left her there about seven o'clock, more comfortable than any one could have thought possible after a journey of six hundred miles. The possibility of this, and its accomplishment, were brought about by the self-sacrificing, loving, intelligent and persistent work of sister Rounsavell, of Warwick, N. Y., who went to her when her sufferings became aggravated by a malignant tumor, which seems to have made rapid growth, and who has remained with her seven weeks. This dear sister has visited her twice before; and during this last visit she has carried to a successful result a plan that had occurred to her as very desirable on a former visit. By heroic and determined efforts, which the physicians and all of the friends insisted would be in vain, and likely fatal, and which, as may well be supposed, were resisted by the suffering sister herself, she has completely discontinued the use of morphia, and broken the habit. By careful nursing she has healed all the terrible ulcerous sores, so that there is not one upon the person. Her weight is reduced considerably, being now 208 pounds. It seemed very necessary that she should have the care and skillful treatment which could be provided for her only in a first-class hospital. Sister Rounsavell could not find arrangements and circumstances to suit her at Columbus; and acting upon a suggestion from us, she promptly telegraphed to arrange for her in some hospital in Philadelphia, and they would start eastward Tuesday morning. The time seemed short, and circumstances at first discouraging to us. But Dr. Coulter soon had the difficulty settled; and this morning about five o'clock the train moved into Broad Street station, where brother and sister Coulter, sister Walton and myself were waiting. She was soon removed from the sleeper and placed in the ambulance by strong and careful hands. She had slept some during the night; but the dear sister who had so devotedly taken upon herself such a great responsibility had not slept, but is

nearly worn out. They were glad to see our faces, though they had seen only mine before. I think we all felt in some measure a prayer of thanksgiving to God for his preserving care, and for the wonderful manifestations of his love and grace.

I have been thus particular because I know that all will be very much interested in knowing the circumstances of such a wonderful change. Sister Rounsavell, who is now at our house, will be with her for two or three days, till it is known what can be done. I saw sister Mary placed in a comfortable ward bed, where she will have good care and the best surgical skill. The cost of this will be seven dollars a week. It may be thought best to change her to a room, which will make the cost more than double that. Dr. Coulter will often see her. The friends can visit her from three to four o'clock on week days. Her correspondents will address her at the "University Hospital, West Philadelphia, Pa."

It is hoped that she will be greatly benefited by the treatment, though she cannot be cured, I suppose, nor be enabled to walk. It is wonderful that she can lie down, which she has not been able to do for fifteen years. The expense of this will have to be made up by the brethren and friends. I have signed the admittance paper, and the bills will be sent to me. Those wishing to help in this will please send their liberality to me, or to Dr. B. F. Coulter, 1910 North Twenty-Second St., Philadelphia, Pa.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

TO OUR DELINQUENTS.

OWING to the depressed condition of the times financially we have delayed for a long time calling the attention of our delinquents to the fact that their subscriptions were in arrears; consequently we now have on our list several hundred whose subscriptions are a year or more behind. We earnestly request all to look at the date next to their name, pasted either on the margin of their paper or on the wrapper in which their paper comes. This date shows when their time expired; and all who find their subscription in arrears will please make a remittance for the same. We have bills now over due, and need the money to meet our obligations.

Brethren and friends, please give this matter your early attention, and you will greatly oblige us.

BIBLES OF ALL SIZES.

ON our last number will be found an advertisement of some of the sizes, styles and prices at which we can furnish Bibles. The vast variety of sizes and combinations compiled in Bibles is too great to all be given in our space, but we are now prepared to furnish any of them that may be desired.

The smaller Bibles mentioned in the advertisement are the ones most in demand, and these we will mail postage paid on receipt of price. The larger or Family Bibles, being too large and heavy to go safely by mail, will be sent by express.

EDITORIAL NOTICES.

ELDER WILLIAM J. PURINGTON.

WITH deep sorrow we announced in our last issue the fact that the church in this earthly house of our tabernacle had been called to part with the highly esteemed and very widely known minister of the gospel, whose name is here recorded. Throughout the circulation of the SIGNS OF THE TIMES his writings had endeared him to lovers of the truth in which salvation is ascribed exclusively to the infinite grace of God. Perhaps within the last half-century no other pen has been more clear than his in defense of the simplicity of the gospel of Christ. Certainly no other voice has been louder and more unwavering in proclaiming that sweet message of redeeming grace, in which alone was all his own hope of eternal blessedness. No subject of grace could be more constant in ascribing glory to the electing love of God in Christ Jesus, by which he was sustained in hope of that life and immortality which only God can give. In his walk and actions, more than in his able ministration from the pulpit, he was blessed with strength to glorify the sufficiency of that grace which was his only and exclusive trust. In his departure we may well feel to cry with David, "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men." While ever confessing himself the chief of sinners, by the grace of God in Christ Jesus he was enabled to manifest the omnipotence of that divine love by which he was led to deny his own sinful heart, and to walk in newness of life. None could more rejoice than he did in the able presentation of the truth in preaching; and few were blessed with the ability to proclaim the unsearchable riches of Christ so clearly as it pleased God to enable him to speak the truth in love to the comfort of the afflicted and poor people whom God has caused to hope in his salvation. May the Lord supply the place in the ministry of the word, which is made vacant by the silencing of the strong and much loved voice which in this dispensation has been translated from contending earnestly for the faith into the triumphant anthem of eternal victory! And may those who still suffer in the flesh be encouraged in the view of the glorious discharge of our late loved companion and bright example!

PLEASE BE SURE

To give us the same name in which your paper is coming when you send a renewal of subscription. The best plan is to inclose in your letter one of the little pink slips containing your name, taken either from the margin of your paper or from the wrapper in which it comes

OBITUARY NOTICES.

THE First and Second Hopewell Churches desire to unite in the preparation of an obituary for our dear brother and pastor, **Elder Wm. J. Purington**, to be printed in our family paper, the SIGNS OF THE TIMES.

Elder Wm. J. Purington departed this life at his home in Hopewell, N. J., on Friday a. m., July 13th, 1894, in the 72d year of his age, after twelve weeks of almost continued suffering.

He had been in failing health for two years past from an attack of "La Grippe," but had continued to fill his pulpit and attend to all the duties devolving upon him until within about one month of his decease. After this he continued to decline, until death released him from his sufferings.

Our beloved brother was born in the town of Bowdoinham, Maine. When a young man he moved to the town of North Anson, in that state, where, in April, 1846, he was baptized by Elder John A. Badger, in the fellowship of the North Anson Church. His mind was from the first led deeply into the Scriptures, as we are informed, the types of the Old Testament engaging much of his attention then, and during all his life. He felt called to the ministry of the word, and now began to converse with his brethren upon the things revealed to him in the Scriptures. Finally, on the first Sunday in September, 1849, he read a text for the first time. It was the key-note to all his ministry: "Thou shalt call his name Jesus: for he shall save his people from their sins." This has been his theme ever since. Jesus and his salvation, Jesus Christ and him crucified—these were the words he loved to dwell upon all his life afterward. He continued to preach for the church in North Anson and elsewhere for several years, and always to the joy and comfort of his brethren. In 1857 he removed with his family to Washington, D. C., where he continued to reside for about twelve years. During this time he continued to preach for the churches in Washington, Alexandria, Baltimore and Black Rock. About the year 1867 he removed to Southampton, Pa., where he remained for twelve years. Then, the Lord having removed by death our former pastor, Elder Philander Hartwell, we extended a call to Elder Purington, which he finally accepted; and in the year 1879 he moved with his family among us. What he was to the churches in Maine, in Washington and vicinity, and at Southampton, we leave to the loving testimony of his brethren there; but we desire to speak of what our dear pastor has been to us.

We know that thousands of the Lord's people all over our land, where our dear brother has traveled and preached the word, and where his writings were as familiar as household words, will feel to mingle their grief with ours as they recall the comfort his words have given them, and think that they shall see his face and hear his voice no more. One of our comforts in this hour of bereavement is that there is among the true, tried and faithful followers of our God a near fellowship and a firmer cementing of our hearts in this fellowship, brought about by our common afflictions, than can be known in any other way; and we know there is comfort in the thought that the tears of many others will fall in unison with ours when they hear that Elder Purington is dead. He was our pastor, and some of us had never known any other; so the heaviest burden must be ours.

Elder Purington was first and best of all a good man, and a lover of good men. There was no guile in him. He was a Nathaniel indeed. He had a warm and generous disposition; there was no policy nor shadow of subterfuge in him. Even those in our midst who did not receive and believe the truth which he preached

respected his transparent honesty, his plain, clear words, and his open, honorable life among us. We say this because it is the truth; and by such a life the grace of God is magnified, and no occasion of reproach falls upon the cause of God. He possessed what the apostle required of a bishop, that he should have a good report of them who are without. If he had weaknesses (and who has them not?), they were such as made him all the more dear to our hearts. No one ever came to him in trouble without finding the response of a kindly and sympathetic heart. He loved his brethren, and was devoted to them; with how many sorrowing families in our midst his tears have mingled. All who knew him know that Elder Purington had clear, strong views of the truth, and that he did not shun to declare it. In the pulpit and in the defense of that truth he feared not the face of man. He contended earnestly for the faith once delivered to the saints, and listening thousands have testified to the same. During the fifteen eventful years which he has lived among us his life and all his ministry have made him dearer to our hearts. Many have said, "How can we give him up? What can we do without him?" Yet we know it is the Lord who has called him home. The under-shepherd is removed; the chief Shepherd remains. He is ours to keep and guide us. He is our King, who holds the seven stars of the churches in his hand. But why should we multiply words? They cannot express our loss, nor can we make known our sorrow. We look to God, who alone can comfort us.

Brother Purington was married to Mary, daughter of Deacon Wm. Quint, and Aner his wife, forty six years ago this month. During this long period the blessing of the Lord attended them. She was indeed a helpmeet for him, appreciating the high calling of her beloved husband, and entering with him into all the trials and joys incident to his ministerial life. Our sympathy goes out and our prayers arise for her and for her sister, who has been her constant companion during their lives. From his record book we copy the following: He had attended about seven hundred funerals, solemnized about three hundred marriages, and baptized nearly three hundred professed followers of the blessed Master.

The funeral services were held on Tuesday, the 17th inst., consisting at the house of the deceased of reading Scripture by Elder Benton Jenkins, of New York, and prayer by Elder E. V. White, of Virginia. A vast concourse of people assembled at the old brick meeting-house. Elder Wm. L. Beebe, of New York, a life-long friend, preached a short and impressive sermon. Prayer was offered by Elder S. H. Durand, of Southampton, Pa., who also spoke most feelingly of the personal traits of the deceased pastor. Elder A. B. Francis, of Virginia, briefly referred to reminiscences of his personal acquaintance of thirty years with him. Other ministers present were Elder F. A. Chick, of Maryland, a nephew of the deceased, and F. S. Brink, of New York.

The sad countenances and falling tears of hundreds who passed by to view for the last time the encoffined remains of their beloved pastor and friend spoke of the love and esteem with which he was regarded in the community in which he lived. How could it be otherwise? With many of them he had rejoiced at the marriage altar, and wept with them beside the graves of loved ones. Could they restrain their tears when they realized that they would see his face and hear his voice no more on earth? No.

His remains were laid in the adjoining cemetery, among former loved pastors and brethren who had preceded him to their everlasting rest.

ELIJAH LEIGH,

Clerk of First Hopewell Church.

Meriba F. Butler, our darling and only baby girl, was taken from us on Sunday morning, April 23d, 1894, after a protracted illness of three months' duration, caused by "La Grippe," which finally developed into consumption.

She was born March 27th, 1893, being at the time of her death 1 year and 26 days old. She was lovely, patient and affectionate far beyond her days; and while it is hard to give her up without murmuring, we know that she is better off. No trials nor troubles for her to endure in this sin-cursed world; and the most skeptical could not, it seems to me, look on her lovely face, cold in death, without seeing the impress of the heavenly smile, which was the result of the welcome plaudit, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

She was laid to rest in the cemetery at Thompson, N. D., beside her dear mother, who preceded her last October. Funeral services were held at the residence. Mr. Teichman (pastor of the German Lutheran Church) delivered a very comforting discourse from the words, "What I do thou knowest not now, but thou shalt know hereafter." May the Lord reconcile us to each and every dispensation of his providence, and make us to be still, and know that he is God.

B. F. BUTLER.

HOLMES, N. D., July 8, 1894.

DEAR BRETHREN BEEBE:—At the request of brother W. G. H. Morgan I now attempt to write an obituary notice of his beloved wife, **Mary Ann Morgan**, who departed this life near Magnolia, Ark., on June 15th, 1894, after a long and severe illness of more than three months, at the advanced age of 64 years, less 8 days.

She was the daughter of Johnson and Eleana Freeman, and at the time of her birth, June 23d, 1830, lived near Greenville, Ga., where she was raised, and lived until her marriage with brother Morgan, August 12th, 1847. She, together with her husband and family, in 1854 moved to Columbia Co., Ark., and settled near Magnolia, where they continued to live until her death. Sister Morgan joined the Primitive Baptist Church at Fellowship by experience Sept. 4th, 1857, and was baptized by Elder T. J. Foster; and afterward, on Saturday before the first Sunday in March, 1862, she joined Bodcaw Church by letter, where she continued to live a consistent, faithful, much beloved and highly esteemed member until called to join the faithful in Christ Jesus who have gone before. She was the mother of seven children, six of whom survive her.

Sister Morgan was taken sick on or about the 6th of March with typhoid fever, and lay for about two months; and as the fever gave way it settled in her right hip, which is supposed to have caused her death. She bore her suffering from first to last with a degree of patience and fortitude that bespoke for her an unshaken confidence and faith in the promised blessings of the God she so faithfully and consistently served during life. She was never heard to murmur or complain at the hand that had stricken her with disease and pain, but believed it for her good and God's glory; that he doeth all things well. She died quietly and easy, and among her last audible expressions she was heard to call upon her poor soul to bless the Lord. The life and character of sister Morgan was such that all who knew her could but love and respect her. She enjoyed a reputation and commanded a respect that all might do well to emulate. She was not only loved and respected in the church and among her associates, but all, even the colored people who knew her, loved and respected her as a true, honest and faithful christian, having all love for and confidence in "Miss Polle," as she was fa-

miliarly called by them. The unworthy writer has been personally well acquainted with sister Morgan from his early recollection.

I attended her funeral, and at the request of the bereaved husband tried to speak to the comfort and consolation of the bereaved family and friends from the words of our Savior as recorded in John xiv. 1, 2: "In my Father's house are many mansions," &c. After which her mortal remains were committed to their mother earth, there to rest in peace and await the resurrection morning, when, as I believe, her new birth will be completed.

To the bereaved husband, children, relatives and friends I desire to say, Weep not. Sorrow not as those who have no hope; for we have the confidence and hope that our sister died in a triumphant faith, and consequently sleeps in Jesus, and that our God has promised at his second coming to bring with him all them that sleep in Jesus. She is taken from us for a short time, that she may be forever with her Redeemer and the redeemed of our God, where we all hope some day to meet with them, and join them in shouting praise to the only wise, eternal God throughout eternity.

Yours in sorrow and weakness,

J. H. DANIELL.

THREE DAYS MEETINGS.

THERE will be a fifth Sunday meeting held with the Old School Baptist Church called Lime Creek, at Nora Springs, Floyd Co., Iowa, commencing on Friday evening, July 27th, and continuing the two following days.

All lovers of the doctrine of salvation by free and reigning grace alone are requested to be with us as far as possible, and especially preaching brethren.

Come, brethren; and may the Spirit and example of our Master come with you, that love and harmony may abound.

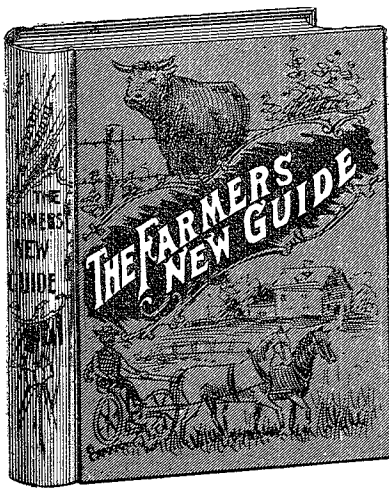
GARRETT MURPHY, Pastor.

A THREE days meeting at Hughesville, Va., will commence on Friday before the fifth Sunday in July, 1894.

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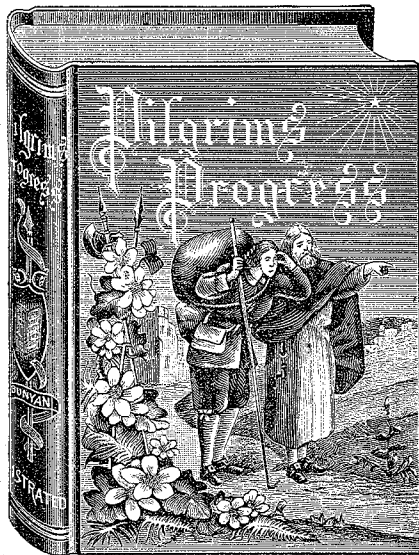
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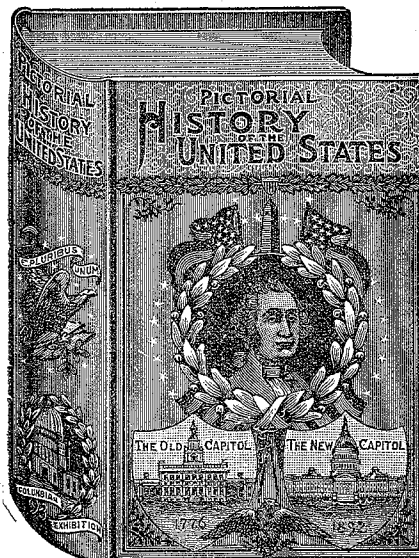
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VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, AUGUST 1, 1894.

NO. 31.

CORRESPONDENCE.

SANCTIFICATION.

G. BEEBE'S SONS—DEAR BRETHREN:—Sister F. P. Patterson, of Willowdale, W. Va., some time since requested me to write upon the above subject through the SIGNS. I have been busily engaged, and have not had time to write sooner. To-day I will try to suggest a few things that have long seemed clear in my mind with regard to this theme. Our sister did not, I think, speak of any particular question that was in her mind. I have not her letter by me now. I shall not stop to make apologies, for they are oftener than otherwise a cloak for pride; and it is needless for me to say that in the limits of an ordinary letter only a glance can be given at the theme. It is not needful, either, to say that only the spiritual, as they are led of the Spirit, can see or understand spiritual things, for this is too plainly declared in the Scriptures to be denied.

Sanctification is a Bible theme and a Bible word. Like nearly all Bible themes, its meaning has often been sadly perverted. Because the minds of the Lord's own dear people may be perplexed and distressed about it, it seems needful to write or speak about it. To rightly understand the word, and to have it applied by the Spirit of truth, is always a comfort to the people of God. There is really nothing in all the Scriptures to bring a pang of fear or doubt to any one who knows that he is a sinner, and whose whole trust is in the merit of Jesus for justification and salvation. Yet the enemy of souls has taken this soul-comforting doctrine of sanctification, and so misrepresented it to the minds of many of the Lord's people that they have been distressed by it, and have been almost ready to cast away both their confidence and their hope. In this letter I only desire to clear away some of the mists and fogs, if I can, and present the clear light of the truth shining forth in this glorious principle of doctrine for the strengthening of any who may be disturbed by it.

I find the word "sanctify," and its equivalent "consecrate," and their various forms, used in the Scriptures about fifty times. The words are applied to various things, but always have the same intrinsic meaning. I do not purpose, of course, treating of the subject outside of its application to the people of God. This at least is what concerns us the most.

What then is meant when the word is applied to the Lord's people?

First, it does not mean the same thing as election, although it is inseparably connected with election. Election is the choice of anything for a certain purpose; while sanctification or consecration is the work of preparation by which that thing is fitted to its use. For instance, a man chooses a stick of timber for a beam; then he prepares it for its intended place. The work of preparation follows the choice. Under the old covenant the priests, the instruments, and all the vessels for use in the sanctuary, were consecrated to the special service of the sanctuary. The choice of the priesthood, and of all these instruments and vessels, was one thing; their consecration was quite another. At the command of God out from among the multiplied thousands of vessels of earth or of gold and silver some were chosen for the use of the sanctuary; but though chosen, they could not be so used until they were consecrated according to the prescribed rule, by the sprinkling of blood and the washing of water. So likewise out from the multiplied millions of mankind God chose his vessels of mercy for service in his sanctuary—chose them before the foundation of the world; but before they can enter and serve him in his sanctuary they also must be consecrated or sanctified by the application of the blood of Christ to their guilty consciences, and by the washing of water with the word. Thus the election is one thing; the sanctification of the elected ones is another. But let it never be forgotten that the election is unto sanctification, and that the same God who has chosen his people is he also who sanctifies them, or prepares them for his service.

Now, second, I want to say that to sanctify does not mean to change the intrinsic nature of the thing sanctified. It does not mean that the sanctified man has ceased to bear about with him a carnal, sinful nature. It does not mean to change a man from a state of unholiness to a state of holiness; I mean so far as his sinful nature is concerned.

Returning to the illustration which I have just before used of the priests and the vessels of the sanctuary. The sprinkling of the blood and the washing of the water consecrated or sanctified them, but their essential nature remained the same. The earthen vessel was an earthen vessel still. The priest was the same man

that he was before to all intents and purposes. The one difference was that they were now consecrated to the service of God in the sanctuary. This all applies to the vessels of mercy in the kingdom of God.

Still further, if to sanctify means to make intrinsically holy that which was formerly vile and unholy, then some horrible conclusions will follow. Let us see what they are. In his wonderful prayer to his Father, recorded in the seventeenth chapter of John, Jesus prayed for the sanctification of his people. He said, "Sanctify them through thy truth: thy word is truth." Then he said, "For their sakes I sanctify myself," &c. Again, he said in another place, "Say ye of him whom the Father hath sanctified," &c. The unanswerable conclusion is this: Jesus was sanctified of his Father and sent into the world; and realizing this work of his Father, he also sanctified himself. If to sanctify means to make holy what was before unholy, then the blasphemous conclusion follows that our blessed Lord was once sinful. But we know that he always possessed immaculate holiness; that the word "sanctify" could not mean that he was made holy, or made himself holy.

Again, holy men of old, who spake as they were moved by the Holy Ghost, none of them ever once claimed to possess either a sinless nature or a sinless life. Surely we, none of us, would dare claim for ourselves what prophets and apostles laid no claim to. Abraham, Isaac and Jacob never once claimed to be free from sin, or to be perfect. It is not our privilege to say more for them than they claimed for themselves. David, whose psalms are as a polished mirror, in which are reflected all the varied experiences of his life, and all the revelation of God in him, never once ceases to confess his sins. In the midst of his most sublime joys how often does he mingle a note of confession for his own follies and sins. Never once does he claim perfection for himself. Job testifies clearly in this matter. God said of him that he was a just man, and one who feared God and eschewed evil. Surely no higher praise could be spoken of any man. But Job said, "Behold, I am vile." Again, he said, "If I should say I were perfect, it also would prove me perverse." Only a perverse heart, puffed up with pride and vanity, could lead any man to claim perfection in holiness, or in anything

else. How awfully are they deceived then who say, "I am perfect." Instead of being perfect, the very claim to be so proves that they are not. If there were a perfect man on earth, he would be the last man to think so; and he could not make professions of it before his fellow-men, because the very spirit of holiness in man is also the spirit of humility. Did Paul ever have any idea of having arrived at perfection? He nowhere intimates such a thing. On the contrary, all his life long he was complaining that he could not do the good that he would; and the evil that he would not, that he did. Once he said, "I am the chief of sinners." He did not say, I was the chief, but I am. To the end this was a real vital experience with him. Did he ever say, I am perfected? In all Paul's letters to the churches he never intimates that either they or he are without sin. James says expressly to his brethren, "In many things we all offend." This is not only in the present tense, but the verb implies a continuation of the offending. It covers the future and past as well as the present. Jesus taught his disciples to pray, and among other things they were to say, "Forgive us our trespasses, as we forgive those who trespass against us." This language would be a lie in the lips of those who had committed no trespasses. And those who commit trespass are surely not perfect. And Jesus did not intimate that there were any of his disciples who did not need this forgiveness. In the first chapter of the first epistle of John he says, "If we say that we have not sinned, we make him [God] a liar, and his word is not in us." If his word were in us it would so search us and illumine us that we should know that we have sinned. Now, some one may say, I once sinned, but that time is past, and I now sin no more. This John meets in this same chapter by saying, "If we say we have no sin, we deceive ourselves, and the truth is not in us." This is in the present tense. The force of both texts together is that we have sinned and we do sin. If we deny that we have sinned, we make God a liar, and his word is not in us; and if we say that we do not now sin, we deceive ourselves; and the truth is not in us. If the word or truth of God be in us, it will convince us of having sinned, and of sinning now. In the face of these Scriptures I feel like saying, What

a mercy it is to escape the delusion of those who say that they have no sin.

Now, I think that it is clearly evident that to sanctify cannot mean, first, to elect, or to choose; and second, that it cannot mean to make sinless that which was before sinful. But still the question remains, What does the word sanctify mean when applied to the children of God? This I desire to speak about, as it has seemed to me. But first, in connection with what I have said negatively upon the subject, I desire to make a statement. I have met some, and known of a number, who claimed to have arrived at a state of perfection. While they made this claim for themselves, I have never known of one yet whose neighbors had the slightest idea of the state at which they had arrived, until they themselves announced it. For myself I would have more confidence in such professions if such an one's neighbors had made the discovery that he was doing just right. I wish to also add that I have never yet been able to secure a definite statement as to what those who make this claim mean by it. Some have said to me that it meant that they had no desire to sin any more. To this I have replied, that if any man should say to me that he desired to sin, I should say that he was not a child of God. The chief fear of any child of God is lest he should sin. If that is all that is meant, I can claim sanctification or sinlessness from my childhood. But the terrible truth is that I do what I desire not to do, and from what I hate I cannot refrain. This is not perfection; this is not sinlessness. The first man, I think, that I ever met who said that his conscience had not reproved him for anything for three years, stirred me up so that I had to say, "I am sorry for you. We read of a conscience seared with a hot iron. It has no feeling left in it. It cannot detect sin, nor reprove for it. I am sorry your conscience is so seared." And an hour or so afterwards I was told that this same old man had not spoken to his wife for months. If any who read this are deceived as was this old man, I trust they may be undeceived, and that speedily.

Sanctification is not the same thing as justification. I have heard the two things confounded, and therefore I say this. Justification means the payment of a debt, so that all legal penalties are removed. Sanctification means an actual personal experience of grace and of conformity to God's will. If the two words mean the same thing, there would be no need of both words. Sanctification means "separate from a common condition or use." Its primary meaning is that of separation. From this there came to be attached to it the secondary meaning of purity, holiness, cleanness. Thus the vessels of the sanctuary under the old covenant were said to be consecrated, or separated, or set apart; and the idea of ceremonial

holiness and cleanness came to be attached to them. So God said to Moses at the burning bush, "The place where thou standest is holy ground." The presence of God made it to be so. It was set apart, consecrated to him for the special manifestation of his presence. So in the New Testament the word "holy," sometimes at least, is translated from the same Greek word as is the word "sanctify."

Now, like the vessels used in the service of the sanctuary, believers are said to be set apart, separated unto God, or holy. Upon them is written, "Holiness to the Lord," or set apart unto God. Not simply elected or chosen, but actually set apart to his service. The word "sanctify" means in substance this. Now let us inquire by what process these chosen vessels of mercy are set apart or sanctified to the Master's service. First, as was the case with the priests under the old covenant, who were consecrated, so now in this spiritual consecration the vessels of mercy receive all, and contribute nothing to this work themselves. Second, the choice is of God, and so also it is God alone who sanctifies. Third, as Jesus is our all, so he is also our sanctification; as Paul has testified, that he of God is made unto us wisdom, righteousness, sanctification and redemption. Sanctification is no more our work, nor the result of our work, than is any other part of the work of redemption. As under the old covenant, in the type, the appointed priest performed the work of consecration upon those consecrated, so our consecration or sanctification is the work of the great High Priest of the true sanctuary.

But what about the manner of the consecration? Still, if we go to the type, we shall find it will tell us the true answer. The substance of the process of consecration under the type was to sprinkle blood upon the person or thing to be consecrated, and then to wash that person or thing in pure water. By this process were the priests fitted to enter and serve in the sanctuary, and by this process were the various vessels prepared for use there. There were other ways in which men were consecrated to some special service, but it was by blood and water that this initial consecration was performed. This is a true type of the spiritual consecration or sanctification. In Hebrews x. 10 we read that by the will of God "we are sanctified through the offering of the body of Jesus Christ once for all." In Hebrews xiii. 12 we read that Jesus sanctified the people with his own blood. In Hebrews ix. 13, 14, we learn that as in the type the blood of bulls and goats and the ashes of a heifer sanctified to the purifying of the flesh, much more the blood of Christ shall purge or sanctify the conscience from dead works to serve God. Thus we have the answer to the shedding of blood in the type plainly set forth by the apostle.

There is also a response to the washing of water, as well as to the sprinkling of blood. In the prayer of Jesus, recorded in John xvii., occur these words, "Sanctify them through thy truth: thy word is truth." In verse nineteen the expression is used, "That they might be sanctified through the truth." It seems to me that the following Scriptures throw additional light upon this subject. In John xv. 3 Jesus said to his disciples, "Now ye are clean through the word which I have spoken unto you." In Ephesians v. 26 the apostle says that Christ gave himself for the church, "that he might sanctify and cleanse it with the washing of water by the word." In 1 Peter i. 22 the apostle speaks of the souls of his brethren being purified in obeying the truth through the Spirit. In John iii. Jesus speaks of being "born of water and of the Spirit." It has long seemed to me that these Scriptures all teach in substance the same truth, viz., that the word is compared to water; and that in the antitype the word and truth of God actually sanctify men through the power of the Spirit, just as water ceremonially sanctified men in the sanctuary. In the type the sprinkling of the blood must always precede the washing with water; so also in the true sanctification the sprinkling of the blood of Christ by faith upon the conscience must always precede the cleansing of the conscience by the word of truth. Both the sprinkling of the blood and the washing with water were necessary to the consecration of priests to their work under the type; so also are the application of the cleansing blood of Christ to the conscience, and the washing of water by the word, both needful to the setting apart and preparation of the Lord's true priests, the true vessels of mercy, to his spiritual service now. In all things the type is fulfilled in the antitype. He who has by faith seen his sins all washed away in the blood of Christ, and who has felt in his soul the power of this atoning blood to reconcile and to give him peace, and who by the power of the word applied to his soul has come to see some beginnings of light which make manifest the truth, and who has begun to see that Jesus is the truth, and that all that opposes him is a lie, even though it be such feeble discernment as to make men seem like trees walking, is sanctified or set apart to the service of God; and this having been once done, is done forever. But still continually must the truth be applied to the conscience; and there never will be a time on earth when we shall get beyond the need of this prayer of the Savior, "Sanctify them through the truth: thy word is truth."

I leave these thoughts. I trust they may afford some satisfaction to sister Patterson, and to others, if they shall be published.

I remain in gospel hope your brother,

F. A. CHICK.

REISTERSTOWN, Md., July 20, 1894.

Ghent, Ky., June 25, 1894.

DEAR BRETHREN BEEBE:—The wise king of Israel said, "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity."—Eccl. i. 2.

King Solomon was evidently a type of our Lord Jesus Christ. He built the great temple at Jerusalem, which was a type of the church, and that church was built by our glorious Lord. He said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." To Solomon was revealed that church in all its superlative glory. That glory shone round about and upon it when John beheld it and said, "And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Great queens of earth have worn crowns made gaudy and beautiful by the rich and glittering jewels with which they were adorned; but they were all vanity. The wearers as well as the jewels were of the earth, earthy, and must fade and pass away. But the crown that adorned the brow of that woman whom John saw, was adorned with twelve stars, which were the brightest jewels that were ever seen by any that tread the green plains of earth. In their brilliancy they reflected the light of that Sun with which she was adorned, with which she was clothed. That Sun was the glorious Son of God, and in him is no darkness at all. But vanity is the companion of us all; because we are of the earth, earthy. None have risen above its corrupting atmosphere but those who have obtained the victory over the beast, and over his mark, and over the number of his name; none but those who have been created in Christ Jesus; and they stand upon a sea of glass, mingled with fire. While they stand upon the righteousness of our Lord Jesus Christ, the fire of God's holy law is burning up the vanity and corruptions of their earthly nature. But that will never be fully accomplished till the penalty of that law, which is death, reaches their mortal bodies, and they are disrobed of mortality. Then vanity will cease to be their companion. Having accomplished its work and filled its destiny with them, they will rest free from its alluring powers. In that great day when the angel will stand with one foot on the sea and the other on the land, and swear that time shall be no more, vanity will cease on earth, and not till then.

But the wise king said, "Vanity of vanities, saith the Preacher." Who was that Preacher? is a pertinent inquiry. Solomon was inspired from on high, and it was Christ in him the hope of glory that made him wise. Then all his words of wisdom were given him by him who is wisdom. "Let him that glorieth, glory in the Lord," could be as appropriately said to that wise king as to any of us. Then surely the glorious Son of God was and is

that Preacher. Solomon had no right to write or record for our learning anything that was not given him from on high. What he wrote was Scripture; and "All Scripture is given by inspiration of God, and is profitable." It is profitable because it comes from the highest source, from the great fountain of infinite wisdom. Our Lord said to his disciples, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen." He gave them that authority, and closed it with a solemn amen. That authority was limited to teaching both Jew and Gentile "all things whatsoever I have commanded you." He who gave that command had gone down into Jordan and was baptized of John. Of John the prophet Malachi had said, "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts." Our Lord was baptized by one who had authority, one who was prepared for that great work, and of him the angel said to Zacharias, "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." He was fulfilling that great mission when he was baptizing in Jordan, baptizing them unto repentance, to a turning away from the law. That law dispensation was about to be closed. The legal or old heaven was then about to be rolled up as a curtain, and the new or gospel heaven was about to be opened to the admiring gaze of the saints. Then vanity in its most horrid form began to make itself manifest. The Pharisees and Sadducees came to John's baptism, and seemed to claim it as a right to be baptized. But John said to them, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance; and think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Adam." There he declared the sovereign power of that God in whom he trusted, when he said, "God is able of these stones to raise up children unto Abraham." That vanity which caused them to ask baptism of John continued with them and culminated when they secured the release of Barabbas and the crucifixion of our Lord. They who secured the release of Barabbas and the crucifixion of Jesus of Nazareth were of the tribes of Israel, to whom the law and the prophets were given, which foretold the coming of

our Lord, and the great and wonderful works he would do; and the law by types and shadows declared his sufferings and death; yet in their blindness and vanity they sought to and did secure the crucifixion of him of whose innocence Pilate bore testimony when he said, "I am innocent of the blood of this just person." That culmination of all vanity was declared in the words at the head of this article. "Vanity of vanities saith the Preacher, vanity of vanities; all is vanity." That Preacher was none other than the glorious Son of God who inspired his servant to record those words. Up to the crucifixion of our Lord the history of man on the earth presents one continued scene of vanity. After Adam's transgression he showed his vanity when he hid himself from the presence of the Lord God among the trees of the garden. It surely was a vain thing for him to conclude that he could hide himself from the all-seeing eye of the great Jehovah. His vanity was never more manifest than when he had to be driven out of the garden where infinite purity resided. He had then violated the holy law of God and become corrupt, and could no longer remain in that pure house which had been his delight. As we have, all descended from that first man, vanity is characteristic of all our race. The descendants of Abraham were in their day the most favored nation upon the earth. They were delivered from oppression and bondage, the Red sea had divided, and they had passed over on dry ground, while Pharaoh and his hosts were all destroyed. Israel had sung, saying, "Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?" Yet they at the foot of mount Sinai, which quaked to its very granite base, because of the presence of the great I Am, made a molten calf, and fell down and worshiped it, saying, "These be thy gods, O Israel which brought thee up out of the land of Egypt." Space forbids that we should follow that people on to the coming of our Lord, a period of fourteen hundred and ninety years. Through that long period they were a stiff-necked and rebellious people, and their vanity was made most manifest when they rebelled against the judges whom the Lord had placed over them, and desired a king. They desired to be like the nations round about them. But the Lord in his anger gave them Saul, and in his wrath took him away. But all who are familiar with the history of that vain and corrupt people know that their vanity and wickedness culminated in the crucifixion of the Lord of light and glory. Of that most vain and wicked act, Peter said, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Although this great

and wonderful act of wickedness and vanity of those people was carried out, yet it was in strict accord with the eternal purpose and foreknowledge of God; for our Lord in the character of a Redeemer was as a lamb slain from the foundation of the world; and he said to the two mourning disciples as they journeyed from Jerusalem to Emmaus, "Ought not Christ to have suffered these things, and to enter into his glory?" His betrayal, his mock trial and his crucifixion, all of which were most vain and wicked on the part of the Jews, were yet all in accord with the eternal purpose of God, and as part and parcel of those purposes was the redemption of his elect, those who were chosen in Christ Jesus before the world began. It was all according to his foreknowledge and eternal purpose. Death was the penalty of the law his people had violated; and he being their head, in vital unity with them, that penalty could not be removed without the suffering and death of that head. Therefore it was appropriate for him to say, "Ought not Christ to have suffered these things, and to enter into his glory?" That glory could never have existed without the redemption of his body, and that body could never be complete in heaven without his resurrection, which secures the resurrection of the body. He suffered on Calvary according to the eternal purpose and foreknowledge of God, and redeemed his chosen people from under the curse of the law of sin and death; and in accordance with the same holy purpose he arose from the tomb, and by that resurrection he redeemed them from the power and dominion of the grave.

Perhaps it may be regarded as vanity in me to say anything further about natural Israel; but as they were a typical people, and in their vanity, rebellion and weakness typified the Adamic nature of all God's dear people while on earth, it may not be amiss for us to take a glance at their idolatry. Of them the prophet says, "For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities." They worshiped idols of gold, and forgot the Lord that had delivered their fathers from bondage, who had commanded them, saying, "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them." It surely was vanity and rebellion on their part, after having received those commandments, to go into idolatry. Now, dear followers of Jesus, let us look within our own beings, our own carnal nature, and see if we do not find there all the marks, all the characteristics, peculiar to that people. Israel was delivered from Egyptian bondage; and if we are the children of God

we have been delivered from the bondage of the law, and made free from its awful penalty; but how have we deported ourselves in that freedom? Ah, this poor little one is ready to lie down in the dust and cry, "Guilty, guilty." As we read the history of Israel, and their vanity, idolatry and rebellion, we see portrayed in letters of living light the characteristics of our own sinful, fleshly nature. We see pride, vanity and corruption within, and cry out, "O wretched man that I am! who shall deliver me from the body of this death?" Israel when in Babylonish captivity hung their harps on the willows, and in deep sorrow said, "How shall we sing the Lord's song in a strange land?" Still they were Israelites. Their captivity did not destroy their relationship to Abraham. But they were deprived the pleasure of roaming over the verdant fields of Palestine. They could no more recline under the green foliage of the cedars of Lebanon, nor inhale the sweet odors of the rich clusters of flowers along the borders of the sea of Galilee. And when you and I, dear saint, are in captivity to the corruptions of the flesh, the sweet songs of Zion have no charms for us. We are then far away in meditation and song from Lebanon and Galilee. Then the sweet odors of the glorious promises of the gospel have lost to us all their invigorating fragrance. It is then we hang our harps on the willows, and sit down in sorrow and gloom. But by the never-failing power of redeeming love this sweet and precious promise is brought to us, "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." Israel was in captivity, but was delivered, and Babylon was destroyed; and that mighty One who delivered Israel from that gloomy captivity, will never cease to uphold you and lead you till you are called to lay your armor by and dwell with Christ at home.

H. COX.

THOUGHTS ON PSALM CXLI.

(Continued.)

"Set a watch, O Lord, before my mouth: keep the door of my lips."

What a wonderful prayer this is! No natural man can feel what is here expressed, nor have any use for such words. They are the language of one who knows "the plague of his own heart;" who has seen its vileness, deceitfulness and evil; of one also who hates evil and loves holiness. He has been given eyes and light to see his own darkness. He has been given the Spirit of God by which to see his own depravity and wickedness, and to hate his own life. This Spirit has also shown him "the things which God hath prepared for them that love him." These things are redemption from sin and death,

(Continued on page 245.)

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1894.

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

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

G. BEEBE'S SON.

EPHRAIM AND MANASSEH.

"AND he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh; and he set Ephraim before Manasseh."—Gen. xlviii. 20.

Intensely interesting as is the historical record of the mercy of God toward the nation of Israel, and impressive as are the circumstances by which that mercy was displayed, if nothing is seen in it beyond the literal history the essential truth therein revealed has not been understood. From the earliest statement of the creation of the material universe, as given in the first of Genesis, to the closing benediction of the Revelation of Jesus Christ, all inspired Scripture testifies of Jesus as the life-giving Word of God. In this sense only is that record the infallible witness of truth. This wonderful exhibition of the hidden counsel of God is so mysteriously written by the pen of divine wisdom that no efforts of the wise and prudent of this world can even so much as desire to see its spiritual import. On the contrary, the literal statement of events satisfies the natural mind, and the proud masters of earthly science pity or despise those who are not satisfied with that mere husk of the letter. Every one who is led by the Spirit of God must feel that the letter is dead to him until the Comforter shows the testimony of Jesus in every word of that letter. Whether in what appears as mere narrative, or in the more sublime language and symbols of prophecy, when the Holy Spirit opens the essential significance to the understanding of the saint, the glorious fullness of every word is seen harmoniously bearing witness to the exalted Savior as identified with his people in all things. This is the sum of all the revelation which God has given in the whole volume of inspiration; and the same great truth is contained in every portion of that wonderful book of instruction.

Under the prophetic and legal dispensations it was the pleasure of God to reveal his favor to the chosen vessels of mercy in signs and in figures which were understood only by faith. So all the accounts concerning the manifestation of the goodness of God to the children of men under those ministrations, can only be rightly seen when they show the grace of God which is in Jesus Christ is given for the salvation of his people from their sins. Only divine wisdom could guide those who were moved by the Holy Ghost to record the prophetic declarations of

the glory of God as it should be exhibited in the perfect salvation of his people by Jesus; just in the same manner and degree the saints are now dependent upon the Spirit of truth to take of that testimony and show it unto them. And as the whole Scripture is only the witness of the glory of Jesus in saving his people from their sins, so no portion of that Scripture can be rightly interpreted except as it presents the same truth. While the whole nation of Israel is set forth as typical of the spiritual Israel, it is also true that the simplest incidents and the most humble individuals are frequently used to signify the gracious purpose of God toward his chosen people. Thus, in the character and experience of the patriarch Joseph is illustrated the grace which should be revealed in Jesus as our antitypical Joseph. As he was subjected to shame and suffering for the wickedness of his brethren, so for the sins of his own brethren our Joseph was subjected to greater affliction. As in the type fraternal love outweighed all the wrongs to which Joseph was subjected, so in the antitype, Jesus loved his own even while he bore their sins on the tree of Calvary. In many respects the glory of Jesus is declared in the record of Joseph more clearly than in any other character among all the stars which illumine that night of legal shadows. But it is designed to examine more particularly in this article the typical character of these two sons of Joseph. They were signally distinguished as being the subjects of separate and peculiar blessings. This certainly has a special significance.

The first important consideration which is manifest in the case of these sons of Joseph is that they owed all their distinguishing characteristics to their birth. They certainly could claim no credit for being the sons of Joseph, since it is absurd to suppose they were consulted as to whose sons they would be. They were born as children of Joseph, and never had the opportunity to choose any other natural father. Surely no enemy of divine sovereignty will claim that they were entitled to glory in their wisdom in being born as children of Joseph rather than as of Egyptian parentage. With all the boasted powers of men, none can assume that he had power to choose other parents than those of whom he was born. By virtue of natural birth these were the sons of Joseph; and as his sons they were the inheritors of the blessing of Jacob. Nothing could entitle one to this blessing but the fact that he was born to it. Since it was not a reward of merit, it is evident that no action which they might perform could dissolve that relationship to their father under which they inherited the blessing. Let it not be forgotten that they were heirs of this blessing by reason of their birth as the sons of Joseph. Nothing of their own efforts or wishes

had any influence in securing to them the tittle to this inheritance.

There is evidently divine purpose in the peculiar record given concerning these two sons of Joseph, since there is no account that any other tribe of Israel was divided. The fact that these two sons of Joseph were heads of half tribes indicates that they have a typical significance peculiar to themselves. This must be also included in the great end for which all Scripture is designed, to testify of Jesus. Certainly Joseph is a very bright type of our Redeemer as suffering for the sins of his father's house, and as being their sovereign preserver and temporal savior.

In his two sons is presented another view of the revelation of the grace by which salvation is given to the subjects of electing love. Under the legal covenant, which was first in manifestation, the chosen people of God could never come into the full liberty of the glorious gospel of that grace in which alone sinners are saved. While there was salvation revealed to those who were chosen of God, they were yet under the heavy bondage of the law of a carnal commandment, so that the vision was darkly shown even to those inspired servants of God who prophesied of the sufferings of Christ, and of the glory that should follow. This is signified in the blessing pronounced upon Manasseh in the immediately preceding context. Under the legal system as the first-born son he should have had the chief blessing; as the inspiration of God reversed this law in the case of these two sons of Joseph, so the purpose of God was fulfilled in the greater blessing reserved for the saints under the gospel dispensation. There was indeed a blessing bestowed upon the saints under the prophetic dispensation; but it was, in comparison with the greater grace revealed in this gospel day, only as the thousands of Manasseh in comparison with the ten thousands of Ephraim. This is one application in which this type shows the testimony of Jesus.

It is also true that in comparison with the fullness of the Gentiles who must be brought into the manifest liberty of the sons of God, the saints among the nation of Israel are but a very small remnant. In this application while the first-born son Manasseh represents the chosen people among the nation of Israel, the Gentile saints are represented as the ten thousands of Ephraim. This is intimated also by the visions as revealed to John, when he saw the one hundred and forty-four thousand of the twelve tribes, and "Lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," who "stood before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb!"

In this sense it is manifest that the remnant of Israel is small in comparison with the great multitude of the redeemed out of all the earth. They may well be represented comparatively by the thousands of Manasseh and the ten thousands of Ephraim.

The blessing in our text forbids the thought that there should be a rivalry between these two companies. The blessing is not expressive of emulation of Ephraim nor of reproach upon Manasseh. It is "God make thee as Ephraim and as Manasseh!" The fact that the younger son was thus purposely given the precedence shows conclusively that the law of a carnal commandment does not regulate the order of this spiritual house of our God. Here Jesus is the supreme Ruler of Israel. The order of his kingdom is not borrowed from Moses, nor yet from the kingdoms of this world. The pride of nature must be abased, and all the traditions of carnal wisdom must be made foolishness in this heavenly kingdom. It was not by accident that the inspired blessing "set Ephraim before Manasseh." It was that the purpose of God according to election might stand, just as it was in the case of Jacob and Esau.

So long as the first covenant stood there could be no unity between that nation of Israel and the Gentiles from whom the Lord had separated them. In the type Manasseh, representing the legal covenant, could never recognize the Gentile saints, who are represented by Ephraim. But in the revelation of the gospel heaven the middle wall of partition is broken down, Christ 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. Now is brought to pass the fulfillment of that which was prophesied by Isaiah, when the Root of Jesse should stand for an ensign of the people. "To it shall the Gentiles seek; and his rest shall be glorious." Of that consummation of all prophecy it is declared that "He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Then "The envy [jealously] also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim."—Isa. xi. 10, 13. Under the legal covenant there was no possibility that peace should prevail between Judah, representing the covenant given by Moses, and Ephraim, representing the people of God among the Gentiles. Only when that first ministration had been by its fulfillment taken out of the way, could there be salvation granted to the Gentiles. So long as that old covenant remained it forbade the bringing in of any who were not included in the natural family of Ab-

raham. Not only was that legal covenant given exclusively to the children of Abraham, but it was forbidden them to mingle with other nations. This enmity was put between them by the express limitation of that covenant. So, it must continue throughout their generations that Ephraim must envy Judah; and Judah must vex Ephraim. This was evidently the case when our Lord was in the form of a servant under that law.—See John iv. 9. But when he had satisfied every requirement of that legal covenant he blotted out all its demands, nailing it to his cross. Having thus spoiled all those legal principalities and powers, he made a show of them openly, triumphing over them in it. So it is written, "He taketh away the first, that he may establish the second. By the which will [covenant] we are sanctified through the offering of the body of Jesus Christ once."—Heb. x. 9, 10. In this glorious reconciliation of Ephraim and Judah there is no room for either Jew or Gentile to boast. Neither can Judah find occasion to vex Ephraim, nor can Ephraim envy Judah. It is of infinite grace that the salvation of God is extended to both according to the good pleasure of God. Alike they must glory in the Lord exclusively. Moved by the Spirit of Christ, every saint must ever bless in accordance with the infinite mercy of God exhibited alike in both Ephraim and Manasseh, not according to creature merit, but by sovereign grace alone. This blessing is confined to the spiritual Israel. All others still continue to invoke the blessings of their idols according to their own ideas of what is due to them for services rendered.

Much more might be considered as legitimately included in our text; but we must leave the subject for the present. If any reader is impressed to discuss the text more fully, we shall be glad to hear from him.

DISCONTINUANCE OF ADVERTISEMENTS.

In No. 11 of the current volume will be found our first announcement that we would receive advertisements for the last page of the SIGNS OF THE TIMES, no advertisement to be received unless guaranteed to be strictly as represented. Our object in making this venture, as stated in that notice, was with the hope that by devoting the last page to suitable and reliable advertisements we might be able to reduce the subscription price of the paper, and thereby give our subscribers the benefit of any profits there might arise from this branch of the business. It will also be seen by referring to the said notice that we then stated that we were inexperienced in the business, and considered it as a "venture." We have now made the experiment, and find that we are not able to obtain a sufficient number of advertisements of the nature that we would admit in

the paper to enable us to make any material reduction in the subscription rates. We therefore have discontinued them altogether, with the exception of two small ones, whose time has not quite expired. It would be no trouble for us to fill the paper with cheap, unreliable advertisements; but such, of course, would not be admitted.

KINDLY REMEMBER US.

It is an unpleasant duty that we are obliged to perform to urge our brethren and friends to please make an effort to send us a remittance on their delinquent subscriptions. We expect within a few days to send notices to those whose subscription is considerably in arrears, and ask them to make a special effort to forward their remittance promptly. If not able to send the whole amount at present, remember that every little helps.

MINUTES.

PLEASE do not forget that we are prepared to print Minutes of the proceedings of the Associations and meetings of the brethren more correctly than the publishers of secular papers, who know nothing of the terms and expressions peculiar to the old, despised Baptists.

UNTIL FURTHER NOTICE

WE will continue our offer to send two *new* subscribers, and credit an old subscriber one year, for three dollars; but we cannot afford to send to *one new* subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any *new* subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

BIBLES OF ALL SIZES.

ON our last page will be found an advertisement of some of the sizes, styles and prices at which we can furnish Bibles. The vast variety of sizes and combinations compiled in Bibles is too great to all be given in our space, but we are now prepared to furnish any of them that may be desired.

The smaller Bibles mentioned in the advertisement are the ones most in demand, and these we will mail postage paid on receipt of price. The larger or Family Bibles, being too large and heavy to go safely by mail, will be sent by express.

PLEASE BE SURE

To give us the same name in which your paper is coming when you send a renewal of subscription. The best plan is to inclose in your letter one of the little pink slips containing your name, taken either from the margin of your paper or from the wrapper in which it comes

(Continued from page 243.)

repentance, forgiveness of sins, peace of conscience, joy in the Holy Ghost, and all the fullness of salvation and eternal glory. Those who have been given this precious hope, and have received the Spirit which is of God, that they "might know the things that are freely given to us of God," are most afraid of the evil that is within them, the deceitfulness of their own hearts, and the vain imaginings and sinful rebellion of their own minds. While others are proud of their intellectual power, and rely with confidence upon their own judgment, and while even the Lord's people, when under the power of the flesh, will claim high regard for their own reasoning powers, and will confidently assert the value of their own conclusions and vain imaginings, and will glory in their shame, those who are experiencing the Spirit's power dread to be left to their own wisdom and judgment as to what they shall say; for they have been taught by sore experience that their wisdom is foolishness with God, and that their ways and thoughts are not his. They desire that they might say nothing that is contrary to the holy will of God. They want him to work in them "that which is well-pleasing in his sight." Their prayer is, "Thy will be done in earth as it is done in heaven." "Thy will be done in these poor hearts of ours." "Work in us, O Lord, both to will and to do of thy good pleasure."

The dear Savior felt all the evil of our sinful flesh, yet there was no evil in him. He felt all its deceitfulness, though in his mouth was no guile. He had every trial that all his people have, and was tempted in all points like unto them, yet without sin. So he had need of such prayers as this, because they will need them for whose sins he suffered; and so he caused these prayers to be uttered by the inspiration of his Spirit. These are the prayers, as our further consideration of this Psalm will lead us more particularly to notice, which "shall be in the calamities" of his people; and these are some of the words which they shall hear "when their judges are overthrown in stony places," and which they shall find to be sweet.

He certainly must have seen but little in his own heart and mind to admire, and much to hate and fear, and must have no confidence in his own judgment, who feels constrained to ask the Lord to set a watch before his mouth, and keep the door of his lips. He knows what terrible things are liable to come out of that door—things that are foul, vile, wicked, shameful; things that are dangerous to our own peace and comfort, and to the peace and comfort of the church; things that defile the one who speaks them, bring disgrace upon himself and reproach upon his profession, and dishonor the name of God; and well may he beseech the Lord to keep that door, so that only words which are right and accept-

able to him, for the good of his people and the glory of his name, shall come forth. He knows that these are enemies within the flesh of every child of God who are always ready and waiting to send forth terrible weapons of war and fearful elements of destruction through his mouth to fight against all that is good and true and holy; words that are spears and arrows, sharp swords and burning coals of fire, to "set on fire the course of nature" with the burning fury of hell. Well may he plead with the Lord to set a watch before his mouth, so that none of these fearful words shall come forth, but only words that are wise, and pure, and truthful, and gracious, and merciful, and loving, and compassionate, and that are always "seasoned with salt," so that they shall be edifying and comforting, and shall minister grace to the hearer.

O that this prayer might be more and more in our hearts and minds, and sincerely upon our lips before the Lord. How much it means to us. How often the watch does not seem to be on hand, and we all at once find all the horde of evil things that infest the heart rushing out through that door. Some brother offends us, and before we are aware we have said words that express our own evil temper, anger, jealousy, bitterness; words that we ought to be ashamed of, and will be soon, if not at once; words that we probably regret as soon as the gust of passion that sent them forth has passed by, but which our pride may keep us from confessing to be wrong until they have done great havoc and wrought fearful trouble, and we are finally humbled in the dust before the Lord and before our brethren on account of them, by his severe but loving chastisements.

O Lord, do keep that holy watch before my mouth. O keep the door of my lips, so that this vile nature of mine shall not be able to send out so many hurtful, vile and shameful words to wound thy dear children, and destroy my own peace and comfort. O that I may keep the dear Savior in mind when I am tempted to resent a fancied injury, and return evil for evil and railing for railing; how that when he was reviled he reviled not again, but asked forgiveness for the bitterest enemies that ever were upon earth, in the most terrible work that ever was done; and that I may think of Stephen, who desired that the terrible sin of his wicked murderers might not be laid to their charge, not thinking of himself.

O how hard, how impossible it is for us to keep the wrong words back, and to let only the right words come abroad. We cannot judge correctly. The wrong spirit deceives us so, by making us think it is the spirit of true wisdom, and holy zeal, and christian love, and proper self-defense, and the like, while in reality it is the spirit of unholy self, and has not one redeeming feature about it.

The wrong words, when clamoring for expression, will appear to us wise and noble, and smoother than butter and softer than oil; but when they come forth they are drawn swords. O! there is no one but the dear Lord can keep the door of our lips, and tell us at any time and under any circumstances what we ought to speak.

No, my dear brother; no, my dear sister; you do not know what you ought to say now, in that circumstance that is before you. You may just now think you are settled as to what is the exact language for you to use, but that confidence makes it all the more questionable whether you have yet taken counsel of anything but the flesh; but you may be right. You may have the right words on hand. If so, the Lord has given them to you, and there is no anger nor pride nor self behind them, but only the meek and lowly and kind and humble and loving and unselfish Spirit of the dear Savior. These are the words, and this the Spirit, to which the holy watcher and keeper opens the door of the lips freely; and how good and sweet those words are! They leave no bitter taste as they pass from the mouth, and they have no bitter effect as they go abroad; but they come forth as fragrant flowers and rich and luscious fruit from the garden of the Lord; and they carry heavenly perfume with them, and dispense sweet and healing odors wherever they go.

(To be continued.)

SILAS H. DURAND.

SOUTHAMPTON, Pa., July 3, 1894.

LATHAM, Tenn.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—I will try to write you a few lines in regard to my experience in this low ground of sin and sorrow. I was brought to see myself a sinner when but a little girl, attending school. My teacher asked me if I ever prayed, and my answer was, "I fit to pray?" Though these thoughts passed away, to some extent, still the feeling of my unfitness to pray often came to me when I was enjoying the pleasures of the world; but I tried to throw such impressions aside and enjoy the pleasures of life; for I was young, and thought there was plenty of time for me to do better. But it was only a short time till one of my cousins was taken ill. We had been together a great deal, and I loved her very much, and her illness increased my sorrow, for I had no hope that she would ever get well. I went to see her one evening while she was lying very low; and as I entered the room where she was, she was telling her friends she was going home. O the darkness that was around me! She was going to be taken from this world, and I was not fit to meet her in heaven. I felt that I had not a friend on earth. I tried to pray, but it seemed that my

prayers did not ascend higher than my head. I was alone. I would try to enjoy myself with my schoolmates, but there was no pleasure for me with them. I felt that I was the greatest sinner on earth, and that death would soon come to take me from the earth. I went to a protracted meeting, not far from my father's, and thought that I would ask them to pray for me; but when I got to the meeting I felt the people were too good to pray for such a sinner as I. I felt too sinful to even ask them to pray for me, so I returned home with a heavy heart. Not long after, when the Baptist meeting was held, I attended. It seemed that everybody knew how sinful I was. After the preaching, two sisters related their experience and united with the church. I felt that I would give this world, if it were mine to give, if I could be as good as they were; but I felt I was too great a sinner to ask them to pray for me, and my own prayers had failed. I thought heaven could not be my home, and that I was lost. It seemed that the sun did not shine on my pathway, and that even the trees of the forest drooped in mourning for me. My father went to hear old brother Morris preach, one day, and when he returned in the evening told us that the text was, "I lay down my life for the sheep." I thought, O that I were one of that number! I left the house, for I could not keep from weeping, and went over the hillside, where I had often gone, to offer my last prayer, as I thought death would be my portion before the morning sun would rise. I had done all that I could do, and all had failed me. I could not murmur at God's holy will, for I felt that it was just. The night passed, and the morning dawned for me again. As I was doing my work I started to go into one of the rooms where some of the family had slept the night before, and just as I opened the door a beautiful light that shone brighter than the noonday sun appeared. In surprise I stopped, and asked, "Lord, what is this?" And a voice, I cannot tell from where, said, "It is a hope for a better world." In joy I clasped my hands. My burden was gone, and I have never felt that burden since. But I often fear that I have been deceived. I know that there has been a change, but was it of grace? I have very many dark seasons while traveling through this low ground of sin and sorrow. After I received a hope there was another burden laid upon me, that of following my Savior in the watery grave, to be buried with him in baptism. O how could I do this? I was not worthy to live with so good a people as I viewed the Baptists to be. I had so many doubts and fears. How could they receive me? But by many chastisements I was made willing to go and offer myself to the church. I went to the water side, where a number of the brethren and

sisters had assembled for baptism, and told them of my little hope, and to my surprise was received into the little church at Concord, and was baptized by Elder Little. I thought then that my troubles were finished; but not so. My daily experience is a mixture of joy and sorrow.

The old year has passed, and the new year is here. The last year has carried many blossoms from our garden here, and planted them in paradise to bloom, where they can never droop nor die. Why should we grieve for them? We will soon follow them to the grave, and so return to our mother earth. Dear saint, why should you fear the shadow of death? Jesus has conquered death and the grave for his people. So be of good cheer, for you will be permitted to sing that song of deliverance by and by.

Dear brethren, if you see fit to publish this, do so; and if not, all will be right. Remember me at the throne of grace, is the prayer of your little sister, if one at all,

ELLA SHANKLIN.

REISTERSTOWN, Md., June 12, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—I inclose a letter from a dear sister in Iowa. Her membership and that of her husband is at North Berwick, Maine. They were baptized there eight years ago. I doubt not the spiritual travel expressed in her letter will prove a comfort to many. The church at North Berwick will be especially interested in it, I know. The letter has touched even my cold heart. May God bless it to others.

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

CRESCO, Iowa, May 24, 1894.

ELD. F. A. CHICK—DEAR BROTHER IN A PRECIOUS HOPE:—If one so worthless and sinful as I may be permitted to address you thus. It is a long time since I have written, but it has not been because of forgetfulness of thee, but because of my unworthiness and my inability to write anything of interest to you. Several times I have made up my mind to write; but if I got so far as to make the attempt it seemed so empty and worthless that it found a place in the stove.

We are still struggling on, but at times the way seems very dark, and I have to cry unto the Lord to lead me, for I know not whither to go. I sometimes feel that he hears my cry, and then how good it seems to rest in his love, caring not for earth and all its vanities. But O what a poor rambling life I live, taking it altogether. I fear that I never get very near the right path. If I do, it is only to cross it. In memory how often I live over again those precious seasons we enjoyed so much eight years ago this fall at Oak Woods. The peace and brotherly love that was manifest in each and every place we met to worship, the precious gospel sermons we listened to, and

the dear old songs of Zion in which we joined in singing, are all precious to me. But amidst it all my unworthiness will rise up and fill my heart with fear that I was deceived, and had no right amid that group, for fear I had no father there. But though there seems no form or comeliness in me, not one thing for Jesus to love (and oftentimes I wonder if indeed he can love such a sinner as I), yet I find myself still hoping, hoping on, and resting in his promises to his children and followers. But I know that if I am a child (that seems too much for me to hope for), I am the very least of all, and of sinners the chief. But when this has been upon my mind, he has seemed to say to me, "My grace is sufficient for thee." There is where my hope must rest; for if I am saved it must be all of grace, free and unmerited grace. If it in the least depended upon my works there would surely be no hope for me, and my condemnation would be sure.

Many have been the sad changes in the church at Oak Woods since we were there, so many have been called home to their rest and reward since then. What a gloom seemed to hang over that loved spot after our dear aged pastor and family were all called away. But now Elder Keene has gone there, which has in a measure dispelled the gloom, and I find my wishes to once more join them here on earth again rising up in my heart, yet it is very doubtful about my ever meeting them again on earth. It will soon be time for the yearly meeting, and I hope it is the Lord's will that you may go there, for they will all enjoy having you there with them once more, and hearing you preach the unsearchable riches of our Lord. It would be a privilege far greater than I ever expect to enjoy in this pilgrimage if I could go and meet you there, with all the dear brethren and sisters who are left, and hear you preach once more; for well do I remember when you fed the multitude, and all were well fed, and there was enough for many more.

My husband is as well as usual and is still at work. Cora is well, but has met with a great loss in the death of her father a little over two years ago. I am still trying in my weakness to do as well as I can under my affliction. My eye is quite bad, and the doctor tells me there is no hope of a cure. If that is so I must be nearing my journey's end. I feel that the mistakes of my life have been many. The sins of my heart have been more. With footsteps that shrink and falter I am nearing the other shore.

Dear brother, I desire to be remembered by you at the throne of grace, that through it all I may be able to say, "Thy will, O Lord, be done." Pardon all errors in this, which I feel may be my last. If it is not asking too much I would like a letter from you very much, but not to the exclusion of better duties.

With much love and fellowship I remain your most unworthy sister in hope,

MRS. N. B. LIBBEY.

McCOYSVILLE, Pa., Jan. 8, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—I have delayed my remittance to the dear family paper, thinking that I could get at least one new subscriber; but I have failed. They are all Arminians around us, and I know our dear paper would not be appreciated among them, for they do not love Old Baptist doctrine. But Christ says, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Often I feel that at best I do not know anything at all. Yet I do know God is good, a stronghold in the day of trouble, and he knows those that put their trust in him. I know that goodness and mercy have followed me all the days of my life. I know that all the way the Lord my God has led me was the right way. I know that salvation is of God. Not unto us, not unto us, but unto thy name, be all the praise. I know I am a poor worm of the dust, not worthy of the least of all the mercies the Lord has shown me, and they are new every morning. It was written of the children of Israel in their wilderness journey, "And the soul of the people was much discouraged because of the way;" and the Lord's poor and afflicted people often feel so now; but it is given them not only to believe in him, but also to suffer for his sake. If they are his followers, they must walk in the same way that he walked. "He is despised and rejected of men; a man of sorrows and acquainted with grief." It is only recorded that he rejoiced once. "In that hour Jesus rejoiced in Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that 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." We must needs mourn if he hides himself from us; for our life is hid with Christ in God; and when he is withdrawn, we grope mournfully in this body, dead because of sin, to find some evidence that we have passed from death unto life. But we see only vileness and pollution; the whole head sick, and the whole heart faint; and we mourn sore like doves, till some angel asks, "Why seek ye the living among the dead? He is not here, but is risen."

We had Elder A. B. Francis with us at Tuscarora on Dec. 23d. He is an able and comforting preacher for a poor and afflicted people who trust in the name of the Lord. They are a peculiar people, who never find anything good in themselves; therefore they rejoice in Christ Jesus, and have no confidence in them-

selves. They have no strength, therefore they walk in the strength of the Lord.

Excuse me for taking up your valuable time with this poor scribble. I will close.

IDA M. HART.

OBITUARY NOTICES.

Clemma Bogart, daughter of G. M. and Mary Bogart, was born July 17th, 1878, and died May 7th, 1894, aged 15 years, 10 months and 7 days.

The subject of this notice was a great sufferer from infancy. She never spoke a word nor walked a step in all her life. She suffered much in the last hours of her natural life. But we weep not as those who have no hope, believing that the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

A. H. HAGANS.

RIVERSIDE CO., Cal., July 15, 1894.

DIED—At his home in Morehouse Parish, La., April 6th, 1894, **Deacon Robert Russell Newman**, aged 62 years, 8 months and 25 days.

He was born July 11th, 1831, at Warren, Pa., and in early childhood moved to Union Co., Ark. He was married to Mrs. Fannie Montgomery on March 19th, 1867. He joined the Primitive Baptist Church at Concord, Morehouse Parish, La., in 1873, and was baptized by Elder A. Tomlin; at which place he remained, and was a consistent member, always striving to keep the unity of the Spirit in the bond of peace. While he loved peace, he would not compromise truth with any one. He was a firm believer in the principles advocated by the SIGNS OF THE TIMES. I have often thought that he was possessed of more patience and humility than any other person I ever saw; yet I often heard him say, "If saved, I am a poor sinner saved by grace." A little while before he passed away he said, "If in this life only I had hope, of all men I would be most miserable; but I have a good hope through grace."

Everything was done that could be done by kind friends and physicians to check the disease; but the summons came, and it must be obeyed. He leaves many friends, his dear companion and four children, with the church, to mourn their loss; yet their loss is his eternal gain.

G. W. CALDWELL.

My wife, **Huldah Potter**, died July 5th, 1894, at the age of 75 years.

She was a daughter of George Westfall, of Sussex Co., N. J. Her mother died when she was twelve years old. She made her home with Jesse Shephard, of New Jersey, with whom she resided until her marriage, which took place at the age of fifteen years. She came to this state at the age of eighteen years. She was the mother of five children, of whom but one is living, Mrs. L. E. Loomis, with whom I make my home. She is the last of the family of six children. She was a loving mother and a dutiful wife, with whom I lived a happy life for fifty-six years. She made a profession of religion at the age of fourteen years, and united with the Presbyterians; but becoming dissatisfied, not only with the baptism, but also with their doctrine, which did not agree with the Bible, she left them. I think she came to the church of Columbia & Wells forty-three years ago, and was baptized by Elder Joseph Beeman. She was a constant reader of the SIGNS OF THE TIMES, of which she was a subscriber forty years. Like all the rest of the members of the church, when we would meet on the occasion of the association, her first inquiry would be, "Has Elder Beebe come?"

ALSO,

DIED—Mrs. **Olive Lament**, aged 92 years.

She was born Jan. 27th, 1801, in Greene Co., N. Y. She was the oldest of the thirteen children of Elder Hezekiah Pettit, pastor of the Old School Baptist Church at Lexington, N. Y., for sixty-five years. She was married to John Lament, with whom she lived twenty-four years. She was left a widow fifty-two years ago, at the age of forty-one years. She was the mother of nine children, six of whom are yet living, with whom she made her home. She had sixty-eight living descendants at the time of her death. She with her children came to this state in 1842, and united with the church of Columbia & Wells by letter about the same time or soon afterward, and was a beloved sister and faithful member until her death, which took place on Oct. 21st, 1893.

NICHOLAS POTTER.

EAST TROY, Pa., July 20, 1894.

DIED—At the family residence, Petersburg, Kent Co., Del., on Saturday morning, July 14th, **Peter Meredith**, aged a few days more than 71 years.

Brother Meredith was about as extensively known as any private member in our country. He was baptized in the fellowship of the church at Bryn Zion in September, 1859, and was shortly afterward appointed Deacon, and ever since has been as a pillar in that church, now nearly thirty-five years filling the offices of Deacon, Clerk, Trustee and Treasurer with fidelity to every trust. As an energetic and successful business man in temporal matters, worldly business and worldly interests were always subordinate and secondary to the calls of the church. He lived much more in the church than in the world. His exalted worth as a man of grace had to be found in his family, in the church, and in his immediate neighborhood. Among the places of hospitality and entertainment in time of extra meetings brother Meredith's noble mansion was always at the head of the list. Hundreds of people have shared in the welcome and comfort of this Baptist home. He was not a man of many words, and he did not write; but no better gospel could be preached than that which shines forth in the life and death of such a man. The fruits of his life and labors of love will not die with him.

Brother Meredith was attacked with what was called dropsy of the heart about two years ago, from which he continued to suffer more or less until the final release came.

Elder Grafton was with me attending to the last rites. The funeral took place on the following Tuesday at the Cow Marsh meeting-house, where was gathered the largest concourse of people ever collected at any funeral at that place. The promised blessing of the inspired psalmist came to him, to see the good of Jerusalem all the days of his life, his wife as a fruitful vine by the sides of his house, and his children like olive plants round about his table. When the message announcing his death came to me the words of the poet impressed themselves upon my mind as appropriate utterances from the life of faith and hope now closed.

"O happy soul, that lives on high,
While men lie groveling here!
His hopes are fixed above the sky,
And faith forbids his fear."

"His conscience knows no secret stings,
While peace and joy combine
To form a life whose holy springs
Are hidden and divine."

"He waits in secret on his God,
His God in secret sees;
Let earth be all in arms abroad,
He dwells in heavenly peace."

"His pleasures rise from things unseen,
Beyond this world and time,
Where neither eyes nor ears have been,
Nor thoughts of sinners climb."

"He wants no pomp nor royal throne
To raise his figure here;
Content and pleased to live unknown
Till Christ his life appear."

"He looks to heaven's eternal hill
To meet that glorious day;
But patient waits his Savior's will
To fetch his soul away."

E. RITTENHOUSE.

ORDINATIONS.

On the third Saturday in June, 1894, the presbytery called by the New Providence Church of Old Regular Baptists of Jesus Christ, consisting of Elders L. O. Davis, John Montgomery, E. T. Sanders, A. J. Sanders, A. L. Allen and D. Wm. Montgomery, convened at the Providence Church, for the purpose of ordaining brother ANDREWSON KEMP to the office of Deacon.

The presbytery organized by choosing Elder L. O. Davis Moderator, and Elder A. L. Allen Clerk.

The church then delivered brother Kemp into the hands of the presbytery, and after examination he was ordained to the office of Deacon in the church of Jesus Christ by the laying on of hands and prayer.

Prayer by Elder E. T. Sanders.

Elder John Montgomery then gave the charge.

A hymn was then sung, and the right hand of fellowship was extended to brother and sister Kemp as Deacon and Deaconess of the New Providence Church of Jesus Christ.

L. O. DAVIS, Mod.

A. L. ALLEN, Clerk.

ASSOCIATIONAL.

THE Des Moines River Association will convene with the Des Moines River Church, three miles north of Eldon, Wapello Co., Iowa, at 10 o'clock a. m. on Saturday before the third Sunday in August, 1894, closing on Monday following.

Those coming by the Rock Island route will stop at Eldon, and those by the C., B. & Q. or by the Ft. Madison & Ottumwa routes will stop at Batavia, and they will be met at those stations.

A cordial invitation is extended to all brethren, and ministers especially.

R. SPEIRS, Mod.

M. W. BYRAM, Clerk.

THE Licking Association of Old School Baptists will meet, the Lord willing, with the church at Elk Lick, near Sadieville, Scott Co., Ky., on Friday before the fourth Saturday in August, and continue three days (24th, 25th and 26th). Our brethren and friends are cordially invited to meet with us.

Those coming by way of Cincinnati will take the Cincinnati Southern on Thursday at 4:05 p. m., or Friday morning at 7:30, for Sadieville. Those coming by way of Lexington will take the Cincinnati Southern on Thursday evening at 2:40, or Friday morning at 7:30, for Sadieville. Those coming by Louisville will change cars Thursday evening at Frankfort for Georgetown. At Georgetown take the Cincinnati Southern for Sadieville. Trains leave Frankfort Thursday at 1:00 and 4:20 p. m., and Friday at 7:00 a. m. Reduced rates will be arranged from points named.

J. P. FIELD, Clerk.

THE sixty-third meeting of the Spoon River Association of Regular Primitive Baptists will meet, if the Lord will, on the premises of E. D. Varnes, one mile and a half south of Cramer, on the Iowa Central R. R., Peoria Co., Ill., on Friday before the first Sunday in September, 1894, at 10 o'clock a. m.

Teams will be at Cramer on Thursday evening and Friday morning. Brethren will likely be met also at Farmington, on the Buda & Rushville Branch of the C., B. & Q. R. R., on Thursday evening. If not met there, change immediately for Cramer. Brother Varnes lives five miles southeast of Farmington. The saints are invited.

I. N. VANMETER, Mod.

The Old School Baptist Conference of Maine will be held, the Lord willing, with the Old School Baptist Church in North Berwick, York Co., Maine, commencing on Friday, August 31st, 1894, 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 who come will be met at the North Berwick R. R. depot on Thursday before the time appointed for our yearly conference.

FRED. W. KEENE.

The Maine Association will meet, the Lord willing, at Bowdoinham, Maine, Sept. 7th, 1894, and continue three days.

All lovers of the truth are cordially invited, especially ministering brethren who attend the Maine Conference. We propose to call for the ordination of Deacon Zacheus M. Beal. All who visit us will be cared for.

J. C. CLARK, Clerk.

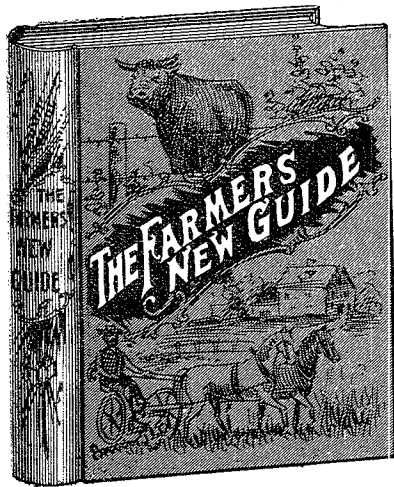
The Indian Creek Association will convene with the Dry Fork of Twin Church, near West Manchester, Preble Co., Ohio, beginning on Friday before the first Sunday in September, 1894.

Brethren and sisters coming from the east will take the Little Miami R. R. at Xenia, by way of Dayton, for Brown's Station. Those coming from the west will take the Little Miami R. R. at Richmond, Ind., to Manchester. Those coming from the south will take the C. J. & M. R. R. at Cincinnati to Manchester. Those coming from the north by way of Greenville will take the C. J. & M. R. R. to Manchester, where they will be met and conveyed from the two named stations to the meeting and to places of entertainment.

We extend a hearty welcome to all the brethren and sisters, and especially the brethren in the ministry do we hope to meet with us.

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Jesus appeareth to Mary		St. JOHN, XX.	and to his disciples.
Anno DOMINI 33.	42 "There laid they Jesus therefore because of the Jews' preparation day: for the sepulchre was nigh at hand.	16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.	Anno DOMINI 33.
m. Is. 53. 9.		17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.	
m. ver. 31.		18 "Mary Magdalene came and told	
CHAPTER XX.			
1 Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity, and confession of Thomas. 30 The scripture is sufficient to salvation.			
		15 "Mary Magdalene came and told	

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Dutton, Madison Co., Ark.

ALL APOTHECARIES sell that true and tried strength ening and Worm Medicine, Dr. D. Jayne's Tonic Vermifuge. If a child is weak and wanting in appetite, a finer tonic and appetizer cannot be given it; while, if worms be present, their removal by the Vermifuge is safely effected.

Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, AUGUST 8, 1894.

NO. 32.

POETRY.

THE CHRISTIAN'S HERITAGE.

I HEAR of a land whose inhabitants never
Of sickness or sorrow are known to
complain;
Where health, perfect health, is triumph-
ant forever,
And pleasures perpetual banish all
pain.
Here sin, cursed sin, God's creation de-
fileth,
And makes earth a desert, a valley of
tears;
The land afar off with true happiness
smileth,
For O! it is sinless—it knoweth no
fears.
I hear of a country where reigns the
Eternal,
Through whose broad dominions Life's
pure river flows;
Elysian pastures, unchangeably vernal,
And trees of God's planting their beau-
ties disclose.
This country of ours, in dense shadows
bedraped,
Depresses the spirits and fills with deep
gloom.
Heaven's portals once entered, these all
are escaped;
A clime so delightful, for grief has no
room.
These nether earth-cities are full of con-
fusion,
Commotion and tumult here daily
abound;
But Zion's blest city has no such intru-
sion:
There only are peace and true harmony
found.
I hear that beyond this dark wilderness
dreary
Are mansions of glory, which know not
decay,
Provided by infinite love for the weary,
When death's welcome messenger calls
them away.
O land of repose! O fair country inspir-
ing!
Tranquility's city! Famed mansions
confest!
Could I but thy glories be rightly desir-
ing,
O then I should gain thee at length and
be blest.
I faint; I am weary; my comforts are
dying;
I'm restless and troubled as waves of
the sea!
My days and my nights are expended in
sighing,
And peaceful repose is a stranger to
me.
O Savior of sinners! O Friend of the
friendless!
Look on my affliction in pity and love!
Thy mercies are free, thy compassions
are endless;
Receive me at home in those mansions
above.
Then waiting thy time, in due season
ascending,
I'll join with the glorified songsters,
and sing
That chorus ecstatic, united, unending,
To thee, O death's Conqueror, Victor
and King!

R. E. HARDING.

BRIGHTON, 1878.

CORRESPONDENCE.

BURDETT, N. Y., July 22, 1894.

ELDER G. BEEBE'S SONS—DEAR
BRETHREN:—After I had lost the
expectation of seeing my letter touch-
ing the subject of hell published, it
came to hand in the SIGNS of last
week. I was not displeased with the
delay; and if it had never been pub-
lished, just that happening would be
as God ordered it, and unto which I
should not only be reconciled, but
thank God for it, as is my duty "in
everything [to] give thanks." Since
you have published my letter I feel
moved to add a little to it; but
whether it will be to anybody's profit
God knoweth—not I.

When I wrote before the subject
expanded in my mind so greatly that
to save space I left out some things
which may be misunderstood if I do
not explain. One of these is my
reference to 2 Corinthians xii. 1-5,
without giving any clue to what I
meant by it. When I saw it in print
I felt mortified with the neglect, and
will say that I simply meant that
revelations of things pertaining to
the world to come are not inconsis-
tent with our existence in the body.
Indeed, all the inspirations of men
to fill up the canon of Scripture were
done in the body, and no doubt with
something of a sense of the glory of
the words that the Holy Ghost in-
spired them to utter. This was
chiefly on the side of the heavenly;
but in some instances it seemed need-
ful to have the horrors of hell made
clear to the understanding, in order
to teach the contrast of the two.
Paul knew that salvation is of the
Lord both ways; that is, he knew the
power that struck him down in the
display of a light above the bright-
ness of the sun, and through the
marvel of the scales that fell from
his eyes when he received his sight.
Jonah knew that salvation is of the
Lord when he cried out of the belly
of hell, and was answered in a glori-
ous deliverance from the power of
death, to foreshadow the greater
majesty of the bursting of the bars
of death by him who is the same
yesterday, to-day and forever, even
as he himself declared before it was
brought to pass. This grand deliv-
erance from death and destruction is
from the Lord; and it seems to me
to be unprofitable to speculate about
a thing so plainly set forth by the
pen of inspiration. The only ques-
tion is, Do we believe it? Or do we
believe that we are able to reason out
a better God, a better heaven, or a

better hell than the Bible teaches?
This is the work of false religionists
of every hue that have flourished in
every age of the world. But do not
Old Baptists understand that the
world by wisdom knows not God,
and that all the reasoning of all the
world can never invalidate the teach-
ings of holy writ about God or man
or heaven or hell, diluted or undi-
luted, in the smallest degree? If
they fail to know this, where shall
they learn it but from God? Did
they learn that they were aliens from
God, and needed his grace to save
them from wrath, from man? Or
did the arrows of Jehovah pierce
their souls, and give them a sense of
present wrath, that told them from
a little what a great deal meant?
They may not be able to answer this
in the affirmative, as I was not, till I
was brought to know the extremity
of the wrath shed upon the ungodly,
and also to sense the degrees of it
from the highest to the lowest. In
proof from the Bible that there are
degrees of it I will cite the reader to
Matthew xi. 22, xxiii. 14, Luke xii.
47, 48. Read these Scriptures care-
fully, and see whether you will not
conclude with me that these passages
do not invalidate the doctrine of sal-
vation by grace, nor establish works
to be the basis of our hope in the
Lord, but are a proof of the strict-
ness of God in meting out justice
according to desert.

Here I feel inclined to digress from
the main subject, and write a few
lines on an analysis of works, as I
trust the Lord has taught me. What
are good works, and what are they
the proof of, and from whence do
they proceed? No man, not having
an unction from the Holy One, is
able to judge of good works, nor can
define what they are. So it happens
that men are ever inquiring, "What
shall I do to be saved?" Salvation
being his chief concern, almost every-
body finds at some time in his life a
something that he is willing to trust
with more or less confidence, and
afterward feels serene in that confi-
dence, in spite of his heartless de-
partures from the true standard of
righteousness, as is told to those who
have an unction from the Holy One,
that leads them into all truth, both
as to their obligations to God and
their duties to men. Yet I believe
one may have "a good and honest
heart" without doing his duty to
either God or man. This, no doubt,
was Paul's case, and is the case of
every one who brings forth fruit from
the reception of seed that is sown by

the Son of man. Others gladly re-
ceive the word, to be choked out or
withered by the love of money, or
the lusts and vanities of the world.
While Paul was persecuting the
saints he still had a good conscience
toward God, but in ignorance of his
true character. He did not know
but that God had made him his vice-
gerent to regulate the affairs of the
world; but was honest, no doubt, in
his dealings with him. To say the
least of him, when he received the
word it was into a good and honest
heart, and in him it brought fruit a
hundredfold.

Forms are nothing, or they would
be effective with the hearts far from
God. If there were merit in the
form, Saul, king of Israel, had been
right in treading upon the command
to spare nothing that pertained to
Amalek; and the priests that Mala-
chi denounced as robbers of God
could not have been counted as rob-
bers in offering the sick, the lame
and the blind for sacrifice. If the
form had had virtue in it David
would not have gone to God with a
broken heart and a contrite spirit
instead of burnt offerings when the
Lord showed him his iniquity in his
transgression against Uriah. It
would have been an easy thing for
David to have burned a sin offering
upon the altar; but that would not
have been a good work. The good
work was the contrite spirit that he
sent back to God, from whom he
received it. Hence we see all the
prophets declaiming against the
wickedness of them who robbed the
laborer of his just reward, and took
pledge from widows, and made the
shekel large and the epha small,
while they were zealous of the forms
of worship, both in prayers and in
burnt offerings. But all these things
are only good when they are the
outcome of a heart devoted to God,
and are only practiced to make mani-
fest their love to him through a will-
ing obedience to the form that best
bespeaks that love. When thus done
it is a sweet savor of Christ unto
God; and no deception can cheat
him, nor hide from his view the
smallest departure from his service
in spirit and in truth. All is a
mockery of God that is not rendered
to him in spirit and truth. If any
are able to make an offering in spirit
and truth, that offering will be ac-
ceptable to God, and none other will
be. Hence our great offering must
be God's own beloved Son, taken
from the bosom of the Father, even
as he gives us faith to follow him,

and to walk even as he walked. Though conscious of inability to do so in detail, if God help us to love him we shall be able to admire his gentleness and goodness, and to chide ourselves with every departure from him as the embodiment of all that is pure and lovely. If we have not a foretaste of that love on the shores of time, how shall we receive it in a future state? If we love not the good and eschew the evil here, how shall we be able to do it hereafter?

I have written the above, believing it will be more profitable than the details of the way in which I have been led in the course of a long life. It is enough that God gives me an abiding trust in him, which has never wavered since February 4th, 1859. Since then I have cared nothing for the gain of worldly things; yet as a duty I have at times labored with my hands, as God's providence called for it. At no time have I had the least worry about a living. I have trusted in God, and he has provided; and I have no doubt of his care of me. With these remarks I feel to quit, and leave the space that I might fill with the details of many wonderful things, but of very doubtful profit. If, like Paul, I could confirm the wonders with the power of miracles, it would do to enlarge in their detail; but without such a gift I can see no way that good can inure from an attempt to give prominence to things which do not instruct. Besides this, I fear to create a distrust of my integrity, and of being set down as a fabricator of lies, instead of being a sober and zealous laborer in the cause of truth, which is the base of the universe, and without which chaos would hurl world upon world, and darkness would again rest on the face of the deep.

W. B. SLAWSON.

KANSAS CITY, Mo., July 24, 1894.

EDITORS SIGNS OF THE TIMES:—The inclosed letter explains itself. I believe your readers will enjoy it as an important addendum to the former article of brother Chick on "Close Communion," and will agree that taken altogether it forms a valuable addition to the literature of the subject, and breathes the proper christian spirit throughout.

Fraternally yours,

J. M. LOWE.

REISTERSTOWN, Md., July 21, 1894.

MR. J. M. LOWE—DEAR BROTHER IN CHRIST:—I received yours of July 12th, and take this first opportunity of writing to you in response. I do so all the more gladly because of your strong expressions of belief in salvation by grace, without works of human merit. I doubt not also, with you, that very many are to be found in all the various religious denominations, and many in no sect at all, who have become convinced of salvation by grace by heartfelt experience. I doubt not also that many remain identified with those

who do not believe or teach this glorious truth simply because they know not where else to go. I feel glad of your approval of my letter upon the subject of what is generally known as "close communion," and I am glad to try to respond to your further question upon which I did not touch in my article in the SIGNS. I trust that you will believe that I write with personal charity for all, and with ill-feeling toward none. Principles, not persons, are at stake, or at least ought to be.

In my letter in the SIGNS I tried to enforce my view by dwelling upon the subject of baptism, as being a prerequisite to any other church privilege or duty. Of course baptism stands only as one among many things which are tests of fellowship; but I instanced baptism because the argument from it seemed to me to be plain and easily understood.

The question which you have asked is not a new one to me. It did not, however, occur to me to dwell upon it in my article. I will state the matter now frankly as it appears to me. Your question is, as I understand, If a brother is a true believer, a man really born of God, and if he has been immersed, and is a Missionary Baptist, Congregationalist, or any other sect, should he be received or excluded from the supper? So far as Methodists, Presbyterians and Congregationalists are concerned, I might answer by saying that he communes with those who have not been baptized; and if he came into our communion with of necessity desire to bring in also his unbaptized brethren, he could not consistently commune with us to day, and to-morrow commune with those for whom we could have no fellowship. Surely we could not permit any one to pursue such a contradictory course. We should be acting dishonestly to do so. Besides, how could he be willing to live in a church not one of the members of which has, according to his view, been baptized? If he continues to do so, would the church of God be right to encourage him in this course by admitting him all the same to their communion? Is not such a brother walking disorderly? We are bidden to withdraw ourselves from every brother who walketh disorderly. Besides, if such an one has come into these churches by dipping, in most instances those who have performed the ordinance have not been baptized themselves. How could they impart that which they had not received?

But the question occupies a somewhat different ground when we come to speak of the Disciples or Campbellites. Here is immersion by those who have themselves been immersed. Can we receive a Disciple to our communion? No; because we should be bound to exclude from our fellowship any one among us who should believe and advocate Campbellite sentiments, such as denying the new birth. Some one among them might personally believe in the new birth;

but so far as our attitude toward him is concerned we must judge him by the company he keeps. I do not use this last expression with any offensive meaning.

But how about such a baptized believer who may be among the Missionary Baptists? This, I judge from your letter, my brother, is where you stand. Of course you will believe that I wish only to write plainly, but not offensively. Truth or right is all that can do either of us any good. Sixty or more years ago we, right or wrong, withdrew fellowship from the Missionary, or as we call them, New School Baptists. I believe we were right in doing so. Can we consistently invite them right back to our communion? We doubt not that many children of God are among that people. But it is manifest that we cannot go through the congregation, and out of many New School Baptists who may be present pick out one and say to him, "You are welcome to come to the supper, because we believe that you are a child of God; but the rest of your brethren cannot come." No; we could not admit even a true child of God so long as he stood connected with those for whom we could have no fellowship. The ordinances belong to the church of Christ, and must be authorized by and administered in the church of Christ. If we were right in the sight of God in withdrawing fellowship from New School Baptists, then they are not the church of Christ, and therefore cannot authorize any one to baptize in the name of the Lord. There are some among them whom I love and whom I pity, and whose case is hard as it seems; but we ought not to violate the law of God for them, however much we may love and pity them. Rather let us adhere to the truth with firm and patient consistency, and thus strive to win them. We shall most surely never win them to a consistent course by pursuing an inconsistent course ourselves. I desire to say, in closing, that three things are needful to gospel baptism. First, a believer; second, a proper administrator (that is, one acting under authority of the church of Christ); and third, immersion.

My brother, I leave these hasty thoughts with you. I hope I have answered your thought as well as the words of your question. If you think best you may forward it to the SIGNS; I do not request it. I should be glad to hear from you again.

I remain sincerely your brother,

F. A. CHICK.

NORA SPRINGS, Iowa, May 3, 1894.

BRETHREN BEEBE:—The third verse of the epistle of Jude has been on my mind, and I have concluded to write you on this text.

Jude says, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

The word "contend" occurs only once in the New Testament. Certainly this is very important, else the saints would not be instructed to "earnestly contend" for it. Let us inquire what this faith is "which was once delivered unto the saints."

I know that it is commonly believed that faith is belief; and Webster, like most of Adam's race in a state of nature, entertains this view; but I have no doubt the apostle Paul was right when he defined it to be the substance of that glorious, spiritual immortality beyond, which is also the evidence of those things no mortal eye hath seen.—Heb. xi. 1.

"Once delivered unto the saints." Each one is given this evidence once, when born again, of incorruptible seed, by the word of God; and this serves as the foundation on which the hope is built. It is not something to get or lose at will, but is the very substance of those things for which we hope. It is the gift of God, and shall "overcome the world." There is no "evidence" without this blessed gift; and without it, "it is impossible to please God." This is the origin of fellowship among the people of God, being that from which and to which the "righteousness of God is revealed," begetting the love between those who love him that begetteth, and is the only basis of christian fellowship. I know this is very different from many descriptions of faith that we hear; and many seem to think that it is an opinion of some passage of Scripture, or belief in some point of doctrine; and in contentions where passions and deeds of the flesh were plainly manifest, we have heard this quoted.

"Contend earnestly for the faith."

Why? Because, says Jude, it pertains to "the common salvation," the welfare of the saints here in a church capacity; and if you do not, you will receive those who are not "taught of the Lord," who "have not faith," ungodly men, turning the grace of our God into lasciviousness (tickling their own carnal fancies), and denying the only Lord God, and our Lord Jesus Christ. This is the consequence of receiving those who do not bring the evidence, or in other words, have not faith. Setting themselves up for infallible standards in doctrine and practice, they can quote (if in the majority), "How can two walk together, except they be agreed?" and attempt in this aggressive spirit to stifle every thought and strangle every idea that anyone else may advance, and make havoc among the Lord's humble poor. If Paul upbraids Peter to his face, or walked no more with Barnabas, or they thought Paul said many things hard to be understood, we do not read of any exclusions; and it seems, with the example of forbearance of Jesus and our early brethren, we might exercise some forbearance and long-suffering, of which we often speak in our public exercises, and not be so certain every one is wrong who

may disagree with us upon some explanation of a text of Scripture, and learn that the faith once delivered unto the saints is the one important point for which to contend. Now, of course, some dear brother may take issue with me on the explanation of this text, and I must make some points to sustain it. I will say first, the past tense is often used for those things not yet completed, as regards time; because they are in God's counsel as if already accomplished; hence, delivered unto the saints;" many having already received it, and failure with God is impossible. "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." "In hope of eternal life, which God, that cannot lie, promised before the world began." "He that hath the Son hath life." "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." When any of the little ones bring that evidence, manifesting that they believe with all their hearts, we make no other condition to baptism, like Philip. And shall we then, a week, a month or a year afterward exclude this child of our heavenly Father because he or she holds, or thinks it holds, some view which seems to us to be contrary to sound doctrinal teaching? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Perhaps the idea for which the exclusion was made was held at the time of baptism, as has been the case to our knowledge. "It is impossible but that offenses will come." This seems indeed more grievous than joyous; but, dear brethren, this is a part of the "all things," which under the governing hand of Jehovah "work together for good to them that love God, to them who are the called according to his purpose." The trials which await us here can only hasten the day when, having served the purpose of our heavenly Master here, we shall fly away and be at rest. My earnest desire for our people is, that they may "follow the things that make for peace," and that the sweet fruit of the Spirit alone may abound among them.—Rom. xiv. 19; 1 Thess. v. 13; Gal. v. 22.

Yours in the bonds and afflictions of the gospel, according to the power of God, I hope,

GARRETT MURPHY.

ROMANS V. 10.

"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."

DEAR BRETHREN BEEBE:—By your permission I will speak to the household of faith of some of the precious things contained in the above text of Scripture; and first, in order to a correct solution of any problem, there are three indispensable prerequisites. First, the person speaking; second, the person spoken to; and third, the person or thing spoken of. If these three points are properly considered, then all the obstacles to a correct solution of the problem are removed. But without this, the best conclusion to which we can possibly come is imaginary. Therefore let us now turn to the first chapter of the epistle from which the text standing at the head of this article is taken, in order to ascertain those facts that will serve as a light to guide us in the way of truth. "Paul, a servant of Jesus Christ, called to be an apostle."—Verse 1. This is the person speaking. "To all that be in Rome, beloved of God, called to be saints."—Verse 7. These are the persons addressed, the regenerated persons who are in Rome. And the subject of address is reconciliation and salvation. And first, we notice that the address of the apostle is limited to all the beloved of God; to all the saints of God who are in Rome. Now, we do not know how many there were in Rome that were not beloved, but we feel safe in saying that there were some; for the language employed by the apostle indicates very clearly that there were those in Rome of a different character, who were not included in the address. The persons to whom this whole epistle is addressed are clearly distinguished from others, by the discriminating terms, "beloved of God" and "called to be saints." And the specification of any one particular thing is at least equivalent to an absolute prohibition of every other thing. It is evident from the teaching of the Scriptures that those dearly beloved saints of God, whom Paul so tenderly and lovingly addresses, were once the avowed enemies of the faith that now is the only anchor of their souls. They became enemies by transgression in the person of their representative; for "by one man's disobedience many were made sinners." "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." And those saints at Rome are not excepted. They, by the transgression of law, became as great and wicked sinners as any of the sin-polluted family of Adam. They were by nature the children of wrath, even as others; but God, who is rich in mercy, for his great love wherewith he loved them, even when they were dead in sins, quickened them to-

gether with Christ.—Eph. ii. 3-5. There is no difference between one man and another, considered as fallen sinners, until grace makes the difference. Grace is divine favor bestowed upon objects previously chosen. If we say that it was bestowed upon all, then we might be asked why it had not the same effect upon all. We are taught that grace is sufficient; and if it is bestowed upon all, then all have a sufficient means of salvation, if grace is sufficient for any. We know that the Scriptures teach that salvation is of grace; and if grace is sufficient to save Mary, casting seven devils out of her, and for the man among the tombs, casting out of him a legion of devils, and in a moment of time saved the thief upon the cross, pray tell us for whom grace is insufficient. Who is it that grace will not save, if for that purpose it is sent into the heart with divine power? All sinners are alike diseased. The malady of one is just the same of all. The remedy that will effect a cure for one will surely do as much for all, if for that purpose given to all; especially so when administered by the divine Physician, who has all power, and who is too wise to err, and too good to be unkind; upholding all things by the right hand of his power; who spake, and it was done; who commanded, and it stood fast. Man in his fallen state is in a state of irreconciliation to God, an enemy to God in the most extensive sense of the term, abandoned to the most wretched state of wickedness and crime, hateful to and hated of one another, guilty of infracting the just law of his Creator and benefactor. The law with all its curses is upon him. Poor, helpless vagrant, he is in debt ten thousand talents, and has nothing to pay; deprived of freedom, bound in chains, weighted down with the iron arm of the law, in the prison-house of death, there to remain until satisfaction is rendered to the divine law he so willfully insulted. The penalty of that law is death; and in tones sufficient to make creation totter from its center to its circumference, it demands restitution, a debt impossible for him to pay; but his inability to pay is no excuse at all. The debt is just, and the law in justice demands that payment be made. The justice of the law will not admit of the least addition to or reduction from the debt, but demands payment in full of all its claims; but the poor culprit is wholly unable to pay one mite of the debt, and therefore without the intervention of a power outside of and superior to his own, he is eternally doomed; for he is irreconciled, and without reconciliation there is no salvation or deliverance. The law can grant no pardon or forgiveness, but must take its course in punishing the offender, if his debt is not paid. And for anyone to undertake to effect a reconciliation, he must be perfectly free in every particular, to be a suitable person for

the work. Hence none of Adam's posterity can answer the purpose, because of bondage, being legally bound to a just law. The law is holy, but they are carnal, sold under sin. Heaven and earth may be searched, and but one can be found, and he prepared by infinite wisdom and power. The Lion of the tribe of Judah hath prevailed, by giving himself a sacrifice, holy, acceptable unto God, for the release of his people. And when he cried, "It is finished!" the law was satisfied, reconciliation was effected; and even at that moment they were his enemies. Therefore, we who were enemies were reconciled to God by the death of his Son; and now we are no longer under the law, but under grace. We are now in debt to Christ all that we owed the law; but the difference from what it was is very great. The law under which we were could not omit one farthing of the debt; but Christ can and will forgive all the debt, remembering it against us no more forever. His death effected our reconciliation, and we are saved by his life. "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also," says Jesus. Reconciliation was effected by the death of Christ. Salvation is by his life. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." "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." By the term "reconciled" is meant satisfied, atoned. So the death of Christ perfectly satisfied all the claims of law and justice; and by this act of his, which was full, free and voluntary on his part, and without any merit, past, present or future, on the part of the guilty, he bought them, or redeemed them from bondage. But redemption makes no change in their condition, but is a preparatory act thereto. By this act of the Redeemer he gains the right to make a change. This change he makes upon or in the sinner while he is yet in bondage under the law, by sending his Spirit into their hearts, by which they are brought out of the prison-house and from the bondage of the law. "If the Son therefore shall make you free, ye shall be free indeed." "But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

W. M. LITTLE.

HARTLAND, Wash., July 18, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—I will inclose you a letter from sister S. J. Walden, as I think it would be read with interest by many of the readers of the SIGNS OF THE TIMES. She is extensively known in Oregon and Washington. I have been acquainted with her about forty years, and know that
(Continued on page 253.)

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 8, 1894.

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

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

G. BEEBE'S SON.

BOCHIM--WEEPERS.

"AND they called the name of that place Bochim; and they sacrificed there unto the Lord."—Judges ii. 5.

In this record the Spirit of prophecy has presented one of those wonderful types by which Christ was preached as the gospel of salvation in the dealings of God with that nation whom he chose in their father Abram when he called him alone out of Ur of the Chaldees. After he had led them by the hand of Moses through the wilderness, and brought them into the land of Canaan under the guidance of Joshua, they were now under allegiance to those judges whom the Lord in his pity raised up. These things are all typical of the dealing of God with his spiritual Israel under the gospel dispensation. The inspired judges of Israel fitly represent the apostles who sit upon the thrones of judgment in this antitypical kingdom of Israel. The rebellion and idolatry of that nation describe the carnality and heart wanderings of the saints. And all the history of that nation is written for the learning of the saints in the gospel day. No device of created intelligence has ever been able to imitate the peculiar mark by which the Spirit of truth has sealed the heirs of divine grace. Nor has this seal ever failed to designate the elect vessels of mercy. It is so effectually confined to those whom God has chosen unto salvation that no others can so much as have the desire to bear this heavenly mark. The infallible assurance that Christ dwells in any child of Adam is manifested in the fellowship of that suffering which ceased not during the earthly sojourn of the Captain of our salvation. Even while he was approved in the divine judgment as the Righteous Servant of infinite justice, he yet learned obedience by the things which he suffered. Those who follow him must be partakers of his sufferings. So, after speaking those wonderful words of comfort to his disciples when he was about to be taken away from them, he concluded his discourse by assuring them that in the world they should have tribulation. His decree for the government of the day and night is not more fixed and positive than this appointment of the portion of his children in their pilgrimage through this polluted land. The bondage of corruption to which they are subjected makes their whole sojourn here one continuous night. Sorrow must endure throughout this dark season; but there is comfort for them in the assurance that the night is far spent,

and the day is at hand. The night has not triumphed over the day, though in our impatience we may often fretfully conclude that the Lord has forgotten to be gracious, and will be favorable no more. The tribulation is but the manifestation of our unity with Jesus in the inheritance of all things.—Rev. xxi. 7. While reason can never rest in this heritage, to faith it is revealed that in all these sufferings the assurance is given that we are joint-heirs with Christ. Certainly there could be no evidence of this unity if our earthly heritage were free from the afflictions which were his continual portion when he was personally manifest in the flesh. Only in the fellowship of his suffering can there be assurance of the victory which he gives to all them that love his appearing.

In all the inspired Scriptures the one unvarying mark by which the saints are identified is their affliction. "They that mourn" are they on whom the gracious voice of Jesus has pronounced the blessing. Not that they shall be blessed in consideration of their mourning; but because they are already blessed in Jesus, they are given the spirit of grace whereby they are identified with the mourning of their suffering Redeemer. No combination of the powers of iniquity can defeat this blessing; neither can all the care and watchfulness of the saints avoid their heritage of tribulation in the world. This seems strange to the reason even of the blessed ones themselves. Their cruel adversary takes advantage of it as affording support for his denial of the ground of their hope. Only when faith looks on things not seen by reason and nature, can the mystery of this divine decree be seen as attesting the reality of that word of divine truth wherein the faith of the afflicted and poor saint is caused to rest. Even in this assured confirmation of faith reason finds room for challenging the hope of the saint. The question arises in this form: "Since your sorrows and sufferings are the witnesses of the reality of your unity with Jesus, why do you mourn?" Unbelief tauntingly charges this weeping as a confession that your hope is vain. So, to the heart-broken mourner at the empty tomb of Jesus, the question, "Why weepest thou?" brought afresh the knowledge that she could not find the body of him whom she loved. Nothing but distress appeared to her bleeding heart in that dark hour. Not even the sad privilege remained to her to embalm the loved form of her murdered Lord. How cruel seemed the inquiry! The heart of Mary still yearned for the precious body which she had seen nailed to the cross. Surely there was sufficient occasion for weeping when she found the empty tomb. But she could not know that the dear one whom she sought was even then present with her. The very grief which produced her tears, the love which brought her to seek the dead

body of Jesus, and the anguish which now rent her heart, all attested the fact that Jesus lived in her in most affection. But for his presence there she would have known no tears of heavenly love and grief. This is the living comfort of this record for the support of weeping ones to the end of time. Whenever the heart is drawn out in earnest longing after the presence of Jesus, it is certain that then and there Jesus is himself present, although he hides himself for the moment. It is thus practically verified in the experience of the distressed one who longs for the light of the presence of Jesus, that "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."—Matt. vii. 8.

Every provision of divine mercy and grace is expressly for the benefit of the subjects of electing love; their tears of sorrow and pain are not less the gift of divine grace than are their moments of comfort and gladness. When led by the Spirit of Christ they glory in tribulations, and count it all joy when they fall into divers temptations.—Rom. v. 3; James i. 2. Nothing less than the power of grace can enable a sufferer thus to triumph over the selfishness of nature. Hence, there is no room for doubt in the case of one who has this evidence of the leading of the Spirit. Yet these are the only characters who are troubled by the assaults of unbelief. Their intense anxiety to be conformed to the perfection which they see in their Lord renders them easy victims to the suggestions of doubt and fear. It seems consistent that if they were indeed led by the holy principle which shines in the gracious Redeemer they would be holy as he is holy. When they find the law of sin still remaining in their members, it is conclusive testimony as seen by reason that their hope is a delusion. Thus they are made to weep under the hiding of the face of their Lord. But it is worthy of particular observation that none find this occasion for weeping but those who are already manifested as the sealed heirs of that promise which God has revealed unto them who love him. Thus, the very distress which is endured by those who are troubled with a sense of sin, is itself the unerring assurance that their hope in Christ is genuine. The hypocrite has no occasion for trouble from doubts. It is his desire to appear different from what he really is; therefore he cannot be troubled by the apprehension that he is not what he seems to be. The deceived character is not tried with doubts, since the adversary of the saints would not subject his own work to exposure by testing it with doubts. If his kingdom were thus divided against itself it could not stand. But it is needful that every follower of Jesus should be brought through this severe ordeal; for in this pathway the Captain of our salvation led the way to glorious victory. Only in the fel-

lowship of sufferings can the saints be identified with their afflicted and triumphant Leader. It was not an unnecessary agony which wrung from him the strong crying and tears with which he offered up prayers and supplications unto him that was able to save him from death. He thus marked the path of life. In no other way can prayer ever be heard and answered by the omnipotent grace of God. This is the assurance with which Paul and Barnabas preached the gospel, "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God."—Acts xiv. 22. Weeping is the accompaniment of deep tribulation.

When Jesus is pleased to reveal his presence with his people they are not in a condition which calls for weeping. He answered the inquiry of the disciples of John, saying, "Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast."—Matt. ix. 15. So, Israel did not come to this place of weeping until Joshua was taken away from them. It must be that the subjects of grace shall come to this place of weeping also; but it is not until they are made to feel that their spiritual Joshua is hidden from their view. The testimony of the inspired judges still remains, and they thus sit upon thrones of judgment until time shall cease; but while they are recognized as clothed with judicial authority, as typified by the elders who judged national Israel, it is always a place of weeping with the saints when they realize the hiding of the loved face of Jesus. This is taught in the record quoted at the beginning of this article. No clear proclamation of divine truth can soothe the weeping of the saints, even though it be uttered in the very words of inspiration, unless by his Spirit Jesus is pleased to reveal himself as our present Joshua. It is not intimated in the text, that the weeping Israelites refused to yield obedience to the judges who administered the law as ordained by Moses and confirmed by Joshua. Their weeping was the effect of that message which they had heard from the angel of the Lord, by which their rebellion against his law was brought home to their conscience. So, in the application to the experience of the saints in this dispensation. Their weeping results from their own conscious departure from the right way of the Lord. And this is made manifest by the Spirit of truth in the application of the righteous judgment of the inspired judges in Israel.

As in all the truth which God has revealed, there is precious comfort for the saints in this bitter weeping. In the type, there was a division shown in their weeping, by which every Israelite was separated from all those heathen nations which still

dwelt in the land of Canaan. None but Israelites were found weeping on this occasion. If the other inhabitants of the land felt any emotion at all, it was a feeling of exultation at the affliction of Israel. Consequently, those weeping ones were indisputably shown to be not only Israelites by birth, but identified in heart and sympathy with that chosen people. So, in the application, every weeping one is certainly identified by birth and sympathy with the afflicted and poor people whose God is the Lord. Well may all such weepers adopt the language of the prayer,

"Lord, let me weep for naught but sin,
And after none but thee;
And then I would (O that I might!)
A constant weeper be!"

There is no place in which the Lord receives such tribute of sacrifice and full confession of entire dependence upon his infinite mercy and grace, as when out of a heart filled with penitence, and a contrite spirit, his saints cry unto him for deliverance from the evil which they find in themselves. It is when the conscious sinner cries, saying, "Lord, help me!" that God is worshiped in spirit and in truth. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."—Psalm li. 17.

UNTIL FURTHER NOTICE

WE will continue our offer to send two new subscribers, and credit an old subscriber one year, for three dollars; but we cannot afford to send to one new subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any new subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

KINDLY REMEMBER US.

It is an unpleasant duty that we are obliged to perform to urge our brethren and friends to please make an effort to send us a remittance on their delinquent subscriptions. We expect within a few days to send notices to those whose subscription is considerably in arrears, and ask them to make a special effort to forward their remittance promptly. If not able to send the whole amount at present, remember that every little helps.

MINUTES.

PLEASE do not forget that we are prepared to print Minutes of the proceedings of the Associations and meetings of the brethren more correctly than the publishers of secular papers, who know nothing of the terms and expressions peculiar to the old, despised Baptists.

(Continued from page 251.)

she has passed through many trials, both temporal and spiritual; yet her faith in Christ is strong. Though Satan may rage and tempests may howl until our hope, which has been so bright, is almost blighted, and we tremble with horror of soul, yet when the Savior removes the dark cloud, and speaks peace to our troubled soul, we are then made to exclaim, "Glory to God in the highest," and realize what he has said in his holy word, that he will never leave us nor forsake us; for he sticketh closer than a brother.

I pray that God may sustain you, dear brethren, in your arduous and noble work of spreading the truth of the gospel far and near, that the children of God may be comforted.

As ever, your unworthy sister,
MRS. A. J. PITMAN.

WESTON, Ore., April 1, 1894.

DEAR BROTHER AND SISTER PITMAN:—This day my mind is stirred within me. I opened the Bible, as is my custom every idle moment, particularly on Sunday. I opened an old Bible that I have seen my grandmother (my father's mother) reading. The portion that came to my view was Proverbs xxx. 8, 9. "Remove far from me vanity and lies," &c. I so often need to entreat the God of all grace to remove far from me vanity. What is humanity more prone to give way to than vanity? In the days of our youth we seek after vain things. How proud we are of small things, and how vain our imaginations. Sometimes we are puffed up with pride, and see it not. O remove far from me vanity. The wise man also said, "Give me neither poverty nor riches," and then adds, "Feed me with food convenient for me. He would have neither poverty nor riches. He understood the vanity of the human heart. When I reflect on my past life, how vain and foolish have been my thoughts, I feel to say, "Remove far from me vanity." Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Dear brother and sister, not many weeks or months, or years at farthest, and the silver cord will be loosed for us. "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." I ask myself, What evidence can I find within my heart that I am a child of grace, a child of the light? Has my life been as a candle set on a candlestick, or as one put under a bushel? Have my thoughts been self-righteous, or have they by faith been established? Sometimes I feel as if I have ever been learning, yet never coming to the knowledge of the truth as it is in Christ. I doubtless need much chastisement to prove my faith. In my younger days I, like Peter the apostle, thought, "Though all men forsake thee, yet will not I." Ah, it appears that

Satan has been present very often, even dictating my thoughts, in so much that I have wondered if some of the newly founded theories might not be likened unto Zoar, only a little way off. I have wondered if some of the Lord's children might not be in Zoar, or even in Babylon. Is this charity, or is it human weakness? Yet our Savior wept when he said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent, unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." We can only weep when we see those we dearly love going into Babylon. The wind bloweth where it listeth, and we hear the sound thereof, but we cannot tell from whence it cometh or whither it goeth. We know that thus it is, and we cannot hinder. Can we bind the sweet influences of Pleiades, or loose the bands of Orion?

I again opened the Bible, to the thirteenth chapter of John, and read to the twenty-fourth verse. Never was my stubborn heart more moved, and never before had the words seemed so sublime, although often I had read them. They moved and melted this heart of mine. It is only when the Lord looks upon us that we can realize our weakness, and see the beauty of holiness, the beauty and love manifest toward such groveling mortals as we are. It is then that we can bow at the throne of grace and by faith entreat our Lord and Savior Jesus Christ to give us a truly penitent and forgiving heart. Here is my warfare. I often mourn, yes, daily mourn my stubborn heart. In my younger days I forgave every one with all my heart; but now it is with a struggle; and why? It is evident that the adversary gets control. It is evident that I am not humble as I should be. I realize the truth of what our Lord said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you." "That ye love one another." "By this shall all know that ye are my disciples, if ye have love one to another." "We know that we have passed from death unto life, because we love the brethren." How often have I tried to search my stubborn heart to see if I could find any evidence that I have passed from death unto life. Was the seed sown in my heart like that sown in thorny places? Have the cares, anxieties and confusion of life choked all that is pure, sublime, charitable and Christlike? The saints were called Christians first at Antioch. Why? Because they were supposed to walk worthy of Christ, and to follow the example he set. Time would fail me to enumerate the examples of goodness; yea, tongue cannot express them. If they were all written the

world could not contain the books. Surely I realize that every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Why should this weak, stammering tongue speak farther, lest I kill and not commit murder? We can slay, and yet not use a sword. O to be assured that I have not wounded or killed any of the little ones. If I were permitted to live among my brethren and sisters again, surely I could be more careful; nevertheless the apostle said, "They who seemed to be somewhat in conference, added nothing to me." It is the feeble of the flock that need our tender care. Do we think about the tender little lambs? There are some that cannot bear strong meat. O that we could see as we should, and be tender, yet firm, strong in the faith, yet tender and forgiving. We surely do know that the adversary, even the devil, is as a roaring lion, seeking whom he may devour. When the sons of God presented themselves before the Lord, Satan came also among them. What was Satan's answer when the Lord said, "Whence comest thou? Satan is ever near. The old, Adamic nature is near by. Yet the body is the temple of the living God, the tabernacle of the Spirit, the abiding place of the Spirit, if so be that we are born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

Dear brother and sister, it has been nearly a month since I began this poor, imperfect letter; yet I am here, and in reasonable health; and I sincerely hope this may find you the same. I cannot tell whether I shall be able to write you again, but I hope to receive a long letter from you, and hear of your spiritual welfare. The things of this vain world have never a charm for me, farther than to earn an honest support for this decaying body, which is an inevitable duty.

Your unworthy sister,
MRS. S. J. WALDEN.

LEXINGTON, Neb., Feb. 28, 1894.

VERY DEAR BRETHREN BEEBE: I am in receipt of a very precious letter from brother Joseph Bruce, of Cheney, Neb., which I will send to you for publication in the SIGNS OF THE TIMES, if you shall deem it worthy of a place there.

Yours in hope,

F. O. LONG.

CHENEY, Neb., Jan. 26, 1894.

F. O. LONG AND WIFE—VERY DEAR BROTHER AND SISTER:—Having just received your much esteemed letter, and perused its contents with interest, I desire to write a few lines to you for your consideration, hoping that God may direct my thoughts in a way that his name may be glorified and you may be comforted. In the first place I want to say that it is always a source of

great comfort to me to hear or read the experiences of God's humble poor. I love to meditate upon the goodness and mercy of God, and the glorious plan of salvation by free and unmerited grace. Yes, when I read the travels of the children of God from nature to grace it strengthens my feeble hope, seeing that others have traveled the same road, and laid their hands, as it were, upon the same notable marks by the wayside, and sat down in the same lonesome and desolate places to pour out their prayers and tears to God, where no eye could see nor ear hear, but God alone. But what was the result? It seemed that our prayers all fell to the ground.

A beautiful figure strikes my mind here, and if I can I will explain it. It is written, "Dust thou art, and unto dust thou shalt return." While I know that this has reference to our mortal bodies, which must moulder back to mother earth, yet it seems very appropriate to every child of grace while laboring under their load of sin, and while they are of the earth, earthy. Their good works and prayers originate from their flesh, the desires of their mind, and consequently return to their origin. We verily thought at that time that by our obedience to the commands of the law and by our prayers that we should be justified. But, dear brother and sister, how was it with us? Did we receive the evidence of our hope in all this? No; not in this way at all. It was not until the last ray of hope by our prayers and everything we could do was exhausted. Our hopes all perished, and we were made to see our just condemnation, and that it was only by the mercy of God we were permitted to live. Yes, I was made to feel that it was only of the mercy of God that the earth did not open and swallow me up from the presence of all living. When it pleased God to strip me of all my earthly hopes, and I felt that God was ready to cut me off and cast me where hope and mercy never come, I was made to be reconciled to his will. I saw his justice and my just condemnation. I could say with the poet,

"And if my soul were sent to hell,
Thy righteous law approves it well."

But while I was expecting to hear the sentence, "Depart from me," with my load of sin and condemnation, and I felt the justice of God in cutting me off, yet the very breathing of my heart was, Lord, if it can be possible, and thou canst yet remain just, have mercy on me, a sinner. Yes, when I least expected, that burden of sin was taken away and my sorrow was turned to joy. I was given the eye of faith to look from self to Jesus, who is the end of the law for righteousness to every one that believes. My poor heart was filled with that joy which is unspeakable and full of glory. I was then enabled to see what I had never seen before, how Jesus had taken my sins upon himself, the just

suffering for the unjust, clothing me with his righteousness, that he might make me the righteousness of God in him. O what condescension! O what love the Father hath for us, poor, lost and helpless sinners, that he should send his dearly beloved Son into this sin stained world, to suffer, bleed and die for our sins. Yes, he made him to be sin for us, that we might be made the righteousness of God in him. Now for the reason why God sent his dearly beloved Son into the world. "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."—Gal. iv. 4-7. So, dear brother and sister, poor and sinful as we are, we are heirs of God and joint heirs with Christ, just as righteous as Christ, our elder Brother. How? By his imputed righteousness, which he freely bestows upon us. Was it when we turned to him and opened our hearts to let the Sun of righteousness in? O no; but when Jesus paid our debt; when he gave his life a ransom for our sins. And not only that, but on the third and appointed morning he arose again for our justification. No wonder that we are commanded to contend for the faith which was once delivered unto the saints, seeing that we are all born of the same Spirit, being heirs of God and joint heirs with Christ. A house divided against itself cannot stand. "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is 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; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."—Psa. cxxxiii. Then, dear brother and sister, what little time we have allotted to us here on earth let us strive to walk worthy of the vocation wherewith the Lord has called us, and, lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despised the shame, and is forever set down at the right hand of God, with all rule, power and authority in his hands, to give repentance and forgiveness of sins to all that the Father hath given him. Yes, and his assurance to his children is that where two or three are gathered together in his name there he is in the midst.

Now, dear brother and sister, these few scattering thoughts are

from a poor old sinner, who was made to know that he was a lost and helpless sinner, more than thirty-six years ago, and who hopes that he was delivered from that load of sin and just condemnation, and who humbly hopes that God for Christ's sake pardoned his sins and gave him a hope in the merits of his dear Son, and who has often been made to rejoice in him as his Savior, but is often made to weep and mourn on account of sin that dwells in his mortal body, and often made to doubt whether he knows anything about the operation of the Spirit of Christ in his heart. Give to God all the glory; and if you can find it in your hearts to pray for poor unworthy me, in tender love I ask you to remember me in our petitions at the throne of grace. Give my love to all the brethren out there, and exhort them to follow their Lord and Master in the way he has marked out for them to go. My wife joins me in sending love to you. May the blessings of our God be with you, is the prayer of your unworthy brother,

JOSEPH BRUCE.

OPELIKA, Ala., July 12, 1894.

G. BEEBE'S SONS.—Having reached home safely, and finding all well and doing well, again I was able to take courage and thank God; for truly I often feel to say, "His mercy endureth forever." For all that he has given me here I feel to be unworthy of the same. Surely I feel more like I deserve his wrath, rather than like I have claim on his bounty.

"Like one alone I seem to be;
O! is there any one like me?"

After I left Philadelphia, where I last wrote you, I filled appointments at Wilmington, Newark, Baltimore, Black Rock and Washington, and then visited Frying Pan and Mount Zion Churches, of which Elders E. V. White and J. N. Badger are pastors. I had quite a pleasant visit among these brethren, and was kindly received, which I trust I appreciate. Since I came home I have received several letters from the brethren and sisters. I hope I have been greatly benefited by my visit. I have seen and formed many acquaintances which I shall not forget. But, as I have said before, my own imperfections and shortcomings come up before me, and I mourn and grieve that I cannot attain unto that which I have so much desired, to be free from faults and sins. If I could be as free as some are, it seems to me I could be encouraged to hope that I might be a minister of Christ. It has always troubled me, ever since I have been trying to preach, that I cannot rebuke as I should. A sense of my own sin and imperfections has ever been in my way, and on account of that I have felt unfit to preach. I find a law in my members, that when I would do good evil is present with me. I can only look to Jesus, and see in him that boundless perfection, and feel that I will ever look

unto him, who is the author and finisher of my faith. I know he is holy, harmless, undefiled, and separate from sinners. I know all others are weak and imperfect, vile and sinful. He is my hope, my life, my salvation, my all. How often we become thoughtless, and in a moment are astray. But, like Peter, after he had denied his Lord with an oath, he needed no man to rebuke him; but a gentle, loving look from Jesus broke his heart in contrition. So today the goodness of God leads us to repentance, a repentance that needs not to be repented of. Whenever we know or have reason to fear that we have in any sense, intentionally or unintentionally, offended one of God's little ones, how sad we feel, and would gladly say, Forgive me. May God help us and bless us to be ever on our guard, and to give no offense, but be helpers of each other's joy, is my sincere desire.

Yours in hope,

W. LIVELY.

GREENFIELD, Tenn., July, 1894.

DEAR BRETHREN AND SISTERS:—According to promise I will write a brief account of our trip in the east and north. We left our home on April 27th, and stopped at Maysville, Ky., to attend a union meeting at that place on the fifth Sunday in April and two days preceding. There we left our little daughter Pearl to stay with her relatives while we were gone. On Sunday night, in company with Elder J. H. Fisher, of Texas, my wife and I started for Campbellsburg, Ky., where we were met by Elder Eubanks, and began to fill appointments which had been made for me, in the bounds of the Mount Pleasant and Licking Associations. We met good Baptists in that country, and had a very good time. Here we met Elders P. W. Sawin, Smith Hawkins, and J. G. Eubanks, besides two young preachers, brethren Johnson and Bond. From there we went to Cincinnati, Ohio, in company with Elder Eubanks, where we met Elder H. M. Curry, and spent the day in the city. At seven o'clock p. m. we took the train for Baltimore and attended the Baltimore Association, where we met a goodly number of Baptists. We also attended the Delaware, Delaware River, Warwick and Chemung Associations, and visited a number of the churches of the same. From the Chemung Association we went to Niagara Falls. The Falls were well worth seeing. We continued our journey into Canada, and attended the meeting of the church at Ekfrid, of which Elder Wm. Polard is pastor. Here we had a splendid meeting. From this meeting we started for our home. We had a pleasant trip, and one long to be remembered. I feel that I have great reason to believe the Lord was in the journey, and that he abundantly blessed us on the way. I think I shall never again fear to start anywhere if I feel that the Lord has di-

rected my mind there. We found our little daughter well, and all was right at home. This leaves us all well. My wife joins me in sending love to all the dear children of God among whom we traveled, and we hope the Lord may spare us to meet you again in this life, and finally to meet you where parting will be no more. Write to us, any of you, when you will, and remember us in your prayers.

Your brother,

W. I. CARNELL.

MANASSES, Va., March 17, 1894.

G. BEEBE'S SONS:—It has been resting upon my mind for some time past to write a few words in regard to my experience, if I ever had one. I remember, forty-two years ago, when I was a very rough boy, it seemed as though I was checked, by some means, I know not what. The first time I was convinced of not having any power of my own, was when I went to a New School Baptist meeting, and the preacher said that everybody could be saved that wanted to; if anybody would ask the Lord to forgive their sins, he would do so, and save their souls from hell. And I thought that was true; so, as I wanted to go to heaven I tried to pray, the best I knew how. I could not see that I was growing any better, so I gave it up, and said, "I am one born to be lost." Still I was not satisfied.

I then went to the Old School Baptist meeting, and the preacher told my thoughts and feelings. He said that no one could pray or ask the Lord to forgive their sins unless the Lord placed the words in them. Thus I went on, and as time passed I said to myself, If I am one of the chosen ones the Lord will make it known to me in his own good time. I would often find myself trying to pray. It seemed that I had something to do that I had not done. I was in trouble, and did not know what my trouble was for, nor what it was about.

A year or so ago I was near the center of a fifty acre field, feeling as if my time in this world was not long. I cannot exactly describe my feeling now; but just at the time when I had given up all hope of being saved, it was as though I heard a voice saying, "The believer is anchored in Christ, the hope of glory, who was before the world began." At that time I felt lifted up, but it did not last long. Then I said to myself, "That was not for poor me, but it was for somebody else, and I caught the sound as it passed." The dear Lord has shown me that I am a sinner saved by grace, if saved at all. It was a comfort when these words came to me,

"My business lays at wisdom's gate,
Where needy sinners come;
And here I sue and here I wait
For mercy's falling crumbs."

If you have any space in your paper, publish this for me; if not, it is all right.

J. C. HAMES.

EDITORIAL NOTICES.

DISCONTINUANCE OF ADVERTISEMENTS.

IN No. 11 of the current volume will be found our first announcement that we would receive advertisements for the last page of the SIGNS OF THE TIMES, no advertisement to be received unless guaranteed to be strictly as represented. Our object in making this venture, as stated in that notice, was with the hope that by devoting the last page to suitable and reliable advertisements we might be able to reduce the subscription price of the paper, and thereby give our subscribers the benefit of any profits there might arise from this branch of the business. It will also be seen by referring to the said notice that we then stated that we were inexperienced in the business, and considered it as a "venture." We have now made the experiment, and find that we are not able to obtain a sufficient number of advertisements of the nature that we would admit in the paper to enable us to make any material reduction in the subscription rates. We therefore have discontinued them altogether, with the exception of two small ones, whose time has not quite expired. It would be no trouble for us to fill the paper with cheap, unreliable advertisements; but such, of course, would not be admitted.

BIBLES OF ALL SIZES.

ON our last page will be found an advertisement of some of the sizes, styles and prices at which we can furnish Bibles. The vast variety of sizes and combinations compiled in Bibles is too great to all be given in our space, but we are now prepared to furnish any of them that may be desired.

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RECEIVED FOR MARY PARKER.

G. BEEBE'S SONS—DEAR BRETHREN:—The following is a list of contributors to the fund for Mary Parker:

Margaret Craven, Pa., 5; Hattie J. Walton, Pa., 5; L. Hecker, N. Y., 5; Emma Nicoll, Pa., 50c; Eli Clegg, Pa., 1; J. G. Ford, Ohio, 5; Mrs. D. C. Clark, Ill., 5.—Total, \$26.50.

B. F. COULTER.

1910 N. 22D ST., PHILADELPHIA, Pa.

OBITUARY NOTICES.

My dear mother, **Sarah B. Cox**, was born in Loudoun Co., Va., March 7th, 1804, and died July 2d, 1894, in Prince William Co., Va.

She was baptized by Elder Samuel Trott in the fellowship of the Ebenezer Church, Loudoun Co., Va., on the third Sunday in September, 1844. She was one who never talked much, nor grumbled about anything. Her husband's mind became impaired about twenty-seven years before he died, and she cared for him with patience. She had one son killed in the late war, and also lost all her servants; but she seemed to think it was all right. She left her home after the war and went to live with her daughter, where she had the best of attention until she died. She was very frail and in poor health, but was nursed by her granddaughter like a babe until she passed away, without a struggle.

J. A. COX.

OUR beloved brother, **Thomas J. Vancleave**, was born in Shelby Co., Ky., Oct. 14th, 1818, and moved with his parents to Montgomery Co., Ind., in the year 1826. He was married to Miss Harriet Williams on April 24th, 1838. There were born to them thirteen children, three of whom died in infancy, and ten were raised to be grown. One son and one daughter died some years ago, leaving six sons and two daughters, with their aged mother, to mourn their loss. He and his wife were baptized in the fellowship of the Indian Creek Church of Regular Baptists in Montgomery Co., Ind., in the year 1852, by his brother, Elder Matthias Vancleave. They moved to Guthrie Co., Iowa, in the year 1856, crossed the plains with teams in 1866, and settled in Marion Co., Oregon, where he died April 9th, 1894, being 76 years, 5 months and 25 days old.

His disease was catarrh of the stomach. His sufferings were great, but he bore them patiently until he quietly passed away. I have been acquainted with him nearly fourteen years, and have often talked with him on the subject of religion. He was firm in the doctrine of salvation by grace. He was a good citizen, a kind father, a good and faithful husband, and a meek and humble christian.

The weather was so bad that they did not have preaching at the time of his burial, but the writer of this tried to preach a funeral discourse to his memory on the third Sunday in this month to a large audience of sorrowing friends, using for a text John xi. 25, 26, at the Siloam church-house, near where he was buried. May the Lord bless the aged sister in her sad and lonely hours, and if it be his will prepare the children to meet their parents in that heavenly world, where there will be no sickness, pain, sorrow nor death, is the sincere prayer of your unworthy brother in hope of eternal life,

W. S. MATTHEWS.

LINCOLN, Oregon, July 19, 1894.

SISTER **Anna B. Hite** died at her home near the village of Wyandot, Wyandot Co., Ohio, July 8th, 1894, aged 42 years, 1 month and 1 day.

She was the daughter of Henry and Lucinda Kagy, and was united in the holy bonds of matrimony with Ambrose B. Hite on March 12th, 1882. To them were born five sons and one daughter, of

whom one son preceded her to the grave. Besides her husband and children, her aged parents, three sisters and three brothers, as well as a host of relatives and friends, are left to mourn her death. She united with the Regular Baptist Church at Honey Creek, Seneca Co., Ohio, in October, 1877. She took her letter from that place and united with the Rocky Fork Regular Baptist Church soon after her marriage. The church has lost a consistent and faithful member, the husband a kind and affectionate wife, and the children a tender and loving mother. She very patiently performed the duties and cares that fell to her lot. Her enjoyment in life was in hearing God's servants proclaim the riches of God's grace through Jesus Christ.

Her funeral was preached July 10th, at the Rocky Fork church-house, by Elder Adam Shoemaker, assisted by Elder L. U. Sherwood.

I am safe at Jesus' hand,

A bright crown is on my brow;

I have joined the angels' band,

And I reign in glory now.

I have learned the songs they sing,

Those that Jesus hath set free;

And the walls of heaven ring

With my new-born melody.

SIMON HITE.

WYANDOT, Ohio, July 22, 1894.

ASSOCIATIONAL.

THE Roxbury Old School Baptist Association will meet with the Second Church of Roxbury, Roxbury, Delaware Co., N. Y., commencing at 10 o'clock a. m. on Wednesday, September 5th, 1894, and continuing two days.

Our meeting-house is about two miles from Roxbury village, and six miles from Kelly's Corners, at which places the visiting friends will be cared for. We cordially invite those interested in the truth as it is in Jesus Christ our Lord to come and partake with us, and a special invitation to those who labor in word and doctrine.

J. D. HUBBELL.

THE Des Moines River Association will convene with the Des Moines River Church, three miles north of Eldon, Wapello Co., Iowa, at 10 o'clock a. m. on Saturday before the third Sunday in August, 1894, closing on Monday following.

Those coming by the Rock Island route will stop at Eldon, and those by the C., B. & Q. or by the Ft. Madison & Ottumwa routes will stop at Batavia, and they will be met at those stations.

A cordial invitation is extended to all brethren, and ministers especially.

R. SPEIRS, Mod.

M. W. BYRAM, Clerk.

THE Licking Association of Old School Baptists will meet, the Lord willing, with the church at Elk Lick, near Sadieville, Scott Co., Ky., on Friday before the fourth Saturday in August, and continue three days (24th, 25th and 26th). Our brethren and friends are cordially invited to meet with us.

Those coming by way of Cincinnati will take the Cincinnati Southern on Thursday at 4:05 p. m., or Friday morning at 7:30, for Sadieville. Those coming by way of Lexington will take the Cincinnati Southern on Thursday evening at 2:40, or Friday morning at 7:30, for Sadieville. Those coming by Louisville will change cars Thursday evening at Frankfort for Georgetown. At Georgetown take the Cincinnati Southern for Sadieville. Trains leave Frankfort Thursday at 1:00 and 4:20 p. m., and Friday at 7:00 a. m. Reduced rates will be arranged from points named.

J. P. FIELD, Clerk.

THE sixty-third meeting of the Spoon River Association of Regular Primitive Baptists will meet, if the Lord will, on the premises of E. D. Varnes, one mile and a half south of Cramer, on the Iowa Central R. R., Peoria Co., Ill., on Friday before the first Sunday in September, 1894, at 10 o'clock a. m.

Teams will be at Cramer on Thursday evening and Friday morning. Brethren will likely be met also at Farmington, on the Buda & Rushville Branch of the C., B. & Q. R. R., on Thursday evening. If not met there, change immediately for Cramer. Brother Varnes lives five miles southeast of Farmington. The saints are invited.

I. N. VANMETER, Mod.

THE Old School Baptist Conference of Maine will be held, the Lord willing, with the Old School Baptist Church in North Berwick, York Co., Maine, commencing on Friday, August 31st, 1894, 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 who come will be met at the North Berwick R. R. depot on Thursday before the time appointed for our yearly conference.

FRED. W. KEENE.

THE Maine Association will meet, the Lord willing, at Bowdoinham, Maine, Sept. 7th, 1894, and continue three days.

All lovers of the truth are cordially invited, especially ministering brethren who attend the Maine Conference. We propose to call for the ordination of Deacon Zachaeus M. Beal. All who visit us will be cared for.

J. C. CLARK, Clerk.

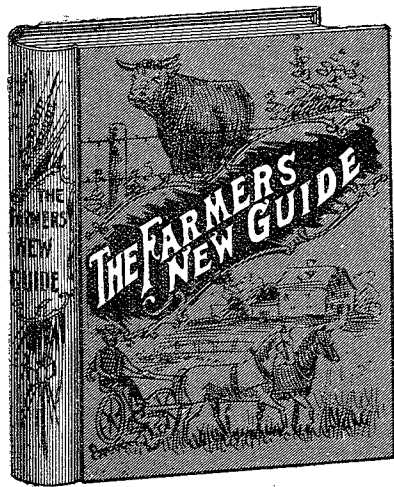
THE Indian Creek Association will convene with the Dry Fork of Twin Church, near West Manchester, Preble Co., Ohio, beginning on Friday before the first Sunday in September, 1894.

Brethren and sisters coming from the east will take the Little Miami R. R. at Xenia, by way of Dayton, for Brown's Station. Those coming from the west will take the Little Miami R. R. at Richmond, Ind., to Manchester. Those coming from the south will take the C. J. & M. R. R. at Cincinnati to Manchester. Those coming from the north by way of Greenville will take the C. J. & M. R. R. to Manchester, where they will be met and conveyed from the two named stations to the meeting and to places of entertainment.

We extend a hearty welcome to all the brethren and sisters, and especially the brethren in the ministry do we hope to meet with us.

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Jesus appeareth to Mary		St. JOHN, XX.	and to his disciples.	
Anno DOMINI 33.	42 "There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.	16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.	Anno DOMINI 33.	
m Is. 53. 9.		17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.	Pa. 22. 32.	
n ver. 31.	CHAPTER XX.	18 "Mary Magdalene came and told	Matt. 28.	
	1 Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity, and confession of Thomas. 30 The scripture is sufficient to salvation.		Rom. 8. 29.	
			Heb. 2. 11.	
			1 ch. 16. 28.	

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VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, AUGUST 15, 1894.

NO. 33.

SELECTED.

A DREAM-TOUR THROUGH THE ARMINIAN HEAVEN.

AFTER several hours conversation with an Arminian upon the subject of salvation and heaven, I fell into a deep musing, my fancy took possession of me and flew away, and ere I was aware I was set down within the golden gates of the "Land of the Blessed." No sooner did my imagination realize my whereabouts than I set about to explore the long sought country.

One of the first things that attracted my attention was a great throng of little children playing with the angels along the brink of a beautiful river. I immediately turned toward the happy company, and as I approached them they gathered about me in happy groups. I asked them from whence they came, and who brought them there. One of them, assuming the role of spokesman for the others, answered: "O, sir, we were all born in a world far below this, where all who are born must one day die. We were fortunate enough to die while we were yet in a state of innocent purity; before we grew up and became contaminated with sin. As soon as we were dead we were carried away by the holy angels to this bright, beautiful world. Here we shall never die, but shall live on and on forever. Do you not think, sir, that we were blessed, indeed, to die in infancy, and so escape all the evils of a wicked world and all the uncertain issues of a sinful life?" When the child had finished his story, I asked: "Is there not one here who is called Jesus, whom all those that enter here adore, and love, and praise?" "I have heard," responded the child, "that there is such a person somewhere here, but we have never seen him yet. You know we do not have to praise him, for he did not bring us here. I have heard that those who were sinners love and praise him, but we were not sinners, you know." These words began to fill me with strange forebodings; a feeling of dissatisfaction entered my heart. I turned and went away. I had not gone far when I saw a great procession in motion; the company was composed of half grown children and young people. They were all in a great glee, displaying banners, and singing to the clang of several different kinds of instruments. "The Sunday School Army is Marching." The procession was coming toward

me, so I stepped aside to let them pass. I stood and gazed and wondered. At last I beckoned one who seemed to be of more than ordinary rank among them, and began to inquire concerning the passing crowd. "That," said he, in reply, "is the Sunday School army celebrating the triumphs of the Sunday School on earth. All those in the procession were saved through the Sunday School. They say that if there had never been a Sunday School on earth they would never have been in heaven. Their teachers there taught them to be good, so when they died God had to let them come here, because they had been good, you see." When the lad had ceased speaking, his eyes still sparkling with enthusiasm over the triumphs of the Sunday School, I asked, "Is there not a person called Jesus whom men praise for all the blessings of this place?" "O, yes sir," he answered, "there is such a person here somewhere, but he is not entitled to much praise from us; they say he did die once on earth, but that would never have saved us if we had not been good, and we would not have been good if we had not gone to Sunday School. So look at it as you may, sir, it was the Sunday School that saved us. So we do not praise him, we praise the bridge that carried us over." The procession had by this time passed far into the distance, the fluttering banners had almost disappeared from view, and the last echo of the words, "The Sunday School Army is Marching," was dying upon the breeze.

The feelings of dissatisfaction which came over me after my interview with the infants had increased continually, until now they were grown into an intolerable burden. I now turned to my right and ascended a little hill; upon reaching the summit, I discovered hidden away in a secluded place a curious little temple, such as the traveler is likely to come upon in the country districts of India. Within the temple a number of people were kneeling before two shrines, all kindled with the most ardent and self-sacrificing devotion. Upon inquiry I found that one of the shrines contained simply a small American coin, and the other a few leaflets of paper; these constituted the supreme object of the worshipers' praise. I stood for awhile in sore amazement; my heart wasted away under a deadening thrill of hopes blighted. Idolatry and idolaters in heaven! In my

madness of despair I touched one of the company and asked him who they were, where they came from, and the meaning of their strange devotion. All this time the worshipers were kneeling around both shrines, some kissing the coin, others pressing the little leaves of paper to their bosoms, and all muttering vows and chanting their wild, wierd hymns of praise. In reply to my inquiry the man said, "We are Hindoos and have lately arrived from India. Some of us worship at the 'shrine of the coin,' because we are sure that if it had not been for American money we would never have been here. We have preserved here in this shrine the first coin ever contributed toward saving men from torment; the very identical penny, sir. Those whom you saw caressing the little bits of paper at the other altar were cherishing the instruments which brought them here. These bits of paper, held so sacred by them, are called by the English speaking people, tracts. They were furnished by the American Tract Society. Those who taught us in India told us that we would praise God through Christ when we should live here, but then they said that without the money and the bits of paper we never would have heard of this place, and consequently we never could have come here. Our motto in the world from whence we came, sir, was: 'Honor to whom honor is due,' and we have had no cause to change it since coming here, so we built a temple upon this hill, as it was our custom in India, and yield ourselves to the undivided honor and praise of the power that saved us."

I slowly descended the hill on the opposite side from where I had ascended. I at length found myself in the midst of a most charming, luxuriant valley. The place was filled with the music of flowing waters, the smell of ripening fruits and the fragrance of blooming flowers. My feelings were soothed and quited by the sweetness of the place. I unconsciously dropped into a reverie which was soon broken by coming suddenly upon a small, select group of men and women. They carried an air of culture and refinement, and seemed to be keeping aloof from the general throng of inhabitants. Their small appearance and aristocratic behavior awakened within me a curiosity to hear their story. I approached them very respectfully and after a polite

apology for my intrusion I made bold to ask them who they were, and how they gained admission there. One of their company volunteered to unfold the following short but suggestive account of their good fortune: "Before we came here," said he "we lived in the world. There we belonged to the 'elite, to the upper four hundred.' We are about the first of our station in life that ever came here. For a long time all the preachers on earth were base, ignorant, illiterate men. Their clothes were coarse, their manners uncultured and rude, and their language awkward and unpolished, and indeed, sir, they were altogether such as were repulsive to well bred ladies and gentlemen. They could obtain no entrance into refined society; they could have no influence with the rich, the noble and the wise. In consequence of this fatal deficiency in the ministry very few people, if any at all, were saved from among the upper class. But by and by, some good men set about to remedy this lamentable defect, to remove this deplorable impediment, to roll away this disastrous stumbling-stone. They raised money and endowed colleges and theological seminaries wherein men might obtain a polite ministerial education, and thus be qualified to stand before cultured society. Through this means ministers soon gained abundant entrance into the most refined circles and began at once to wield an influence over the highest walks of life. In this way the door of good works was opened to us, so you plainly see that it was through the enterprise of these good, far-seeing men, that we were started on the way to this place." When he had finished speaking I said, "But what about the man Christ Jesus? pray tell me something about him. He is the object of my search here, but he appears to be but little known or altogether a stranger." "O yes, sir," he answered, "we heard of him before we came here, but we have not seen him since our arrival; indeed we have had no particular desire to see him, for he is of very little concern to us. We would much rather see some of the good men through whose instrumentality we were brought here, that we might express our sincere thanks and lasting obligations to them; for we are certain that to them belongs the honor of our salvation. The man Christ Jesus of whom you speak made nothing certain. He finished noth-

ing He went away and left the whole matter in the hands of a few ignorant, base, despised people. His whole scheme would have proven a failure if others had not taken it up and made something of it." Here he closed his speech, and I, feeling no affinity for such company, wandered onward.

I next came upon a great company composed of people of all nations. They were full of zeal and enthusiasm. I at once recognized that it was the missionary harvest from the foreign fields. Foremost in the throngs were the Burmese, displaying banners with Judson's name emblazoned in flaming colors. After these came Hawaiians, Hindoos, Fijians, Persians, Japanees, with now and then a straggling Chinaman; none of the last named however had died in America. High over all floated a prodigious flag bearing the inscription, written in all languages, "LONG LIVE THE AMERICAN BOARD OF FOREIGN MISSIONS." Upon inquiry I found that this company embraced all who had ever reached heaven from heathen lands, except the small number worshiping in the little temple on top of the hill, before referred to. I also found out from an old resident that their arrival there is of quite recent date, not a single arrival dating further back than the beginning of mission work. Before this human machinery was put in operation the countless number of men and women dying in heathen lands all sank down into irretrievable destruction. There was no remedy for them. No preacher, consequently no salvation; no priest, consequently no Christ. I once more inquired concerning Jesus the Savior of sinners. They only laughed and said he was entitled to no praise from them, for he had done no more for them than he had for their ancestors and brethren who were now perishing in the perdition of the ungodly. They protested that they owed their salvation alone to the mission work, in carrying salvation within their reach, and their own good judgment in appropriating it to their own advantage; they said that Christ alone had benefited them nothing.

After hearing this I stood for some time sick at heart. I was here a lonely wanderer. O how I longed to return to earth again. There I had the fellowship and communion of saints, here I was a wretched outcast, no fellow, no companions, none to join with me in ascribing praise to God; even the Savior himself could not be found there. Dante's inferno, even to the seventh circle, would have been more desirable to me. I once more endeavored to press forward, whither I knew not, and cared not, for I was now an aimless wanderer, a tramp in heaven; but I was soon confronted by another procession. The participants this time wore blue ribbons in their button holes and temperance badges upon the lapels of their coats. A

tall man headed the procession carrying a large flag inscribed to the W. C. T. U., of America. I soon discovered that it was the ransomed of the temperance societies holding high carnival to their great benefactors. Temperance lectures, total abstinence societies and prohibitionist workers of every description were there with samples of their work, in the persons of reformed drunkards whom they had saved from destruction. I watched my opportunity, and seeking out one of the chief men, I asked, "Is Jesus of Nazareth in your procession?" The answer came prompt and decisive, "He is not here." I ventured a little further and asked again, "What think ye of him, if peradventure you know him?" The man responded, "He is not much respected by our societies. When he was in the world he was considered by our ancient brethren as a wine bibber and a glutton. He even went so far as to attend a wedding among the lower class of people, and when the wine was exhausted and the guests all drunk he made them a new supply of the vile stuff, right in the face of all respectable people who were laboring to suppress the manufacture, sale and use of the dreadful poison; and one of his chief apostles recommended the use of wine. So you see there is not much agreement between us and him, either in heaven or on earth, consequently we are found very seldom, if ever, in each other's company. Many whom you see here were saved by temperance workers from drunkards' graves and drunkards' hell which would have been their certain doom, had not the temperance cause superceded the work and teaching of him you inquire for."

I had now seen enough of the place to desire no more of it, and was ready to sink in utter despair. In my endeavor to escape one thing another would confront me; finally I came into an open court of the most elaborate and gorgeous fashion. This was called the "Court of Honor," or "Place of Degrees." Here men were ranked according to the amount of good done by them, or the character which they had built. Some were on high seats, and some were on low ones, and some had no seat of honor at all. Some wore crowns gemmed with stars, some wore crowns without stars, and some had no crowns at all. Those on the highest seats had the most, the largest and the brightest stars in their crowns, and wore long, rich robes, of which they were exceedingly proud. Those on high seats looked with scorn upon all those below them, and those less preferred looked in envy upon those above them. I forgot my own discontent for a short time to muse upon the discontent manifested in the scene before me. I wondered if contentment, such as heaven should bring, was even an occasional guest in their hearts. Everything appeared to be exactly

after the fashion of earth, only upon a much more elaborate scale. The same love of glory and distinction, the same boasting over inferiors, the same envy against superiors, the same principle of self-aggrandizement, in fact everything that goes to make up the distinctions, strife and dissensions among men on earth, every principle that begets and nourishes religious fraud, dissembling and knavery, was ripe and luxuriant there. All the imperfections and base deceptions of earth had ripened in the skies. The whole place was as completely given to idolatry as Athens of old, which stirred the spirit within the holy apostle. Then came the dreadful thought of spending eternity there. It was more than I could bear, my agony of heart and last struggles of despair aroused me, and I once more rejoiced that it was only a dream, a dreadful illusion, but a true picture of the heaven that the religionists of this world are making.

H. M. CURRY.

LEBANON, Ohio.

—Exchange.

CORRESPONDENCE.

HOPEWELL, Pa., May 24, 1894.

ELDER SILAS H. DURAND—MY DEAR BROTHER IN THE BLESSED LORD:—Your letter was received May 8th, and I was, as ever, glad to hear from you, as I always am to receive letters from those whom I love for the truth's sake. If it be but a few lines, just the same it makes my heart to rejoice. While I am still bowed down in pain and distress most of the time, yet the Lord speaks to my troubled mind; and O! the joy and peace that is within none can describe. Those who feel the same know what it is to feel the love of the Lord. When he speaks all is peace and joy. Are not the words of the Lord powerful, sharper than any two-edged sword? Could we receive them and be glad were it not for the love of God? He tells us, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." But the world teaches and preaches that every one can receive of the Lord if they will only let him work in their hearts. I know this is not true. The Lord will perform his work, and none can hinder. During the revival here I was asked many times why I did not come, and many were the invitations extended to me to come; so one evening I went, not with a willing mind, for I knew that was not my place. The minister I introduced you to in the depot at Hopewell was yet on this charge. He took no text. He looked at me about five minutes, as I was up front; then he turned from me with a smile on his face, and said, "There

are a people silly and simple enough to think that God will not save every person. Now, don't you believe that. If God were to come into this church to-night he wouldn't pass one of you if you would come to him." He said the air was full of devils, pouncing down on poor, helpless creatures, making them afraid to come to Christ; and now all we had to do was to keep them off, and we would conquer. One evening Mr. Boor went, and he repeated very nearly the same. But were I to try to tell you all he said it would fill many sheets of paper; but move me he could not. I only smiled and pitied his ignorance, if I may call it thus. Jesus' words are true, and not man's, that teach such a spurious doctrine. Jesus teaches us that "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another." O how plain it is that it is not left to man to choose his path, or to go and demand salvation of the Lord just when he sees fit. Such as that have not the love of the Lord; neither can they love the brethren with a pure heart, as they who have received salvation of the Lord. I know how different it was in my own case; how after the Lord showed me that my sins were forgiven, this love, yes, a peculiar love, joy and peace, came to my heart, such as this world can neither give nor take away. None but Jesus can give it. We can profess to love them, but is it pure? Is it not an outward show to the world, and the world receives it? Some make a loud profession that their sins are forgiven, and tell how they trespassed against God, but now what wonderful works they performed to please God, and that he must accept them as good; but how different the Lord's works to those of man, as you wrote for the SIGNS. Many are the times I have read that piece; and O how true are its words, and what comfort it brought to my weary, tempest-tossed soul, as it had not been long since the dear Lord was pleased to break the bands that had me chained, yea, even to the earth. Look any way I might, the enemy was ready to devour me, and I saw no way of escape, but there must be bound until my life be past. But O, blessed thought and precious hope, Jesus came to my relief; and as the angel of the Lord came to Peter in the prison, so my blessed Lord came to me, and healed my aching heart (for it seemed to be rent in twain), and spoke peace, and to-day I feel like shouting praises unto the Lamb that was slain. His love, his peace, comes with such force that I am made to meditate how good is our God; and perhaps within an hour from now I will be out on life's stormy ocean, thinking each wave will swallow me up. But this, too,

is the Lord's work. "Glorious things are spoken of thee, O city of God. Selah." Here I must stop. I cannot utter the heart's desires; but, bless God's holy name, how I have thought of his loving-kindness in the midst of this evil and wicked generation. As his name is above all, "so is his praise unto the ends of the earth: his right hand is full of righteousness." O what blessings he sends us! Yet sometimes we murmur against his holy will. Here I am brought to bow in solemn thought. How often have I murmured against my blessed Lord, and yet how good he has been to me all the days of my life. I have thought my path marked with thorns, thistles and briars; but as I now look back over my past life it has been one of great blessings instead of cursings. The Lord has afflicted me, this is true; but O how light compared with some, and easy to bear. I was blessed with good parents, who gave me their advice, and all was good; but I took it not. I thought I knew best, yet I did not know; but as it has pleased my Lord to show me I now see. It is past—I cannot live it over; and were I to it would be the same. Since I am married I have been blessed with a good husband, yet I have murmured at my lot. He says nothing to me of my way of salvation any more, but thinks it right in most things; yet I have been accustomed to complain occasionally, but I do not want to, for God has blessed me far above what I am worthy of. I am not worthy of the love of the Lord's children; yet he has given me a heart to love them, which is far better than riches of this world, and all the worldly amusements that go to make up this life. Could I feel God's holy love in my heart the rest of my life as it comes to-day, O how happy I would be. Look at what I may, all seems to breathe the blessings of God.

"O for a thousand tongues to sing
My dear Redeemer's praise,
The glory of my God and King,
The triumphs of his grace!

"My gracious Master and my God,
Let saints thy love proclaim,
And spread through all the earth abroad
The honors of thy name.

"Jesus, the name that calms our fears,
That bids our sorrow cease;
'Tis music to our ravished ears,
'Tis life and health and peace.

"It breaks the power of reigning sin,
And sets the prisoner free;
Thy blood can cleanse the foulest stain,
And can avail for me."

I would like to attend the association at Southampton the coming month, but find it impossible to do so. Brother Corder talks some of going. I would like to see you all, and hope to ere long. If I am not strong enough to go over to see your folks this fall, perhaps in my distress you will remember me. I have fully decided to go to Philadelphia in the month of October to undergo another operation, unless something unforeseen occurs to prevent it. This then

will be the fourth, and I trust the last; but it may be that my sufferings here will be over ere that time. This is known by him who doeth all things right, and none can stay his hand. My suffering seems to gradually grow worse. I have lost in flesh so that I would scarcely weigh eighty pounds. We have had very high waters, and a great deal of damage has been done; but it is right, for it is God who doeth it, and none can stay his hand. "For this God is our God forever and ever: he will be our guide even unto death."

With love to all, write me when you can. I shall always be glad. Your humble sister in the hope of a better world,

LIZZIE HIMES.

SMITHVILLE, Va., July 30, 1894.

DEAR BROTHER BEEBE:—Inclosed find extracts from two letters written by my son Fred, of Washington, D. C., which I send to you, if you think best, for the SIGNS. Perhaps they may be of some comfort to some poor, tried one of our Father's house. It seems to me they breathe the spirit of the daily experience of the tried ones, and those who are often ready to perish.

Dear brother, I often feel like adding my feeble testimony to the truth proclaimed by so many through the SIGNS; but as daily comes a feeling of my inability to write, it has thus far prevented. Were it not for the SIGNS my life would be lonely indeed, for I would be shut out entirely from all communication with any of the tried and afflicted ones who trust alone in the God of Israel. I long to meet with some of my Father's children, and listen once more to the proclamation of the gospel by the servants of our God. I hope, the Lord willing, to be able to meet you all in October at our Corresponding Meeting. Pray for me, my brother, that my faith fail not, and that God will give me daily grace for every trial.

Your tried sister in hope,
MARY J. COX.

WASHINGTON, D. C., July 18, 1894.

MY DEAR MOTHER:—Your letter touched my heart. I can but hope that I know something of the glorious truth of which you write, though I am so in the dark, so indifferent, so worldly, so sinful, though I see everything in myself, in my daily walk, to apparently contradict any idea that I am one of the chosen of Israel. The tempter is ever with me, ever in my heart, preaching to me the doctrine of works; telling me that if I had any interest in the righteousness of Christ I would show my faith by my works, and continually presenting to me the works of the flesh as the work of grace. I know what I should do, and what I should not do. I do feel that I can say, with Paul, "The good that I would I do not," &c. But I think I have also felt that it is not of works, but of God that showeth mercy. O

these works! these works! What are they? "This is the work of God, that ye believe on him," &c. What is it to believe on God? To know in the depths of the heart that in him alone is help and grace and salvation; to realize daily in the bitterness of self-humiliation and loathing the utter sinfulness of the flesh, the complete, the full wickedness and destitution of man, and all that pertains to him; to feel shut up as in a prison-house, with bands and bars of steel, with all the corruption of death pressing one down; with the tongue failing for thirst; encompassed with the pangs of hell; with no strength to cry, hardly to groan; not daring to turn the eye even to the holy hill of Zion, whence all our help cometh. What a work is this! Not of man, nor of man's choice; but is it not the way in which God makes bare his arm for the salvation of his people? How else does he teach his power, his glory, his righteousness, his love and his mercy, but by showing to his chosen, not once, but daily and hourly, their weakness, their sinfulness, their complete and full dependence upon him? This is indeed God's work. In this is the abounding grace which fills all eternity with its immensity, made manifest to the salvation of the little ones. In this knowledge and heart-groaning under the burden of indwelling sin is the following of Christ, is the burning up of the hay, wood and stubble of the slightest reliance upon an earthly arm, and is the wonderful grace and mercy of the God of covenants made glorious and magnified. Here is the work of faith; the work which ascends to the Most High as a sweet-smelling savor. Here is God, and him only; and there is no place for creature works in the slightest degree. What does the flesh know of this work? Nothing. In and of the flesh there is misery, weakness, sin and death. The tempter comes to us and says, "If ye will do thus and so ye shall live." He is a liar from the beginning. There is no life in doing or not doing; we do because we are alive. What do we? I have tried feebly to say; but Paul says, and so emphatically, so truly, so sweetly, "We groan, being burdened." Groan! Is that doing anything? Must we not pray, and read, and do this, that or the other? Here comes the flesh, and would put us to work, to work out our own salvation; but is not the deep groaning of the sin-burdened soul the very work which God would have it to do, the work of faith, which he is working, leading it to him, and by shining upon it with the light of his own countenance, making manifest the corruption within, and causing the glory of his grace to stand out in unspeakable refulgence? Here is the glory, the sweetness, the matchless grandeur and beauty of the gospel. When applied by the Spirit to the burdened soul it leads it out from under the bondage of the law, which is our school-

master unto Christ, into the glorious liberty of the sons of God. It points to Jesus and to his finished work. It leaves no place for anything but the adorable grandeur of a full, free, complete, finished salvation. But the Spirit must apply this glorious truth; we cannot of ourselves take the smallest (so-called) promise to our hearts. The children must ever and continually be taught where their life is hid, that their only salvation is in the dear Redeemer, and that to know him is to know the fellowship of his sufferings. This they learn through a more and more intimate knowledge of themselves—through the tribulation because of indwelling sin; for through tribulation they enter the kingdom.

When my mind is led to contemplate these things (as, alas! it is so seldom), I can see less and less place for what are so often called the "admonitions of the gospel." I do not mean to say that there is no such thing; for do not our own hearts continually admonish us? Would we not, if we could, indeed have all our members servants of righteousness? But many a poor soul whose outward walk looks very, very crooked, is more truly giving glory to God, is struggling harder with the powers of darkness within, and is perhaps following more closely in the footsteps of the Master, than those who condemn him. God knoweth the heart; the publican is more approved with him than the Pharisee. It is the lost who are saved; it is the sick who need the physician; it is the tempted, tried, sinning, stumbling one who is conscious of his weakness, and who has not strength enough even to cry aloud, to whom grace, God's grace, free, unmerited grace, abounds. O the abounding of that grace! No mind can conceive it, no words can tell it. It fills all eternity, it is the balm for every wound, and it can never be exhausted.

I think I have realized how sweet it is to have the heart stirred with the glorious truth of the gospel, though so often shut up in prison, so dark, so helpless; but when it pleases God, in whom is all my hope and trust, to bring me out into a broad place, not all the powers of earth or hell can hinder. May I ever be reconciled to his will, and stand still, knowing that he doeth it.

I have written hastily, stragglingly, here at the office, just as it came to my mind, and I fear it may be of but little interest to you.

Affectionately,

FRED.

JULY 25.

My mind seems drawn much to this channel. It does seem to me that no one who ever lived or ever will live has so much reason to know the awful depth of sin and complete depravity, of utter, complete, total helplessness of the flesh, as I. Daily, hourly, momentarily, I groan,
(Continued on page 260.)

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1894.

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

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

G. BEEBE'S SON.

WITHDRAWAL.

A COMBINATION of circumstances have led me to the conclusion that it is expedient, and for the good of the publication, that I should sever my connection with the editorial department of the SIGNS OF THE TIMES. In taking leave of the patrons who have so generously borne with the weakness and deficiencies of my service during the past thirteen years it is beyond the power of words to express the gratitude due to them for their fraternal patience and forbearance. But infinitely beyond this debt is the unspeakable display of that grace of God by which their loving conduct has been prompted. To each one of those kind friends I return affectionate thanks, and pray that they may experience the reward which only the God of all grace can bestow.

It is due to my brother, Benton L. Beebe, the proprietor of the paper, and to Elder Benton Jenkins, so long intimately associated with the publication, that I speak especially of their unvarying kindness and affectionate consideration in all our intercourse. No discord has marred our sweet association throughout these years, and in our separation we are alike deeply pained. There is no alienation of fraternal love now that our long and pleasant association is broken. It is without the will of any of the parties. My most earnest desire is that the devoted support by which lovers of truth have encouraged the SIGNS OF THE TIMES in the past, may continue and abound in the future. Never, more than in the present time, has there been manifest need of the clear proclamation of gospel truth from the pulpit and the press. As opportunity may serve I shall still hope to write for the columns of our longest established Old School Baptist periodical. In earnest love of that doctrine to which it has been devoted from its first issue, and with the confidence of faith that God will maintain his own truth and cause, I commend you, one and all, to God and to the word of his grace. To every reader I would say, "Think on me when it shall be well with thee!" But above that desire is the wish to be partner in the afflictions of the gospel with every blessed mourner; and "That I may know him [Christ], and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the

dead." "The grace of our Lord Jesus Christ be with you all. Amen."

WM. L. BEEBE.

WARWICK, N. Y., July 30, 1894.

PAINFUL as it is for us to publish the above announcement of the withdrawal of our beloved brother from the editorial department of the paper, yet in the providence of God it seems to be unavoidable. For thirteen years we have been associated in business, and during all that time our united aim has been to so conduct the paper as to redound to the best good, comfort and edification of the saints, and to the glory and honor of God. We are well aware of our own fallibility, and doubtless have many times erred in our judgment. It would be folly and presumption for us to claim that we have made no mistakes.

During our long and happy business relations the greater part of the matter appearing under the editorial head has been written by our dear brother William L., and as far as we have been able to discern we have fully indorsed his able and gifted articles in defense of the truth, without a single exception. When, at the death of our dear father, the fearful responsibility of continuing the publication of the SIGNS was bequeathed to us, we felt that a giant's robe had fallen upon us. True, we had been all our life in the office, and for a number of years associated with our dear father in the management of the publication; yet when he was so suddenly removed, and we found ourself at the helm, it seemed that we could never assume the fearful responsibility of conducting the publication of the paper. But God rules; and after receiving assurance of the assistance of our beloved brethren, William L. and Benton Jenkins, we took courage, and thus far the Lord has, we trust, prospered our united labors.

In losing the assistance of brother William we feel that again we are brought to a place where we have to ask the forbearance of our brethren until God in his wisdom shall unfold his providence as to who shall assist us in the editorial department of the SIGNS. Brother William, owing to his enfeebled health, and on account of his being located some sixteen miles from the office, has been able of late years to assist but little beyond writing the most of the regular editorial expositions of Scripture; yet we have been highly favored in the able assistance of our dear pastor, Elder Benton Jenkins, in selecting and revising copy, and occasionally contributing to the editorial columns; and were it not for the assurance of brother Jenkins that he will still continue to afford us such aid as the Lord may enable him to render, as well as the promise of brother William to still write occasionally, we should indeed be discouraged.

While we would not for a moment have the temerity to attempt to conduct the SIGNS for any great length of time alone in our own name, we beg our brethren and friends to bear with us a little while, until it may be made manifest to us what to do.

In grateful remembrance of the kind indulgence of our brethren in the past, we ask that they pray for us, that we may be shown our duty at the present time, that all may be done for the best good of the cause advocated and defended by the SIGNS OF THE TIMES for the last sixty-two years.

The only change in our address for the present will be G. Beebe's Son (instead of Sons.)

B. L. BEEBE.

BIBLES OF ALL SIZES.

IN our last number will be found an advertisement of some of the sizes, styles and prices at which we can furnish Bibles. The vast variety of sizes and combinations compiled in Bibles is too great to all be given in our space, but we are now prepared to furnish any of them that may be desired.

The smaller Bibles mentioned in the advertisement are the ones most in demand, and these we will mail postage paid on receipt of price. The larger or Family Bibles, being too large and heavy to go safely by mail, will be sent by express.

KINDLY REMEMBER US.

It is an unpleasant duty that we are obliged to perform to urge our brethren and friends to please make an effort to send us a remittance on their delinquent subscriptions. We expect within a few days to send notices to those whose subscription is considerably in arrears, and ask them to make a special effort to forward their remittance promptly. If not able to send the whole amount at present, remember that every little helps.

BOOK NOTICES.

LARGE HYMN BOOK FOR A DOLLAR SIX FOR FOUR DOLLARS AND A HALF

We have had bound in cloth, the same style as the "Editorials" or "Church History," a few hundred of our large type Hymn Books, which we will send post paid at the above prices. These books are especially adapted for aged people, or for pew racks, to be used in churches.

A SMALL ONE FOR SEVENTY-FIVE CENTS, OR SIX FOR THREE DOLLARS.

We also have the small type book bound in cloth, which we will send post paid at prices stated above.

These books contain eight hundred pages, and thirteen hundred and eleven carefully selected hymns, together with an index to first line of each hymn.

Cash must always accompany the orders. Address,

G. BEEBE'S SON,

Middletown, Orange Co., N. Y.

(Continued from page 259.)

being burdened by reason of indwelling sin; so weak, so helpless, so sinning. But it does seem to me that on the other hand I know where help and strength are, and where alone they are to be found; and without even strength to pray or cry I can only breathe, "O Lord, be merciful to me, a sinner;" and this not of myself, but because the breath is given me. O how I do long to be found walking, not with the world, but in the footsteps of him who is our perfect pattern, and to have the answer of a good conscience toward God. But I am of the earth, earthy. I am of unclean lips; and it does seem to me that I have no right to look for comfort. I am sin itself, the very embodiment of corruption. What promise, what blessing, what help, what comfort, can there be for me from him who is holy, undefiled, and separate from sinners? Yet deep down in the heart, almost covered up with the crust of self, almost, as it were, smothered with the filth of sin, there is a hope which I fain would believe is a spark of heavenly fire kindled by the God of heaven; that his grace, his mercy, his love, his righteousness, his sanctification, reach even to me. It has sometimes seemed to me that I have had a faint realization of the feelings of the children of Israel when they reached the Red Sea, with the swelling waters in front, and the blood-thirsty enemy behind; death and destruction on every hand, and they powerless! What must, what could they do? "Stand still, and see the salvation of God." Ah, it is easy to even stand still when one feels that presently God will make bare his arm in our defense; but how is it when faith dies, as it were, when our sins rise up to condemn us, when we know, so bitterly, truly know, that all we deserve is to be cut off forever? It is not Christ who condemns us: it is our own hearts, our own wicked lives, our sinful selves. Ah, then we realize indeed what Paul meant when he said, "In me (that is, in my flesh) dwelleth no good thing." If at this time, when we are in the belly of hell, with the weeds wrapped around our heads, some of Job's comforters tell us to gird up our loins, to live soberly and uprightly, to do, even to think, this or that, does not the burden crush us, even as Samson crushed his enemies by pulling the temple upon their heads? Would that we could. Our grief is that we cannot. What is the lost sheep, the wandering lamb upon the mountain-side, to do? Hunger and cold have stilled its voice; it cannot even cry. But the Shepherd comes. Through the cold and over the rugged way he searches for the lost wanderer, tenderly takes it in his arms, warms the almost frozen frame against his loving breast, and makes the almost stilled heart to pulsate with life immortal from himself. This, to me (I may be all deluded and mistaken), is the gospel,

the message of glad tidings, the only help to the lost and fallen, the balm in Gilead, the salvation of sinners, the work which God works, and by which he builds up his temple without the sound of ax or hammer, and which makes his power, mercy and glory manifest. May it be his sovereign will that I may be one of those lively stones, and that he may keep me in his fear and ever at his feet.

With much love to all,

FRED.

* THOUGHTS ON PSALM CXLI.

(Continued.)

"INCLINE not my heart to any evil thing, to practice wicked works with men that work iniquity: and let me not eat of their dainties."

This is David's prayer. It is the desire and prayer of all the Lord's people when moved by his Spirit. I will here repeat, in order to emphasize and keep in remembrance my leading thought in these meditations, that the dear Savior is here, as in most of the Psalms, if not all of them, speaking for his people, by his Spirit, through the psalmist. His holy Spirit caused him to feel, while in our flesh, all the pain and burden of sin, with its direful effects; and all the pure and holy desires of that holy Spirit for deliverance from its baneful power were felt and expressed by the psalmist, and other holy men of old, according as they were inspired by the Spirit of Christ. So what we read in these inspired words of prayer and longing is true and pure, not mixed with the sinful desires of the flesh, as the best desires of our poor, sinful hearts seem to be; and not only are the desires that we find here expressed absolutely pure and right and holy, but they will surely be fulfilled. So we are indeed blessed if we find these inspired words of prayer expressing our own longings. It is an evidence that he has put his law into our minds, and is writing it in our hearts; that he is working in us both to will and to do of his own good pleasure, according to the prayer he has given us, "Thy will be done in earth as it is done in heaven."

The first expression of this prayer tells what must invariably be felt by all who have the Spirit of Christ; and the strength and power of that feeling over their vile natures is according to the measure of that Spirit given them. The Spirit was given to Christ without measure.—John iii. 34. An absolute and perfect hatred of all evil is an essential and inseparable attribute of that Spirit, and is therefore the very beginning of an experience of grace. "The fear of the Lord is the beginning of wisdom." "I will put my fear in their hearts, and they shall not depart from me." "The fear of the Lord is to hate evil." What a blessing it is for one to feel a hatred of evil; not for fear of punishment, but for its own sake, merely because it is evil, even though he must therefore hate his own life.

"Incline not my heart to any evil thing." To the Lord only can the poor sinner look for power to resist the evil inclinations of our deceitful hearts. He soon learns that the way is not in himself; that he cannot direct his own steps away from evil; that the fear of the Lord is the only "fountain of life, to depart from the snares of death." Like a little child in the midst of wild beasts, he can look only to the Lord with a humble cry for help and direction and deliverance.

But the form of this prayer is peculiar. "Incline not my heart to any evil thing." Does it imply that the Lord does sometimes incline the heart to an evil way? "Lead us not into temptation." Does this imply that the Lord does lead some into temptation? The apostle 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." The apostle goes on to show this to be the source from which sin and death are brought forth in the experience of a child of God. He is talking of that death which is experienced by a child of God when he lives after the flesh. He then shows God our Savior, who is the Father of lights, as the source, and only source, of "every good gift and every perfect gift," and points to the truth, as of special importance in this connection, that with him "is no variableness, neither shadow of turning." A man who should feel to lay the blame of any evil thing he had done upon the Lord, saying, "The Lord tempted me," or, "It was predestinated, and so I could not help it," would show that he had not yet known the true nature of sin, nor even himself as a vile sinner, nor known the Lord as the Holy One. If one should feel and talk that way who has been made alive with spiritual life, it would be a proof that he has now a seared conscience, and that he has walked after the flesh till he is now in the region of death.

But while the apostle is here showing God as the Father of lights, the source and giver of all that is good and pure and holy in his children, and is showing that the lusts of our flesh are the prolific source of all the evils that do us real harm, yet he does not contradict the teaching of the Scriptures concerning the eternal predestination of God, which applies to all things whatsoever come to pass, and his own ruling power and providence, working all things according to the counsel of his own will. The Lord hardened the heart of Pharaoh that he should fulfill the purpose for which he raised him up; he turned the hearts of some "to hate his people, and to deal subtilly with his servants."—Psalm cv. 25. Being angry against Israel, he moved David against them to say, "Go, number Israel and Judah."—2 Sam. xxiv. 1. The provocation to do this

came from Satan (1 Chron. xxi. 1), who can do nothing but that which shall work together with all things for the accomplishment of the Lord's eternal purpose, and for good to them who love God, who are the called according to his purpose. The prophet prays, "O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear?"—Isaiah lxiii. 17. If we cannot see how these things which are declared in the Scriptures can be reconciled with each other, we can wait till the Lord shows us that both are true in our own experience, and not try to reconcile them by changing the form of sound words, or by denying what the Scriptures declare because we cannot understand it.

Our natural inclinations are to evil; and every child of God knows well that if left alone, as Ephraim was, to follow after his own way, he would soon destroy himself. He knows that the Lord alone can restrain and direct him; and if in his just anger he should turn our heart to the evil ways which our carnal nature loves, and leave us to follow after vanity, which keeps all true peace and joy away from us, we could have nothing to complain of. It is what we well deserve. But the prayer is that he will not do so. "Incline not my heart to any evil thing." "Keep me from evil, that it may not grieve me," said one of old; and so says every one who is led by the Spirit. What could be more fearful to one who has known the plague of his own heart than for the Lord to say, as he did of Ephraim, "Let him alone!" Into what terrible depths of danger and death would not the evil inclinations of our nature lead us, if the Lord should for a moment withdraw the controlling and directing power of his Spirit!

(To be continued.)

SILAS H. DURAND.

SOUTHAMPTON, Pa., Aug. 1, 1894.

OPELIKA, Ala., July 9, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—It is on my mind to write a few words to the readers of the SIGNS who seem to feel an interest in the Old School Baptists, and yet are standing aloof, and are not in a line of duty. We cannot help but ask the question as to why they tarry. As Ananias said to Saul, "Why tarriest thou?" What a searching question. Why is it so, when a soul has light, and enjoys the preached gospel, and loves the people of God, and the assemblies of the saints, and are saying in their heart, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon; for why should I be as one that turneth aside by the flocks of thy companions?" Well did Jesus say, "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger." I have been especially exercised in this line lately, and the Lord has enabled me

to speak to such, I hope, with some effect. I hope I feel especially interested in these characters, and will take the liberty through this medium, the SIGNS, to speak to them. The important thing to be considered is, Has the Lord dealt with them? Have they an humble hope through grace? If they have, what is their duty? I have great faith in the accomplishment of God's purpose. The ministry are appointed of God as fishermen and hunters, to find and catch these characters, both in the lanes and streets of the city, and in the highways and hedges. They also, like Abraham's servant, are charged to not take a wife of the daughters of the Canaanites to be a bride for Isaac. So in their searchings they are to go to certain ones and deliver their messages; and in their journey when they find a lamb of the fold with an experience of grace they are much refreshed; and I have thought that God gives them a discerning spirit to find these characters, and to lead them along gently to the fold. The difficulty with some is that they feel they are too unworthy to go to the church; but that is only an evidence that they are fit. When Rebekah came in sight of Sarah's tent, and saw Isaac in the field meditating at eventide, she lighted off the camel and veiled her face. So do subjects of grace, as they come to the church, and in the presence of Jesus. There they feel that deep sense of unfitness. But the servant urges them on, and they come to the tent, and meet Isaac, and become married to him, and are comforted with Jesus. What blessed comfort! Who can describe the joy and peace they feel when baptized, and as they walk in gospel obedience?

"Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love.
That sweet comfort was mine
When the favor divine
I first found in the blood of the Lamb."

Here is experience, when brought to the banqueting-house, and the banner of love is over us. It is theirs to inherit, and they glory begin.

When Bethuel asked Rebekah if she would go with the man, what did she say? "I will go." But her brother and her mother said, "Let the damsel abide with us a few days, at the least ten; after that she shall go." But the servant said, "Hinder me not, seeing the Lord hath prospered my way." God's ministers say yet, To day is the day of salvation. Why tarriest thou? Arise and be baptized. God's ministers know there is no good in delaying. It is high time to awake out of sleep. Jesus commands them to deny self, and take up their cross, and follow him. It is too important a matter to neglect, therefore it is "the acceptable time." "If ye will hear his voice, harden not your hearts." God's children need often to be urged. When the angel visited Lot in Sodom, he said, "Escape for thy

life; look not behind thee, neither stay thou in all the plain." He was to look not back, but press forward. Some wait to get better, and after waiting for a number of years have to come with the same hope, and then see what they have suffered so much from, the neglect of their duty. Some have read long, bright experiences, and wonderful dreams, and say, "Well, I have never had such a dream, and I do not feel like they feel; therefore I cannot come." What is an experience? The blind man said, "Whereas I was once blind, now I see." We can never relate a better experience than that in fewer words. Have we experienced such a change as this? Do we now love the gospel and the people of God? Did we always love it as we now do? Do we love to go with God's people and hear them talk about these things? Were we once like the Gadarene, and has Jesus done that blessed work for us? Are we clothed and in our right mind, sitting at the feet of Jesus? If so the command of Jesus is upon us, "Go home to thy friends," the Old School Baptists, the church of Christ, your friends, and tell them what great things the Lord has done for thee, and hath had compassion on thee. It shall be well with thee. Are you like Nathaniel? Have you been under the thick leaves of the fig tree, praying? Jesus knows it, and says, "I saw thee when thou wast under the fig tree." I would admonish all such to give glory to Jesus. Come out and acknowledge him in all your ways, and he will direct your steps. He says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls; for my yoke is easy and my burden is light." To such as have a hope, and are entangled in the meshes of Babylon, he says, as he said to me, "Wherefore come out from among them, and be ye separate, saith the Lord, and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty." "Come out of her, my people, that ye be not partakers of her sins."

May God bless his word of truth to such characters, is my prayer for Jesus' sake.

Yours in hope,

W. LIVELY.

WAVERLY, Pa., March 28, 1894.

DEAR BRETHREN BEEBE:—I send the inclosed letter of sister Anna Tarusett by her consent; not because my name is mentioned as it is, but because I believe it has that peculiar sound which is characteristic of heaven-born souls. Of course you are expected to use your judgment in the matter of publishing it.

Your brother in hope,

D. M. VAIL.

ONEONTA, N. Y., March 21, 1894.

DEAR BROTHER AND SISTER:—I have just read your encouraging

letter in the SIGNS, and must say that I felt my heart leap for joy. You will ask, Why did it leap for joy? It was because I know I have passed through a small share of the same experience, coming out of darkness into light, some eleven years ago. I felt that I wanted to talk and let every one know of my desire to praise the dear Redeemer for showing me the difference between darkness and light; for it had seemed like dense darkness. He then revealed himself to me, and the light was so bright that I could not look upon it. I had never quite lost sight of nor forgotten the Savior's lovely smile. I watched him until I could only discern a spark, as a star for size. I seemed to be in a very narrow path, just wide enough for one to walk in. Of a truth of late I have been feeling that I have been a poor, lonely, miserable creature; that there is no one like me upon the whole earth, so unfeeling, ungrateful, for the goodness and mercies which I daily receive. I deserve to be banished from the presence of him from whom all goodness comes; for I am daily fighting and kicking if things do not go smoothly. I do like a smooth road; but the good book says that it is through much tribulation we must enter the kingdom of God; that the cross we must bear if we ever wear the crown. But the most of my time I do not like to bear the cross; yet I find it close to me every day, with such downcast feelings, such wretched inward feelings, as you say. I cannot tell the half, but I do know the terrible distress. Sometimes I think within myself that I would rather die than live; but then the thought comes to me, Where will you be found in the end? Then a feeling of trembling creeps over me, to think of being lost, forever lost. Can I bear such a fate? It is bad enough here, but there it would be worse. Sure I am that if I am not one of the dear Lord's redeemed ones that certainly will be my doom. Sometimes I say, If I were one of the Lord's I could pray. But I find that prayer is indited of the Lord alone, and that one can only pray when he is drawn to pray; and we must have something to pray for.

"A form of words, though e'er so sound,
Can never save a soul;
The Holy Ghost must give the wound,
And make the wounded whole."

If we have never been wounded we need no cure. The well need not a physician, but they that are sick. I hope I have been sick, and have had the good Physician's care, pouring in the oil and wine. What a terrible thing it is to be deceived. "Be not deceived, God is not mocked; for what a man soweth that shall he also reap." Poor reaping mine will be, because my sowing has been so poor. What if I should be deceived! But can it be so, while I do love to read such letters and experiences as are in the SIGNS and in good books? Such things I delight in above every-

thing this earth affords. Now I have lost what I call my earthly all; one that I worshiped, but did not know it until he was taken from me. The Lord says, "From all your idols will I cleanse you." My idol is gone, even if I am not cleansed. Now I dare not make an idol of anything. I have learned that we must not worship idols. I have proven it by experience. I want only to worship the true and living God. May the Lord alone have all the praise. Amen.

ANNA TARUSETT.

WOODBURNE, Va., May 24, 1894.

DEAR BROTHER BEEBE:—I little thought the last time we met that it would be this long before we would see each other again, the Lord permitting us to live. Looking backward, we can see; but looking forward, O how little we know. But, my brother, I am not going to write you of things you know so much about, or talk to you of the holes in the road that you have traveled until you have grown familiar with all the rocks and stumbling places wherein I so easily fall. It is not pleasant for me to know that I did not meet you when I was so sure that I would. It is very unpleasant to have to write it. Sometimes when thinking of where I now am, and remembering where I once was, I am made to wonder, Is this God's way of dealing with his people, or is it his way of dealing with those that are not his people? My dear brother, I get so badly mixed up that I am like a man in the middle of a river that is frozen; and when he attempts to help himself off, he cracks the ice; and look which way he may, he only sees danger. If I think I will make a bold push, and slip smoothly out of this, I fear to make the attempt, lest I may fall and go straight to the bottom. So I can only stand still and cry, Who will deliver me from this bondage? And if I do not hear the voice of Jesus saying, "I am the way; fear not," I can see no deliverance. But sometimes he makes me to see and feel his power, and makes me know that I love the brethren. I feel this love for you at this moment, and would so love to be with you and hear you talk of the love and faith that God has been pleased to bless you with. You know that when I was quite a young man I joined the New School Baptists. In the year 1867 I was baptized in the Missouri River, at Miami, Saline Co., by A. P. Williams. Several years after that I was made to feel that I could not in my heart agree with the doctrine set forth by that people in all things. The question was always before me, and worked upon me to such an extent that I quit going about with them; yet I said nothing against them, for there were those among them that I felt to be much more worthy and devout, and in their hearts were honest in what they were doing, so that I could not say any-

thing against them. Often the members would approach me on the subject; but I only quietly passed them by, and went plodding my way; yet I felt lost and unsettled. When and where the doctrine of salvation, as foreordained by God, dawned upon my mind, I know not; but I seemed to receive here a little and there a little, until under the grace given Elder White I was made able to go before the church, to the people of God; and I then felt, and do now, that had they known how unworthy I was they would not have received me, and would gladly be rid of me now; for to tell you the very truth, brother Beebe, I am ashamed to tell you how wicked and mean I am. I am ashamed to acknowledge it to myself. But when I felt that I had truly found a people that worshiped God through faith, that accorded with my own feelings, and I longed to go with them. O how I did wish that I could go with them. No one but myself will ever know what were my feelings about this for some time before God allowed me to go. Then I thought of those among the New School that I had so much faith in (my own faith, not God's). I wanted to take them along with me. Not that I said anything to a single one of them, although I had a father, mother, sister, and many more. I had been made to feel that God did his own work; that if I opened my mouth my tongue would talk for me, and not God. But I wanted to feel that they must be just, for they were honest, and not trying to deceive. Finally this very fact brought light on the subject. If man thinks he is right, he can be as zealous as if he were right, carnally speaking. So, feeling to know that they did not see God's ways as I saw them, and realizing that I saw the church of God in the Old School Baptists, I was made able to place all people outside of them on the same footing, knowing that God's law will stand, and those chosen from the beginning, blessed with the Spirit of Christ, cannot be lost, be they black or white, with all that man can do to the contrary.

Now, brother Beebe, I had no idea of bothering you with all this. I wanted my wife to write to you, but she insisted that I should do so. I close with our united love to you. May God bless you. Your fellow-traveler through this life's journey,

J. L. BALL.

RUNYAN, Ky., Dec. 19, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—As I cannot afford to do without the dear old SIGNS, and the time for me to remit is due, I will send remittance for another year; and having been requested heretofore to write something for our medium of correspondence, the SIGNS OF THE TIMES, I will send what I had written, but declined to send until now. What I have here written is some of the things I have experienced, I hope, which may be of

some comfort to some of the Lord's little ones. When I was very young I had a desire to be a christian. I knew from the Scriptures that I must be born again in order to worship God. When I was about fifteen years old I was much troubled about my condition. I was made to see that I was a sinner. I tried to pray to the Lord to forgive me my many sins. I went on in this way about ten years. At times I was troubled so that I thought I was bound to be lost. These words would come to my mind, "If it is the Lord's will to save you, you will be saved; but you cannot change his will." One night as I lay on my bed these words came to me, "You are bound to die, and go to heaven or hell. One you must go to, and there to dwell." This gave me great trouble. I then thought I would try to serve the Lord. I tried to pray all the time, yet my troubles got worse. My sins seemed like mountains before me. As I had no home I went to stay with my brothers and sisters. There I was taken sick, and the friends and neighbors thought I would die if something was not done for me. I thought if my sins were pardoned I would not be afraid to die. I kept on trying to pray, thinking I had something to do. I went on in this way for some time. Finally I went to the Old Big Creek Church, in August, 1889, where I heard Elder W. J. May preach on Saturday. He said it was not what we did that saved us. This gave me some satisfaction, for I could not see any good that I ever had done. On Sunday following I heard brother J. B. Weddington and brother W. J. May preach salvation by grace. I thought it was the best preaching I had ever heard. It was made plain to me that it was the true doctrine. I saw there was nothing good that I could do, and saw myself such a great sinner that I gave up all for lost. I thought I was bound to be lost. I continued in this way two or three months. I wanted to be alone, where no one could see me. I would go up stairs and fall on my knees and try to pray. One day when I was trying to pray I gave up for the Lord's will to be done, when it seemed to me that I heard a voice saying, "Jesus died to save sinners." Then my troubles left me, and I had a desire to go to the church; but I was not thoroughly satisfied. I went to meeting at the Old Big Creek Church, in May, 1890, and at the close of the meeting an old brother said to me, "Don't you want to go with us?" All at once a bright light shined around me, with peace to my soul, and it seemed to me that my Savior was standing by me. I turned my face to see if I could see him. I felt like the Lord had pardoned my many sins. The brethren and sisters looked so good, their faces seemed so bright. I then had a desire to offer myself to the church, but was afraid I would deceive them,

and that I had nothing to tell them. I went home, and continued in this way, being troubled about going to the church; for it appeared to me that I was living out of my duty. After two months I again went to the Old Big Creek Church, and offered myself to them, and was received; yet I felt too unworthy to be with them. I was baptized on the third Sunday in July, 1890, by Elder W. J. May, and when I was baptized I was made to rejoice in the Lord.

Dear brethren and sisters, should we not praise him who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began? The reason we love him is because he first loved us; and he gave himself for us, that we 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;" not that they can be his if they choose; but "them that are his." We need have no fears but that the Lord will save his people and take care of his cause. O how I love to read in the SIGNS the rich communications and bright experiences of the many brethren and sisters; and I hope they will pray for me, their weak sister, but in hope of eternal life through Christ our Redeemer.

M. E. RUNYAN.

FAIRBANKS, Ind., April 24, 1894.

VERY DEAR BRETHREN IN THE LORD:—It is through the tender mercy of our God that I am permitted to write you once more. I wrote you about a year ago that there was no Old School Baptist nearer me than fifteen miles. Since that time the Lord has put it into the hearts of the brethren to build a house of worship in the town called Fairbanks, about three miles away. They finished the house in August last, and then organized a church, and called it Turmas Creek. There were only twelve members in the constitution. They called brother J. H. Oliphant to preach for them once a month, and he accepted the call. Since that time the Lord has added eleven more to their number, three by letter and eight by experience and baptism, and others are inquiring for the right way. We are surrounded by various denominations, so that we have a great deal of opposition. But we believe that if we are what we profess to be the Lord will give us grace sufficient for our day and trials. We have good congregations and good order, and from all appearances the Lord is at work in our midst. I believe that where he begins a good work he will finish it, in spite of all opposition. He can work, and none can stay his hand. There are many lo heres and lo theres in this section of the country, which keep the people confused. They have not had regular preaching of sound doctrine, and when they do

hear the truth some of them will not receive it. Some of them act like lost sheep. They are not satisfied to stay where they are, and their friends are not willing for them to come to us; but if the Lord is at work with them they will have to obey at the appointed time. I cannot help but rejoice to see the work of the Lord going on. He takes one here and another there. The blessed Savior said, "Other sheep I have, which are not of this fold; them also I must bring." That was his errand into these low grounds of sin and sorrow, to seek and to save that which was lost. My christian friends, we were lost, but the Savior found us while we were wandering to and fro. He took away the stony heart, and gave us a heart of flesh. He unstopped our deaf ears, opened our blind eyes, opened our understanding, and while we stood wondering at what had been done, our doubts and fears gave way, faith sprang up within us, and we were enabled to claim him as our Savior. Then we could look over our past experience, and O how we were made to rejoice in hope of the glory of God, not according to our works, but through his grace and mercy. He loved his elect with an everlasting love, and that is why he saved them.

May the Lord bless you in your labor of love, Your sister in hope of eternal life,

ELIZA A. TRUBLOOD.

MARRIAGES.

On August 9th, 1894, by Elder Benton Jenkins, at the residence of Mrs. Prudence Horton, Middletown, N. Y., Mr. Stewart Cahill and Miss Lena B. Pellew, both of Warwick, N. Y.

OBITUARY NOTICES.

DIED—At her home in Montgomery Co., Md., Mrs. Sarah E. White, beloved wife of Benjamin White, on June 24th, 1894, aged 53 years, 4 months and 8 days.

She was baptized on Sept. 20th, 1880, by Elders Furr and White. She was raised an Episcopalian, as her parents were before her. When she was brought to see the truth as it is in Jesus it caused her much trouble, as it condemned the belief of her parents, to whom she was very devoted. She was a loving wife and a devoted mother. She loved the Baptists, and was always ready to make any sacrifice for their comfort. She loved the people of God, and her only hope was what Jesus had done for her. She was always ready to attend her meetings, unless prevented by sickness, from which she was a sufferer all her married life. Her last hours were calm and peaceful, and we believe that she now rests in the bosom of her dear Redeemer, who loved her and gave himself for her, to free her from the sorrows and corruptions of this life, and give her a home eternal in the heavens.

The above was written and handed me by the husband of the deceased, our brother, Benjamin White, who wished that I should make any changes I thought best. I will only add that she was a lovely sister, and the Valley Church will greatly miss her sweet voice, her smiling face and her encouraging words. Many times has she comforted me. She has left us; we must go to her.

Your brother, I hope,

E. V. WHITE.

LEESBURGH, Va., Aug. 7, 1894.

RECEIVED FOR MARY PARKER.

CONTRIBUTIONS received by Silas H. Durand for Mary Parker, while in University Hospital, Philadelphia, Pa.

J. C. Fenton 1, R. Scates 1, M. E. Parsons 5, R. S. Yerkes 1, M. R. Lawshe 2, S. H. Holcomb 50c, R. Dalrymple 1, Mrs. Scarboro 2, Miss Kincaid 20, Eli Cartright 1, R. Alexander 1, E. Rounds 50c, W. D. Records 1, S. H. Bishop 1, H. Monroe 50c, E. F. Goff 3, Sallie Reddish 1, C. A. Spencer 2, J. A. Merryman 2, I. J. Heaton 5, M. A. Langfitt 2.—Total, \$53.50.

ASSOCIATIONAL.

THE Sandy Creek Association of Regular Baptists will meet with the Sandy Creek Church, at Hope, in La Salle Co., Ill., on Friday before the second Sunday in September, 1894.

Those coming by the Illinois Central R. R. from the north will stop at Tonica, and those from the south will stop at Lostant. The household of faith and all lovers of the truth are invited.

JOHN DOWNEY, Clerk.

THE Roxbury Old School Baptist Association will meet with the Second Church of Roxbury, Roxbury, Delaware Co., N. Y., commencing at 10 o'clock a. m. on Wednesday, September 5th, 1894, and continuing two days.

Our meeting-house is about two miles from Roxbury village, and six miles from Kelly's Corners, at which places the visiting friends will be cared for. We cordially invite those interested in the truth as it is in Jesus Christ our Lord to come and partake with us, and a special invitation to those who labor in word and doctrine.

The Tuesday evening train on the Ulster & Delaware R. R. will be met at Kelly's Corners and Roxbury.

J. D. HUBBELL.

THE Des Moines River Association will convene with the Des Moines River Church, three miles north of Eldon, Wapello Co., Iowa, at 10 o'clock a. m. on Saturday before the third Sunday in August, 1894, closing on Monday following.

Those coming by the Rock Island route will stop at Eldon, and those by the C., B. & Q. or by the Ft. Madison & Ottumwa routes will stop at Batavia, and they will be met at those stations.

A cordial invitation is extended to all brethren, and ministers especially.

R. SPEIRS, Mod.

M. W. BYRAM, Clerk.

THE Licking Association of Old School Baptists will meet, the Lord willing, with the church at Elk Lick, near Sadieville, Scott Co., Ky., on Friday before the fourth Saturday in August, and continue three days (24th, 25th and 26th). Our brethren and friends are cordially invited to meet with us.

Those coming by way of Cincinnati will take the Cincinnati Southern on Thursday at 4:05 p. m., or Friday morning at 7:30, for Sadieville. Those coming by way of Lexington will take the Cincinnati Southern on Thursday evening at 2:40, or Friday morning at 7:30, for Sadieville. Those coming by Louisville will change cars Thursday evening at Frankfort for Georgetown. At Georgetown take the Cincinnati Southern for Sadieville. Trains leave Frankfort Thursday at 1:00 and 4:20 p. m., and Friday at 7:00 a. m. Reduced rates will be arranged from points named.

J. P. FIELD, Clerk.

THE sixty-third meeting of the Spoon River Association of Regular Primitive Baptists will meet, if the Lord will, on the premises of E. D. Varnes, one mile and a half south of Cramer, on the Iowa Central R. R., Peoria Co., Ill., on Friday before the first Sunday in September, 1894, at 10 o'clock a. m.

Teams will be at Cramer on Thursday evening and Friday morning. Brethren will likely be met also at Farmington, on the Buda & Rushville Branch of the C., B. & Q. R. R., on Thursday evening. If not met there, change immediately for Cramer. Brother Varnes lives five miles southeast of Farmington. The saints are invited.

I. N. VANMETER, Mod.

THE Old School Baptist Conference of Maine will be held, the Lord willing, with the Old School Baptist Church in North Berwick, York Co., Maine, commencing on Friday, August 31st, 1894, 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 who come will be met at the North Berwick R. R. depot on Thursday before the time appointed for our yearly conference.

FRED. W. KEENE.

THE Maine Association will meet, the Lord willing, at Bowdoinham, Maine, Sept. 7th, 1894, and continue three days.

All lovers of the truth are cordially invited, especially ministering brethren who attend the Maine Conference. We propose to call for the ordination of Deacon Zachens M. Beal. All who visit us will be cared for.

J. C. CLARK, Clerk.

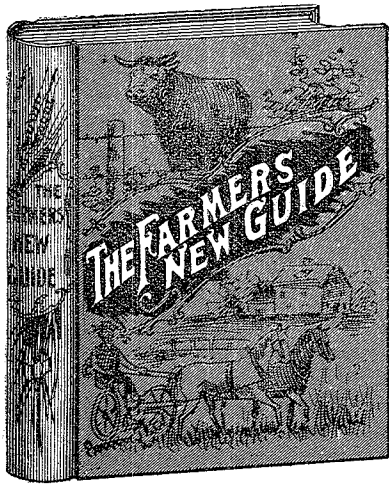
THE Indian Creek Association will convene with the Dry Fork of Twin Church, near West Manchester, Preble Co., Ohio, beginning on Friday before the first Sunday in September, 1894.

Brethren and sisters coming from the east will take the Little Miami R. R. at Xenia, by way of Dayton, for Brown's Station. Those coming from the west will take the Little Miami R. R. at Richmond, Ind., to Manchester. Those coming from the south will take the C. J. & M. R. R. at Circinnati to Manchester. Those coming from the north by way of Greenville will take the C. J. & M. R. R. to Manchester, where they will be met and conveyed from the two named stations to the meeting and to places of entertainment.

We extend a hearty welcome to all the brethren and sisters, and especially the brethren in the ministry do we hope to meet with us.

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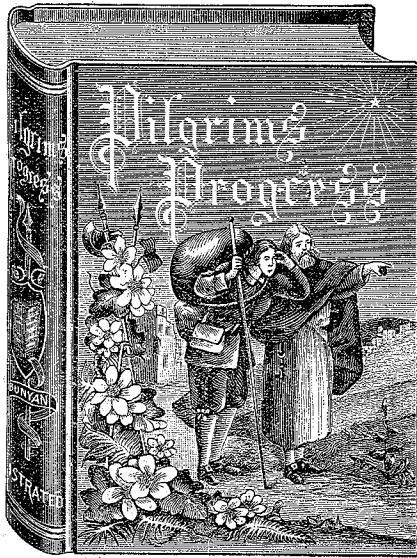
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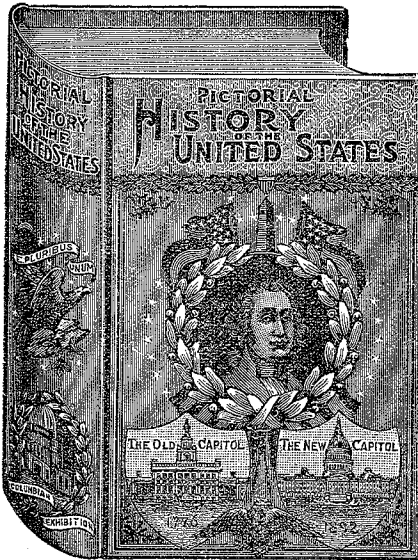
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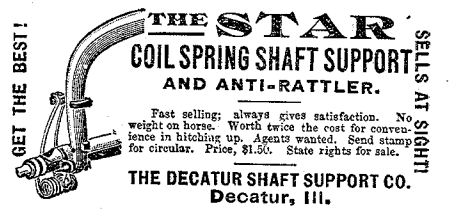


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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, AUGUST 22, 1894.

NO. 34.

POETRY.

PRISONER OF HOPE.

DEDICATED TO MISS MARY PARKER.

You were longing for the freedom
Of an open sick-room door;
May I join you in the cadence
Which your troubled spirit bore?
For my soul is in a prison,
And I cannot soar away
From this dark and loathsome dungeon
To the light of open day.

You were sighing for the sweetness
Of the emerald-verdured spring,
And to ease your burdened spirit
See and hear the free birds sing;
But to me the trees look gloomy—
Only moss upon my walls,
And the music of the songsters
Echoes but my freedom-calls.

Into cobwebs of the spider
Seems transformed each ray of light,
Flitting through each narrow window,
Chilling like the dews of night;
Friendship's tears all seem forgotten,
Loving hearts no balm can bring,
Earthly treasures fleet as shadows,
Only caught while perishing.

Off my fellow-pris'ners 'round me
In their idle sports engage;
And I shudder at my laughter,
Which is soon transformed to rage.
O this vile heart! how it haunts me!
How I raise my earnest calls
Only to be liberated
From these damp and chilling walls.

Do not chide me for the burden
Which this weary bondage brings,
Nor the solace of the sadness
Which my soul in sorrow sings:
Though I own the righteous judgment
That hath bound me to my state,
I will murmur songs of sorrow
While in hopeful trust I wait.

I believe what God appointeth
Worketh everlasting good,
And though prison-bound I'll trust him
Till his ways are understood;
For I feel, in all my fetters
(When by faith I view the blood
Jesus shed for my redemption),
Wondrous fellowship with God.

I am waiting for the Master
To unbolt these prison doors,
And my hope is growing brighter
As his promise 'round me pours;
Thankful that his love eternal
Thus hath shown itself to me,
Giving faith to love and trust him
Till from sin I shall be free.

O such love no mortal knoweth!
(Only heirs of heavenly thrones);
Though in prison-bars I languish,
Loved in Christ, whom heaven owns!
And his blood hath bought my freedom,
Though a rebel I am bound;
Now I linger, only waiting
Till my passport date is found.

"Hard to wait?" Yes, for my spirit
Longs to leave these hollow walls,
Whence new dangers oft affright me,
And some new temptation fal's.
May the Master, if he willeth,
But resign me to his trust,
And afford his holy presence
To revive me from this dust.

Wrapt in more than seraph's freedom,
Thence my free-born soul shall rise;
Join in full, ecstatic transport
The melodious surprise.
Songs of praise shall know no ceasing,
And their chords shall never break;
While expansive in their rapture,
All the strains of love shall wake.

I would scan the prospect over;
I would roam at large and view
All the landscape of the future,
With its scenes forever new.
I would fain rehearse the rapture,
I would join the choral band,
Even here in prison visions,
Just before the border land.

I would cheer the hours of waiting
With a faith-enchanted sight
Of the radiance of that morning
Just beyond the last dark night,
That shall settle o'er my senses
To intensify the ray
Of the brightest Sun of glory
In the endless realms of day.

A PRISONER OF HOPE.

CORRESPONDENCE.

PETER THE APOSTLE.

DEAR BRETHREN BEEBE:—If there ever have been any bright spots in my life they have come when I thought at least that the Lord was fulfilling this passage to me, "To him that overcometh will I give to eat of the hidden manna."—Rev. ii. 17. Did you ever awake to consciousness and find yourself in the dull routine and empty babble of this present world, with a memory that, for a little time at least, you had taveled in refreshing places, "Whence sound and sight had fled away, And all was sinless, breathing day?" If so, you knew there could be a joy which no earthly joy could tempt you to part with, one moment of which contained more than a thousand years; yet just as you reached out to clasp it your eager fingers only parted the heavy veil of time, where the iron furnace sent up its flame and curled in smoky vapors around your feet. Just such an experience I had over these words, opening the Bible and reading in the first chapter of John, "Thou art Simon, the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone." I had not any deeper desire than the ever present feeling of something wanting, an oasis in the desert, a rock in a weary land, an anchor while the waves tossed round; but just as noiselessly, as unexpectedly, as light floods some dark spot on which the eyes have vacantly fallen, and brings every minutiae into perfect detail, did I see meanings in this sentence that I had never before seen. A storehouse was opened, and I could

sup on every table. How little I am able to hand out! yet what little I can, I would like to share, not as a teacher, but as a comforted pilgrim.

Are any as lonely as I?
Are any as weary at heart?
Forget for a moment to sigh,
Forget for a moment to start,
And find in each earnest of life in thy soul
God's covenant rainbow, his pledge of the whole."

As my soul-pictures of the series of truths clustering around this address of Jesus to Simon not only differ but are opposite to anything I have ever read or heard, let me frame the usual teaching in a few sentences. It is commonly held that the name *Petros*, or stone, bestowed on this disciple, was significant of his human, changeable, insignificant character, as compared with the Rock, Christ Jesus; that as a stone may be detached and roll about, so the failures of this disciple were in this name foreshadowed. Not so, however, did it appear to me in the glow of that unexpected morning in the night.

My first picture is the dawn of a great and continuous kingdom of light, where light and life abundantly are to awake, spring forth, grow and sing in every form. In this kingdom there is but one temple of truth, Jesus Christ himself; but the unfolding of this truth is figured forth in countless words, which bring to our spirits lovely natural images, as suggestive of their heavenly substance. It is this true paradise of delights, and the sharers therein, that the Jewish Messiah, or anointed Son of God, is gazing into, contrasted with the death sentence, just though it was, that shadowed all the natural holy land, and cut down even Moses when his eye was not dim nor his natural vigor abated. So as Andrew brings Simon his brother to the hope of Israel, Jesus beholds and bestows upon the wondering fisherman the new name, which was significant, not of his frail and sinful fleshly mind, but of the glorious position in the church on earth, which with all its complement of human sorrows and holy triumphs had been mapped out for this foremost apostle. In the book of Revelation this first picture is presented as no words of mine can do it. There, in the twenty-first chapter, we behold the holy Jerusalem coming down from heaven. In its twelve foundations are the names of the twelve apostles of the Lamb; and to this honorable certainty Peter had

been appointed, in the infinite wisdom and purpose of God, while he had no higher thought than that of fishing on the shores of Galilee. Thou art a foundation, said Jesus; and truly Peter was. But the spiritual lustre shining round this title was bought by the rending of all Simon's earth-born dreams of human success.

My next picture carries me back to Ezekiel, third chapter, especially the ninth verse, "As an adamant harder than flint have I made thy forehead. Fear them not, neither be dismayed at their looks, though they be a rebellious house." This adamant and fearless character of Ezekiel, a special gift for a special purpose, is clearly indicated in the name Peter. Adamant was a stone supposed to be impenetrable; and as the whole plan of salvation was on the principle that man is saved, not according to the course of his natural and depraved will, but by the love and power of a higher mind, so the messages of that salvation find in him more or less of opposition; hence the necessity that those who proclaim such unpalatable truth be furnished with a grace that neither fears nor favors in an injurious sense the subjects of sin, but for their good reproves, rebukes and entreats with all long-suffering.

Close on this picture rises the oft expounded verses in Matthew xvi. 13-21, which again does not appear to me as I have been taught it. Here we find Peter with the disciples receiving a lesson concerning the gospel kingdom or church; and the first indication of the prominent part Peter was to play in it is now put in verbal form. In giving Simon the name Stone only character had been recognized; but now his position is revealed. Our Lord's first words amount to an inquiry meeting as to the knowledge the disciples possessed of himself as the head of the new dispensation. Neither character nor place could suffice without an illuminated understanding that the great and living subject of their testimony stood before them, not as messenger nor prophet, but as the substantive sun of all the shadows that had gone before. The reply of Peter, who already voiced the thought of the embryo church, which was taught by one Father, shows how clear and unwavering this witness was to be, "Thou art the Christ, the Son of the living God." In response to this comes the Savior's "Blessed art thou, Simon Bar-

jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Or, in other words, As thou hast by the revelation of the Father acknowledged me as the Christ, and thus the anointed Head and Savior of the body, so I by the same spirit of revelation tell thee that thou art a living witness, on whose unmovable testimony, as on a rock, my visible church shall be built.

Much pains has been taken to prove that when Jesus said, "this rock," he meant himself, and not Peter. I do not see it so, nor does the construction of the sentence warrant it. There was no jealousy between the servant and his Master. As the risen and triumphant Head he was not to remain on earth, and his visible glory to the world set in darkness and blood; so as a witness-bearer to the resurrection Peter was to become the undaunted spokesman of his fellow-witnesses. To separate the testimony from the man who bore it, is to make it a spirit without a body; therefore I hold that Peter was the honored rock of the early church, who all, as living stones, were built up a spiritual house, on the chief corner-stone, disallowed by the Jewish builders, but by these his servants acknowledged as the elect and precious one. But what will become of Peter, you say, if he is really put into so honorable a position as this? Well, this living stone of the living rock was shortly made to look to that Rock from whence he was hewn in a way he little expected. The same Jesus who said to him before all the disciples, "Upon this rock will I build my church," said also to him shortly after, "Before the cock crow twice, thou shalt deny me thrice."

We need not be much exercised concerning those whom the Lord has chosen to fill important places. There shall never be lacking a thorn in the flesh to buffet them, lest they should be exalted above measure.

The quiet streams that slip along,
Steal through the sunshine and the song;
Only the torrent, capped with foam,
Down craggy clefts must find its home.

The scene now before us is quite a different one; for this disciple must be experimentally taught that he is yet by nature Simon, the son of Jona, of whom Jesus should pathetically inquire three times, "Lovest thou me?" The circumstances of Peter's denial of Christ leave no doubt in my mind that it is a part in the chain of spiritual object lessons he was to receive, and as vitally connected with his forefront position in the kingdom of heaven as the two

former. It was now "Simon Peter;" in other words, the sinner saved. But he must learn that his *petra* or rocky character was as wholly dependent on its divine bestower as the reservoir on the stream that fills it.

Turn to Luke xxii., from the 24th verse, and you will see the increasing foreshadows of the coming spiritual kingdom which was shortly to be set up, with the important and unique office of apostleship, which could never be repeated or delegated by them to any other. Consider the tendency of their natural hearts to be elated, and then see how fittingly by the purpose of God is Simon again brought into view, while as if his very thoughts concerning those promised thrones were set in the light of God's countenance. Jesus says to him, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." This temptation and denial was one of the descending steps of that throne on which Peter was to stand in the midst of the fiery darts of the adversary, and from thence proclaim to all his erring brethren till now, that the only power which kept him from being sifted out of the kingdom, like the morsel of chaff he was by nature, was the inclosing prayer of Jesus himself. He whose petition was made effectual by his perfect obedience. "I pray for them, I pray not for the world, but for them which thou hast given me out of the world."

There is yet one other lift of the curtain to which I will turn before looking upon the kingdom itself. The last verse of the first chapter of John's gospel sets before the guileless Nathaniel the central object of this kingdom of faith, in the words, "Hereafter ye shall see heaven open [by that faith], and the angels of God ascending and descending upon the Son of man." While this event was prefigured by Jacob's ladder, and its literal application partly dovetails into Christ's ascension from the tomb amidst the shining as well as earth-born witnesses who beheld it, its substance was and is that all true testimony to the churches by those messengers whom God maketh like unto a flame of fire, is concerning the great High Priest of our profession, the man Christ Jesus. This Lamb of God lays hold on heaven with his kingly hands, and plants his bleeding feet on earth, and in him alone dwelleth all the fullness of the Godhead bodily. This was the kingdom and this the King which Peter and the other apostles were to inaugurate in the power of the Holy Ghost, and in every case, save one, seal their testimony with their blood.

"Then Peter, standing up with the eleven, lifted up his voice and said unto them," &c.—Acts ii. 14. The scene of which this sentence tells us

is one, probably, whose glory we seldom review, and but little appreciate. When we read of the Shekinah cloud of the ancient temple, because it appeals to our natural powers of imagination we are lost in awe. But here we have a feeble, insignificant and hated band of men, standing up in the midst of their enemies, filled with the Holy Ghost, bearing their unflinching testimony, in every known language of the time and place, to the wonderful fulfillment of Scripture prophecy in the crucifixion and resurrection of the Jewish holy One. Here Jesus is set before us in all his glorious character and office. Here the gates of the Jewish gospel church are raised by Peter first, with his fellow-apostles; and here the lovely company of the redeemed praise God, and eat their meat with gladness and singleness of heart. When farther on in the fifth chapter the gates of hell attempt to mar its pristine purity by the introduction of the traitors, Ananias and Sapphira, that same Holy Spirit of discernment becomes a key of power in the hands of Peter, and the seal of death excludes these two, and puts a wall of fire around the little camp, that it may for a time flourish undisturbed by its insidious foes. Thus already Peter's position begins to be unveiled; and in him and his experience, as in a glass, we see the experience and office of the apostles set forth. The laying down of the foundation truths of the new covenant; the setting aside of Moses' earthly house; the destruction of the kingdom of death; the resurrection of the kingdom of life; to all this the prophets had borne witness; and in response, in the closing up days of Jewish national glory, these present prophets and witness-bearers were enabled also, by veritable and visible signs and wonders, to prove themselves the substance, and Christ the life. This opening and setting up of the heavenly kingdom was not to cease with the Jewish fold, but by the same chosen and honored standard-bearers the door of the Gentile flock was also to be unlocked. In his memorable prayer for his church, Jesus shortly before his death declared, "And other sheep I have, which are not of this fold; them also I must bring." In the tenth chapter of Acts we have the wonderful vision of Cornelius, the Roman Centurion, followed by the correspondent one instructing Peter, resulting in the gathering of the first Gentile assembly as such; Peter's second great sermon, or testimony, not only to Jesus and his work for Israel, but to the truth so lately made known to himself, that God was no respecter of persons, but that in every nation he that feareth him and worketh righteousness is accepted with him. To this his hitherto unthought of opening again of the spiritual gates of the spiritual kingdom, the Holy Ghost bore the same testimony, by falling on them which heard the word, even as it had before

done on the day of Pentecost; and it was to this wonderful granting of repentance to the Gentiles that Peter refers in his first epistle to them, first chapter and tenth verse, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace which should come unto you."

Thus I have faintly glanced on the prominent Scripture pictures of this great apostle's prominent position as a visible head of the little band left on earth to preach, testify to, and write out their Master's life and purpose during his short stay in the world; all which testimony was ratified by the miraculous confirming power of the Spirit, and for that part is still attested by spiritual miracles to this present time. Perhaps we hardly realize how this apostle's career is woven into Scripture. I have already counted twenty-nine scenes in which he is the point around which experimental truth gathers; yet singularly enough he was not one of the two who desired through their mother the highest points of honor in the kingdom. These were James and John. Contrariwise we find him praying, "Depart from me, O Lord, for I am a sinful man."

Pardon this broken meditation; and if you print it, may some wavering ones be comforted.

MRS. J. STREET.

BRANTFORD, Ont., July 13, 1894.

PUTNAM, Texas, May 11, 1894.

DEAR BRETHREN:—I have had some thoughts of late on Galatians v. 17: "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." In this we see that the child of God cannot do the things that he would. If we cannot do the things that we would, what do we? Evidently the things that we would not; as the apostle says, "For the good that I would, I do not; but the evil which I would not, that I do." "For that which I do, I allow not." Then, if it be so with the apostle, we cannot expect better of the brethren. The same apostle said that in his flesh there dwelt no good thing. Then good cannot come out from where it does not dwell. But the vexing and perplexing question is, What are the evils that we are subject to, and to what extent are we subject to them? Let me refer you to Gal. v. 19-21. Here we find the works of the flesh. These are evils that know no bounds, except when restrained by law. Which of these should we be the most careful to avoid? We at once decide that we must leave off such acts as would bring us in contact with the civil law or the criminal law. So, if we are taken in adultery, it is not the act that makes us an adulterer, but the act makes manifest what we are. So I understand it is with all the catalogue of evils that the flesh is subject to. These

are so inseparably connected that either may run to that extent that it will embody all the rest. Then, if we cannot do the things that we would, what is our hope? Must we do the things we would not, as did Paul? But, blessed thought, "If ye be led of the Spirit, ye are not under the law." The Spirit produces different fruit, which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Love to the brethren leads us from strife, and enables us to look over their faults and forgive their wrongs. Joy, borne by the Spirit, is always the result of love. These will always bring peace; and peace is followed by long-suffering, which cannot be present in confusion. Then we become gentle toward our erring brother, and our acts toward him accomplish good, because we are led by the Spirit. Then, seeing the result, works or fruit, we have before us the substance of things hoped for, the evidence of things not seen, which is faith. Having this evidence in mind, we have a feeling of meekness, with which we cannot run to excess in anything; so the fruit, temperance, is produced. So we see that these exist, one because of another, and neither can exist unless the Spirit brings them forth. Is it not a grand thought that Christ promised to pray the Father that he would send the Comforter, which brings forth such precious fruit? As we cannot obtain one of these without all the rest, and none of them can be obtained except as produced in us by the Spirit, can anyone think of anything that would cause him to voluntarily labor for a thing that he did not love? So love is the grand moving cause. Not that we loved him, but that he loved us, and gave himself for us. We know that love begets love; but it must be made manifest before its image is seen in us. So when God sheds abroad his love in our hearts, seeing his love manifest we love him, because he first loved us. So the fruit of the Spirit being manifest, while under this frame of mind we are not under the law; we have nothing to fear; for perfect love casteth out all fear, and we are ready to say with the apostle, "If God be for us, who can be against us? He that loves us will care for us. He that has all power in heaven and earth can protect me. He that doeth whatsoever his soul desireth, will not destroy me. So we are dependent on the Spirit for all these good fruits. Having one, we have all the rest. When one is absent, all are absent. Then, in the absence of all these, what have we to make us desire to be obedient? We have present in the flesh adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, &c. Against all these there is law; so when guilty of any of these we are condemned by the law that

governs it. Therefore it is no wonder we are often in sorrow on account of our sins and vanities. But again, "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." By his great creative power God created man a subject of vanity, and by his Spirit's power he subjects the same in hope. When we know that he works all things after the counsel of his own will, we can then see that there is wise counsel on record, which says, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." So when David purposed an evil, he thought he would perform the act and get it covered so that no man would ever see it; and when he failed, his wrath was manifest; but it only served to praise God, while David was punished for his sin. While we would call David an adulterer and a murderer, we see that there was a grand purpose accomplished in it; and of Uriah's wife was born to David his son Solomon, who was to build a house for the Lord. We sometimes say that we are creatures subject to circumstances; but when we look back to Uriah we at once conclude that he was not governed by the circumstances that we in a similar place would have been subject to; so he must have been a subject of God's purpose. By his acts sin was uncovered; and not only by that, but the prophet told David where he had committed a sin which he himself said deserved death.

Dearly beloved brethren, may we all be led by the Spirit, that we may not be under the law that condemns to death.

Yours in great affliction,
W. B. JOHNSON.

KELLY'S CORNERS, N. Y., Aug. 13, 1894.

DEAR BRETHREN:—Having to write you on business, I will also say that in this dark hour of Idealism, while Gog and Magog are going forth to battle against the great day of God Almighty, as they vainly say, to win the victory and take heaven by storm, and escape hell by a hair's breadth, it is a matter of great consolation to my soul that Zion can tell the messengers of the nations that the Lord hath founded her, and it is still safe for her to dwell alone and not be reckoned among them. I also believe that the fire which surrounds the armies they gather together is still coming down from heaven in the form of gospel truth, destroying many of their bright prospects. The devil, who has deceived them, with the false prophet, is already surrounded with the fire, and in that wonderful lake must eventually reach the finale, and Zion will triumph in the triumph of her glorious Lord, who, as the Captain of her salvation, will bring her off conqueror, and more than conqueror; because he has loved her, and given himself for her. How timid and fearful the dear sheep and lambs of the fold of Jesus are when the wolves in sheep's

clothing appear in their midst with great swelling words of vanity, deceiving and being deceived; and they would, if it were possible, deceive the very elect, the chosen witnesses for the truth's sake. Thus appears the fulfillment of the pouring out of the sixth vial by the angels having the seven last plagues, in which is filled up the wrath of God; while the great and marvelous sign in heaven is revealed, and the saints stand on a sea of glass mingled with fire, with their harps, and sing the song of Moses and the Lamb. All the opposition to truth, whether in the world or in the professed church, bearing not the seal of Jesus' triumph over death, shall be destroyed. The saints in all ages must pass through the crucial test, to give their God all the glory; and as they suffer together with their Lord, they also have an entrance into the joys of their Lord; for they are glorified together with him, as they have been quickened and raised up from the dominion and power of the just and holy law which they had transgressed. Nothing can be laid to their charge, because God himself has justified them. "Let the inhabitants of the Rock sing; let them shout from the top of the mountains."

A strong city have we: salvation will God appoint for walls and bulwarks. Truly God is good to Israel.

Yesterday it was my privilege to lead a dear sister into the watery grave, in obedience to the Savior's command. She had given satisfactory evidence of being dead to the law by the body of Christ. This is the sixth in our little association since our last session, one having been baptized by brother Keene, and five by the unworthy writer of this inferior article; for I see nothing in what I write or say as I would have it. I have such a proud, deceitful heart, and a wretched, wandering mind. But I always do, or desire to do, the best I can. Is it not therefore just as the Lord would have it? I think so; and the poorest will only be made worse by patching or excuses. I had no intention of writing a dozen lines when I commenced; but here I am. I will say, brethren editors, do with this as you please, and you will not displease me.

The time of our association will soon come. We truly hope our ministering brethren from abroad will remember us, and come and preach for us.

Affectionately your brother,
J. D. HUBBELL.

P. S.—I will inclose a short letter from a young sister, which speaks for itself. If you think proper, give it a place in the SIGNS. It was not intended for publication, but I believe it to contain the language of a heaven-born soul.

J. D. H.

ELDER J. D. HUBBELL—DEAR BROTHER IN CHRIST:—I have thought that I would write a few of my thoughts, as I feel myself to be a

poor, unworthy child of God, and can do nothing without the support of God's loving hand. He is all I care for; he is my comfort; he can comfort the broken-hearted, and without him I am but a sink of sin. I believe that every child of God has trials about themselves; but when grace reigns in their poor hearts it does away with all that feeling. The more God chastens his people and brings them down to his feet, the more they love his holy name. I do believe that it is my feeling, that it is good for me to know I am a poor sinner, and to feel the need of my Savior, and that I have been taught these things of God, not of myself. When I get cast down, and do not know what to do, all I can say is, "God, be merciful to me, a sinner." And I sometimes feel that he raises my poor soul up, and appears as my comfort and support, to tell that his loving-kindness is all we need here. This is my assurance. None can undo what the Lord does, or change his purpose. He is God, and there is none else. His name is precious to all that believe he is a just God.

This is from a poor, unworthy child, if one at all.

GEORGIA VANSTEENBURG.

HURRICANE BRANCH, Tenn., Jan. 23, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—I have just returned home from a ten day's visit among the churches of the Powell's Valley Association. The brethren and sisters seemed to be glad to hear the grace of God declared, which saves poor sinners without any creature works. I have just finished reading your editorial in the SIGNS of Jan 10th, 1894, on the atonement; and if I am not deceived I fully concur with what you have set forth; so it is not for the purpose of controverting what you have written that I attempt to write on the same subject, and let you and the readers of the SIGNS OF THE TIMES know what I believe as touching the atonement, if you see fit to publish what I write. But, dear brethren, I feel that I am a poor, insignificant creature to attempt to illucidate such a grand subject; yet if I can only say one word to the honor and glory of God and the good of his poor and afflicted children, my writing will not be in vain. I am one that believes in personal, eternal and unconditional election, and special atonement. Yes, I believe that Jesus Christ on the Roman cross made a full, complete and ample atonement for all the sins of all his people, past, present and to come. "For by one offering he hath perfected forever them that are sanctified." The reason I believe in personal election is that it was persons that Paul was writing to when he said, "According as he hath chosen us;" having direct reference to himself and those he was writing to; and he was writing to the saints at Ephesus, and to the faithful in Christ Jesus. The reason

(Continued on page 269.)

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 22, 1894.

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

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

G. BEEBE'S SON.

EDITORIAL MATTER.

UNTIL the Lord shall make plain to us what course to pursue in regard to procuring a regular editorial article for each number, we feel that we can devote the space under the "Editorial Head" to no more profitable and interesting use than the republishing of selections from the articles of our dear father, the original editor and founder of the SIGNS OF THE TIMES. Since the first and second volumes of the book of "Editorials" were published we have received hundreds of requests to produce the third and sufficient other volumes to compile his whole writings up to the time of his discharge from his labors in the Master's vineyard. This we have not been able to do on account of the heavy expense of publishing them in book form. There are but very few of our present readers that have ever seen the original articles, and those who have read them we do not think will object to again seeing them in print. Publishing these editorials need not in the least interfere with original articles; and as it has not been the pleasure of God to bestow upon us the gift to expound the Scriptures, we are not able to fill the editorial space with expositions on portions of the word from our own pen, although we do humbly trust that we know the truth when we read or hear it proclaimed.

The withdrawal of brother William's editorial articles has been so sudden and unexpected that we are not prepared to announce what course will be pursued in regard to "editorials," as they are called, until the Lord in his providence may more fully show us what course to pursue. In selecting and preparing the general matter for the paper we still have the able assistance of our dear brother and pastor, Elder Benton Jenkins, who of late years has done nearly all of this work; and therefore we feel confident in assuring our brethren, the Lord being our helper in the future as he has been in the past, that they need have no apprehensions of the tone or character of the SIGNS deteriorating or softening in its defense of "the faith once delivered to the saints."

We do not expect to copy all the editorials in their order as they appeared in the early volumes of the paper, as many of them were written in answer to communications, which would also have to be republished in order to have them properly understood. Others were written in re-

gard to subjects of a temporal character, and would not be appropriate at the present time. We intend to make the selections in the order as to date in which they formerly appeared. The date-line of each article will show when and where the original was written.

THE TEMPLE OF GOD.

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—1 Cor. iii. 17.

These fearful words were spoken in admonition to the branch of the church of God recognized as the very temple of which the apostle speaks; and if applicable to the church at Corinth, is it not also to every branch of the church of God throughout all time? Both temples, the first and the second, were typical, and are in the New Testament used as being figurative of Christ, as that antitypical temple in which all the fullness of the Godhead and the complete fullness of all his church meet, and where God is worshiped in spirit and in truth. But the admonition of our text does not allude to the temple as directly figurative of Christ; because Christ, as the true temple, cannot be defiled. His church is also compared to a temple, in several instances in the New Testament; and in the present case the apostle leaves no room for doubting that he used the term to signify that temple which the saints are, namely, the church of the living God, the ground and pillar of the truth. Into this temple God collects all of his chosen, redeemed, quickened and justified people; and in this temple he meets with them, and communes with them from his mercy seat, and from between the cherubim. His train, or elect, fills this temple, and his presence makes the place of his feet glorious.

Holiness becometh this house of the Lord forever; for it is a holy temple in the Lord, and not to be defiled with impunity. Let us inquire,

1st. In what respects is the temple or church susceptible of defilement?

2d. By whom?

3d. In what sense shall they be destroyed?

First. The church cannot be defiled, in a legal sense; for by one offering Christ has established her perfection forever. She is redeemed from the dominion as well as from the curse of the law; and where there is no law there consequently can be no transgression. Hence the apostle triumphantly demanded, "Who shall lay anything to the charge of God's elect?" Her justification by the blood and righteousness of Christ cannot be tarnished, sullied or defaced. Heaven has graciously provided against such a catastrophe, and the blood of Christ has cleansed her from all sin and guilt, so that God will behold no spot or blemish in her. Yet, notwithstanding the immutability of

that righteousness which God has put upon her, there is a sense in which she is susceptible of defilement; not in her Head, but in the deportment of her members, as we shall endeavor to show.

In regard to doctrine, every departure from the doctrine of Christ as set forth by the apostles is a defilement of the beauty of the church in her militant state. Contrast the appearance of the church in her primitive purity of doctrine with those professed branches of the church which have departed from the faith and given heed to seducing spirits and doctrines of devils, and we shall see that Ichabod is written upon the deserters of the gospel simplicity, for the former glory has departed. If this view of the subject be correct, he that would introduce into the church of God any doctrine that is not clearly authorized by the authority of Christ, and warranted by the New Testament, is guilty of defiling the temple of God. As no human tool could touch the altar which God commanded to be built in the wilderness without polluting it, neither can the slightest touch of human improvement be applied to the doctrine of God our Savior without defilement to the church. "But though we," said an inspired apostle, "or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

In regard to the order of the house of God, the church or temple becomes defiled by us when we lay aside the laws of Christ and substitute in their stead such expedients as may seem good in our eyes. As nothing can appear more beautiful in the order of the church than a strict adherence to the divine rule, nothing can obscure her real glory more than a departure from that rule. The admonition of our text should warn us against all corruptions of, or innovations upon, the rules of order laid down by Christ and his apostles in the New Testament.

The general deportment of those who stand connected as members of the church of God, their walk and conversation in the church and before the world, has much to do with either adorning the doctrine of God our Savior, or defiling the temple of God. And it is evidently in reference to this that the admonition of our text was written, and upon this point more especially we felt impressed to offer a few remarks. The apostle alludes to the divisions in the Corinthian church arising from preferences expressed by the members for Paul, and Apollos, and others, as indicating a carnal state, calculated to defile; and also of an inclination to the wisdom of this world, by which members are liable to deceive themselves. This he shows to be inadmissible, because it is foolishness with God; and what God does not approve must have a

defiling tendency. In the fifth chapter he speaks of corruptions of a more flagrant nature, such as fornication, covetousness, extortion, idolatry, railery, drunkenness, &c., which some that are called brethren may be guilty of; and he shows that to retain such in church fellowship, or to give them any countenance, even so much as to eat with them, is to defile the temple of God. And, in the name of the Lord Jesus Christ, he, with his apostolic authority, commands that when they be come together they shall deliver such to Satan, for the destruction of the flesh. From the solemn admonitions given, it appears that it is not enough that Christians shall themselves walk circumspectly, as individuals, while they wink at the disorderly deportment of those with whom they may stand ostensibly connected as brothers, or fellow-members of the temple or church of God. Our own skirts cannot be clear if we neglect the order of discipline which Christ by his apostles has established. It is worthy of notice that the apostles have classed covetousness and railing with fornication and drunkenness and heresy. To suffer any of these in the church is to defile the temple; and how awful is the responsibility! We can scarcely flatter ourselves that there are no defilements in regard to these things among the Old School Baptists. The church at Corinth was an Old School Baptist church, and she was infested with some whom Paul consigned to Satan. Indeed, we have thought much on this subject of late, and to us it seems that the severe trials through which our God is causing his people to pass at this time is, under his mighty hand, to sift them as wheat, and to purge and purify them as gold. In regard to the modern church and worldly societies, the Old School Baptists have taken a noble stand; they have generally come out boldly and clearly in defense of truth in regard to the doctrine of Christ; in this, however, there are exceptions. The temple is still soiled with the dirty doctrines of the "Two Seeds," so-called, of "Means," in quickening the dead, and a denial of the scriptural doctrine of the resurrection; still, as a general thing, there is a good degree of unanimity and harmony of sentiment among them.

Second. The purging process which our God has commenced will be carried on, and he will purge away all the filthiness of the daughters of Zion. But is it not equally as important that we should be circumspect in our walk and conduct, as that we should be sound in the doctrine of our faith? What will the one avail where the other cannot be found? Will a sound profession of doctrine atone for a licentious course of conduct, or a form of godliness in practice, where the faith of the gospel is denied? To admit either of these positions is to consent to a defiling of the Lord's temple. Yet,

humiliating as it may be, have we not witnessed instances of defilement in both cases? Are there not those who are willing to be called Old School Baptists, and to walk very sanctimoniously in their external deportment, make long prayers, and go into the very tithing of mint, &c., if we will not question them too severely in regard to the doctrine of the gospel? And, on the other hand, are there not those who make a great noise about orthodoxy, can toe the mark, and subscribe to the most clear and emphatic declarations of truth for which the people of God have always been persecuted, and even preach these distinguishing and discriminating sentiments, with extravagant zeal, who, after all their bustle, show that the love of holiness has no governing influence over their walk and conversation? Are there none justly chargeable with covetousness, uncleanness, intemperance, extortion and railing, who talk much about the safety of the church, the covenant faithfulness of God, the sure mercies of David, and the certain preservation of all the saints in grace to eternal glory? By reason of such discrepance between profession and practice, the temple is and has been defiled, fellowship marred, peace interrupted, and the enemy led to charge that we hold that we should sin that grace may abound. The spirit of holiness in God's children will certainly cause them to feel and to mourn over the corruptions of their nature, and the defection which they find in all they do; but it can never lead them to indulge in sin because they are sure of the power of grace to deliver them. The very devil himself suggests such a course. If thou be the Son of God, or, if thou art a subject of grace, cast thyself down from the pinnacle; because God has promised to give his angels charge concerning thee, and in their hands they shall bear thee up, lest thou dash thy foot, &c. Christians may be thus tempted, for their glorious Leader was thus tempted; but if the Spirit of Christ be in them, it will direct the same course that Christ pursued when he in like manner was tempted.

If in searching Jerusalem with lighted candles, these spots in our feasts of charity are found, what is the course pointed out for us in the "law and the testimony?" Shall we offset these abominations by saying that we are ourselves poor, imperfect creatures? Or shall we say in our practice, what we deny in our theory, that a sound and orthodox profession of faith is sufficient, without purity of life and deportment? Or shall we, as Old School Baptists, say that we have at great sacrifice taken our stand on the old apostolic doctrine, withdrawn our fellowship from the New School, protested against the new religious inventions of antichrist, and now we will not be as particular about practice as we have been in regard to doctrine? Brethren, can we take such ground, and not defile the temple?

"If any man defile the temple of God, him will God destroy." This is a fearful declaration, and it is a fearful thing to fall into the hands of the living God.

Third. But how shall they be destroyed? We do not feel warranted to believe that they are to be annihilated, or that God's children are to cease to be his children; but the instruction intended may be understood by the many examples which now stare us in the face. Take, for example, those churches which once stood on the old apostolic platform in doctrine and order; we see them defiled with all the new religious inventions of the age, and as churches of Christ they are destroyed. Having departed from the doctrine and order, they can no longer be recognized as churches or temples of the Lord; and in many cases they have, like their type, become dens of thieves, places for merchandise, for changing of money, and stock jobbing in religious speculations. The same is true in regard to individuals who have departed from either the faith or order of the gospel. Examples are not few of those who have imbibed the popular heresies of the age; and, so far as relates to their connection with the temple or church of God, they are destroyed, have become "castaways," or, like the salt that has lost its savor, "good for nothing but to be cast out [of the fellowship of the people of God], and trampled under foot of men."

Others again who strenuously oppose all the new religious inventions of the times, zealously contend for a form of sound doctrine, but by looseness of deportment, licentiousness of their practice, carnal indulgence of the flesh, &c., are delivered up to Satan for the accomplishment of this destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.—1 Cor. v. 5.

It is indeed a comfortable reflection to the saints that all the trials to which the church of God is exposed are working for her good and his glory, and even the defiling of the temple shall be overruled by his mighty hand to the accomplishment of good. As when, in the vision of the prophet Ezekiel, the men with slaughter weapons were commanded to "Slay utterly old and young, both maids and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men, which were before the house. And he said unto them, Defile the house, and fill the courts with the slain."—Ezek. ix. 6, 7. Even so will God purge away the corruption of doctrine and practice from his spiritual sanctuary. He will cause the sinners in Zion to be afraid, and fearfulness to surprise the hypocrites. The exhibition of gospel doctrine shall disconcert all such as love not the truth, while the discipline of the kingdom shall search out such as possess not the

love of holiness. If God has suffered heretics to infest his temple, it is that they may be exposed, detected and expelled after they have sufficiently tried the patience of his children; and if any have gained admittance by consenting to the truth while they love sin, they shall be made manifest in due time, and perhaps by the indulgence of their unhallowed propensities, and fall under the condemnation of the laws of Christ.

May the Lord grant us all that grace we need as Old School Baptists, and enable us to walk worthy of the high vocation wherewith we are called; and while we refuse to countenance the new, fashionable and humanly devised religious operations of new schoolism, let us see that we act consistently, by withdrawing ourselves also from every brother that walks disorderly. It can avail us nothing, either in promoting the honor of our Lord or in contributing to the peace of the saints, that we have withdrawn our fellowship from the new order, if we retain in our embrace and fellowship those who by their general walk show that they love the gratification of the flesh more than the course of holiness marked out by the Head of the church.

We are aware, dear brethren, that many of the weak and trembling lambs of the flock may feel ready to write bitter things against themselves, and ready to inquire, "Lord, is it I? Am I not one of those defilers whose end is destruction?" But such as feel the plague of their own nature, who groan being burdened, who sigh and mourn over their short coming, and for the abominations that are committed in Israel, are not the characters denounced. Weak, tried, tempted, harassed, perplexed and tempest-tossed as they may be, God has good things in store for them. The love of God, and consequently the love of holiness, dwells in them. They shall not be ashamed nor confounded in a world without end. God's promise and grace secures them. We have not designed to be personal in our allusions; but if there be any who find themselves portrayed, let them not be deceived; God will not be mocked.

We close our remarks on this subject with the words of admonition used by the apostle, Heb. xii. 12-19, "Wherefore 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. Follow peace with all, and holiness, without which no man shall see the Lord. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright."

NEW VERNON, N. Y., April 1, 1847.

(Continued from page 267.)

I believe in eternal election is because the choice was made in Christ before the foundation of the world. And the reason I believe it is unconditional is because the Scriptures nowhere teach that it is conditional; but the persons thus chosen were chosen in Christ Jesus before the foundation of the world, that they should be holy and without blame before him in love; and there is not an if nor condition in the arrangement. The reason I believe the atonement is special is because it was made for none but the election of grace, the members of Christ's body, or the church; for it is written, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." So Christ, the great Head of the church and Savior of the body, manifesting his Father's name unto his brethren, does not depend on ifs and buts, nor works to be performed by them. I believe the work of christian making is the work of Jesus Christ exclusively; yes, that Jesus makes saints of poor, lost sinners, prepares them for heaven, and takes them there. Christ, when he made the atonement, met the law and paid its utmost demand; and I understand that the law demanded the life of the transgressor. Jesus was the life of his body, the church; so he yielded it up. So as the poet says,

"When they, the members, sinned,
Their head involved stood;
And thus, to put away their sin,
Must shed his precious blood."

He was made to be sin for us, who knew no sin, that we might be made the righteousness of God in him. Who of God is made unto us wisdom, righteousness, sanctification and redemption. It is said that in him we have redemption through his blood, even the forgiveness of sins. I believe it was the members of his body, the church, in her depraved condition, that crucified Jesus, their elder Brother, in the person of those Jews and Gentiles; and we hear Jesus say, "Father, forgive them; for they know not what they do." Again, Jesus thanked his Father because he always heard him. So, brethren and sisters in Christ, it surely was the church while in her sins that crucified Jesus; and it was the church for whom he made the atonement; and it was the church for whom he prayed. When my sins and iniquities rise up before me, and I feel and realize the exceeding sinfulness of sin, I think, Surely my sins wounded my Savior the deepest. It was great and wonderful love that caused him to bear them in his own body on the tree. Yes, dear little ones, he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our

peace was upon him, and with his stripes we are healed."

Brethren, as my sheet is full I must stop. Do with the above as you think best, and believe me yours in christian love and fellowship, in hope of blessed immortality through the atonement that Jesus made on the Roman cross.

JAMES C. WALTON.

P. S.—As brother L. C. Lay, of Bethpage, Mo., and sister Hattie J. Walton, of Philadelphia, Pa., both requested me to write for the SIGNS OF THE TIMES, if this letter is published the dear brother and sister will take it as an expression of my christian love and fellowship, and write me when they have a mind to. I am always glad to get a letter from any of the Old School Baptist faith; for they are the people that know the joyful sound of salvation by grace, and grace alone.

J. C. W.

GAYLORD, Kan., Feb. 10, 1894.

G. BEEBE'S SONS—DEAR SIR:—I will try to write you a few lines, in my stammering way, and tell you some of my troubles. I have thought for some time that I would like to write of some of my travels. It has not been long since I had thoughts of a future state. I had compared myself with the people around me, and thought I was as good as they were. But when I came to the conclusion that I was so good, in one day I fell, and it seemed as though I was a wretch undone, without the love of the dear Lord and Savior. It seemed as though all things I had ever done came up before me. I tried to pray, but could find no relief, and became afraid to try any more. I had always hated the Old School Baptist doctrine; but when I would hear them talk it seemed to me that they felt just as I did. I tried to read the Bible, but could get no good from it. Finally I was impressed with the thought that I must kill myself. Yet it seemed that I could not bear the thought, as I had just taken a companion. It seemed there was no one like me; but as I traveled on I felt a little better for a while. It sometimes seemed that I would lose my mind. One day it seemed to me that I was about to die; yet I did not feel any pain. About the time I thought I was to go, the thought came to me that I ought to pray. I wanted to do so, but it seemed that I could not, when these words came into my mind, "O Lord, if it is thy will, I would ask thee to take away my burden of sin." As soon as I uttered these words it seemed as though I heard these words, "Cheer up, for I am with you." It seemed to me I was the happiest man that ever had lived, for a day or so. One night a great storm arose, which awakened me; but I thought the dear Lord would take care of me and I again fell asleep. Finally an evil spirit said to me that I would be blown away; and I forgot my dear Lord, who directs

all things, and we went into the cave. As soon as I got there it seemed as though the dear Lord spoke to me and said, "As soon as danger comes you will forsake me." It then seemed that I was worse than I was before. Ever since that time I have been doubting a great deal; but at times I feel that I am the happiest mortal that ever lived. I find that when I would do good, evil is present with me. The good that I would, I do not. "O wretched man that I am! who shall deliver me from the body of this death?" It seems that when the good Spirit withdraws from me I go astray so far. I find that the carnal mind is not subject to the law of God, neither indeed can be. Except we become as a little child we cannot enter into the kingdom of God. We read, "Whosoever will, let him take of the water of life freely." But Paul says, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." So the will must come from God, who worketh all things after the counsel of his own will. Jesus says, "No man can come to me, except the Father which hath sent me draw him." I have a hope that I would not exchange for worlds like this. Paul says, "Hope that is seen is not hope; but if we hope for that we see not, then do we with patience wait for it."

Please excuse me for taking so much of your time.

Yours in hope,

CHARLES AYDELOTT.

GAYLORD, Kan., Feb. 6, 1894.

DEAR BRETHREN:—If such a sinner as I feel myself to be may thus address you. The SIGNS OF THE TIMES comes to me regularly, and is read with much interest. As far as I am able to judge, it gives forth no uncertain sound, but teaches, as do also the Scriptures, that salvation is of the Lord. A Methodist minister told the people at our school-house, a week ago last Sunday, "Man can do a greater work than God has ever done—he can save his own soul." I have been trying to live a better life, to cease to do evil, for about thirty years, and yet I find that when I would do good, evil is present with me. That which I would, I do not; and that which I would not, that I do. It seems to me that the brethren and sisters, many of them at least, have such bright evidence of a work of grace in the heart; that the night was very dark with them, and when the Sun of righteousness did arise they knew it so well. But if he has ever shined in my heart it was like the sun rising on a foggy, cloudy morning; and after it has arisen, it is visible only at intervals, if at all. I often feel like going to the church and telling them to erase my name from the church-book; but then the question arises, Where would I go, or what would I do? for it is my chief pleasure to meet with them in trying to worship the Lord

of heaven and earth. So, if they will bear with me, I will try to stay with them, ever praying that God may keep me by his almighty power, and that I may never offend one of his little ones. It is our lot to hear very little preaching. The last we had here was at our regular meeting on the first Sunday in May last. Our meeting time is the first Sunday in each month, beginning with January, in Smith County, and February in Osborne County, twenty miles south of here, and so on alternately. We would be glad to have any of the brethren visit us, especially ministering brethren.

Yours in hope of eternal life,

W. S. AYDELOTT.

WADE'S MILL, Ky.

G. BEEBE'S SONS—DEAR BRETHREN:—Another year has passed, and I am still spared, a monument of mercy. O that I may live to the praise of the Lord for all his mercy to me, a poor, sinful creature. I am so poor and sinful that I have not one good thing to boast of. I once thought I should grow better as I grew older; but instead of that I see the depravity of my heart, and feel that sin is mixed with all I do. I feel that if my salvation depended on anything good that I must do, I would be forever lost. But O what a mercy that poor and helpless sinners can approach a most holy God. How great that grace, how rich and full, that can save a rebellious sinner like me, a wanderer from the God I hope I love. I know I do want to love him, but sometimes fear the love of God cannot dwell in such a heart as mine, so cold and lifeless, so ignorant of spiritual things, that it looks like I have only the shadow for the substance. But I feel that my only hope is in Jesus, the sinner's friend. I have nowhere else to go. O what love he had for the sinner, to come in the flesh and die for them. He was indeed a man of sorrows and acquainted with grief. I desire to know more and more of the Lord, and want my affections set on things above, and not on this poor, sinful world. But this wretched heart of mine will still backslide; and when I think of the deceit treasured there, I often exclaim with the apostle, "Who shall deliver me from the body of this death?" I know who is able; but will he deliver such a poor, destitute, old sinner as I? Sometimes when I read of the precious promises he has left on record for the little ones, I hope I am included, though so unbelieving and doubtful I have often been during these long years, now nearly eighty-four. I love to read the editorials, and the communications from the dear brethren and sisters. Although strangers in the flesh, I feel that we are not so in the spirit. I am blessed more than I deserve; for I can still read our family paper, the SIGNS OF THE TIMES (and its columns are filled with rich food for the hungry poor of the flock), the hymn-book and the

Bible. I can still go to the meetings and hear our beloved Elder Eubanks preach. I have had the pleasure of reading the SIGNS OF THE TIMES almost from the first issue, and a great comfort it has been to me when cast down in gloom and darkness. My age admonishes me that my time must be short on earth. I hope the good Lord may long spare you to comfort the little ones of his kingdom.

Your unworthy sister, if one at all,
POLLY DUERSON.

WATERLOO, Iowa, May 16, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—For the benefit of your readers who have read the experience of sister Annie Smith, I will give an account of our May meeting. She and her companion came one hundred and fifty miles to meet with us. We were also favored with a visit from Elder Garrett Murphy, who is an able defender of the truth, who preached for us on Saturday of Jesus, our only Savior, who alone is able to save unto the uttermost all who come unto God by him; after which the door of the church being open, sister Smith offered herself to the church, and was received as a candidate for baptism. Elders Murphy and Blake spoke in the evening with great liberty, and on Sunday morning Elder Murphy took the glorious command of our Savior as a foundation to speak from, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." The subject was handled in an able manner. Then all repaired to the water, where the dear sister was buried in the liquid grave, in imitation of her dear Savior, by Elder Blake. We truly never saw a more delightful sight, for her countenance beamed with holy joy, and she came from the water singing.

The little church truly had a feast of fat things, of wine on the lees well refined; so refined that there was no dross of any kind to mar its peace. All was love, joy and harmony. The Spirit of our Master seemed to pervade the whole, and we feel a desire to thank the great Head of the church for once more being permitted to sit together in heavenly places in Christ Jesus, with the banner of his love peace, fully waving over us; and we felt to say,

"One day amid the place
Where my dear Lord has been,
Is sweeter than ten thousand days
In pleasure and in sin."

Our desire is that Zion may be still prospered, that those who are lingering around the fold may be given strength to go forward in the path of duty, trusting in Israel's God for strength.

Inclosed please find two dollars to pay for the SIGNS for Elder Thomas

Blake, as he has requested me to write; and he desired to send in his subscription money.

Your sister in hope of life eternal beyond this vale of tears,

SARAH A. GARRETT.

CRAWFORDSVILLE, Ind., July 12, 1894.

DEAR BRETHREN AND SISTERS:—With fear and trembling, but with much love, I attempt to write a few lines to the household of faith. I have derived so much comfort and satisfaction from your able communications that I often desire to add my testimony that the Lord is good, a stronghold in the day of trouble, and I am glad he knows them that trust him. His cause is precious to my soul; yes, Jerusalem is my chief joy. He knows my weakness, and that I feel the very least of all. In my many lonely hours since the death of my kind husband, I cling to the merciful Father, and am made to say, "Not my will, but thine be done." He knows what is for my good, and guides my steps. He is merciful to my unrighteousness, and my sins and iniquities he will remember no more. I am glad we have such a precious Savior, and often ask myself,

"Could the Savior live and die
For such a worthless worm as I?"

"Yes, he is full of grace;
He never will permit
A soul that fain would see his face
To perish at his feet."

For so many years I was a wanderer, restless and wretched, but longing to be in the fold of Christ. The tempter would tell me, "You have no right to be numbered among the blood-washed throng. They are too good for you to live with."

"Like one alone I seem to be,
O is there any one like me?"

My husband was a faithful member of the church, and loved its service, and always wanted to attend the meetings. He often urged me to go with him, and sometimes I would go, and would love the preaching, and would feel how pleasant it was for the brethren and sisters to worship together in love. Then I would have rejoiced to have been numbered with them. At other times I would let trifles or poor excuses keep me from the house of God. Then my heart would ache, and be burdened with sin, so I would feel like crying, O wretched man that I am! who will deliver me? Thus tossed to and fro, often doubting, and sometimes hoping the blessed Savior had died for even poor me, I was finally

"Gathered into the fold,
With believers enrolled,
With believers to live and to die."

When I talked to the church at Crawfordsville I felt like I failed entirely in saying anything of importance, and they surely took me in on my sighs and tears. I fear I have a name to live while I am yet dead. Words will not express the comfort I had in following the dear Master in the ordinance of baptism. What a privilege for such a worm! Dear

followers of the blessed Master, write on for our family paper, and comfort many a lonely saint. I know of several that are too afflicted to go from home, yet the Lord remembers them and feeds them in this way. I am thinking of sister Mary Parker. How the dear Lord speaks comfort to us all through her patient, endearing words. May the Lord strengthen her in her declining years.

I remain ever one of the poor of the flock,

SARAH A. LONG.

LAURENS, Iowa, June 2, 1894.

DEAR BRETHREN BEEBE:—Allow me through the SIGNS to express my Christian love and friendship to the dear brethren and sisters who have written to me in time of need; for I received many kind and sympathizing letters. It seems that my cry went up to God. I will give all the praise to him, and bless his holy name; for he has brought me in a way I knew not. He guided and instructed me, and kept me as the apple of his eye. "The Lord is my Shepherd, I shall not want." He says, "I am the good Shepherd." "My sheep hear my voice, and I know them, and they follow me." I feel this day to say, as did Peter, "Lord, I will follow thee whithersoever thou goest." I was invited to go home to my friends, and the Lord made me willing to go. He says, "Thy people shall be willing in the day of thy power." O how willingly we go when we realize his power and kindness. On the second Saturday and Sunday in May I went to the Otter Creek Church, Waterloo, Iowa, and was received, and baptized by Elder Blake. It seemed that when I heard the sound of Elder Murphy's voice I could not refrain from going. I feared that the church would think I had crept in unawares, and had deceived them; but, dear friends, to whom else could I go? I well knew that I could not deceive God. He says, "All thy children shall be taught of the Lord." O how glad I was to meet with those dear people whom I loved, but whom I had not before seen. How their faces seemed to shine with love and gladness toward God. If I could, I would often meet with the dear brethren and sisters, to hear them talk of that blessed Lord and Savior; but I am satisfied with my lot. It seems since I was baptized like all my troubles are gone; yet I am not satisfied with myself.

I write this as a token of love to the dear brethren and sisters who wrote to me in a time of need. O how I did long to see them face to face. O that you might know the joy and gladness I received from your kind letters. I would read them and weep, and thank God; for he put you in remembrance of me. I got a precious letter from a dear brother in North Dakota, by the name of Butler. I hope the Lord will send him here, for I believe we have need of him here, as I believe we have a remnant here yet. My love to all the church the world around. Pray for your unworthy sister, if one at all,

ANNIE E. SMITH.

MINUTES.

PLEASE do not forget that we are prepared to print Minutes of the proceedings of the Associations and meetings of the brethren more correctly than the publishers of secular papers, who know nothing of the terms and expressions peculiar to the old, despised Baptists.

INFORMATION WANTED.

ANY information concerning one George Edwin Coleman Clement, who left home at Baldwin City, Kansas, in 1867, will be gladly received by his mother, Lucy Ann Paff Coleman, Lexington, Oklahoma Territory.

OBITUARY NOTICES.

DEPARTED this life on April 29th, 1894, our much beloved sister, **Martha Chandler**. She passed away very suddenly of heart failure. She had been a consistent member of the Old School Baptists for more than twenty years, her membership being with the Calvary Church at the time of her departure, which is a newly constituted church in the western portion of Chilton Co., Ala. Sister Chandler was very much esteemed by all who knew her; but while we mourn her departure from this life, we feel that our loss is her eternal gain. She remained unmarried, keeping house for one of her brothers. Her father was a minister of the gospel. Both father and mother have passed from this life years ago. Elder S. S. Chandler was a regular reader of the SIGNS OF THE TIMES in his day, and all the family hold it as their preference.

I write you this obituary notice for publication by request of the family. Her age is not given, but I suppose she was between forty and fifty years of age.

J. R. MISSILDINE.

KINCHEON, Ala.

BROTHER **Barnett Hughes** was born Jan. 17th, 1845, and died May 16th, 1894, aged 49 years, 3 months and 28 days.

He was a great sufferer for five or six years, but bore it with much patience, and often remarked that he was submissive to God's will. He professed a hope in Christ in the year 1869, and united with the Predestinarian Baptist Church called North Fork, on Saturday before the first Sunday in July, 1869, and was baptized on Sunday by Elder John Pierce. For the last two months of his life's journey he was deranged in mind, and was taken to the Insane Asylum at Anna, Ill. He was a good church member, and always filled his seat when not providentially hindered. His house was always a home for his brethren and sisters, which was within a mile of the church-house. His first wife was a daughter of brother Edward and sister Elisia Woods. His surviving widow was a daughter of brother Robert McGill.

Brother Hughes was laid away in the beautiful cemetery near Anna, Ill. I would say to the bereaved widow, sister Polly Hughes, Weep not as those who have no hope, for your loss and sorrow is his eternal gain. To the two surviving sons I would say, Live as becometh obedient sons, walk in the paths your father traveled, and the end will be comfort, joy and peace. The North Fork Church has lost one of her most worthy members. If our trust is centred in the Lord Jesus Christ, as we trust and believe his was, we shall meet him where there will be no more parting, but all will be joy, peace and happiness forever.

J. J. L. H.

BROUGHTON, Ill.

CHURCH NOTICES.

PLEASE give notice through the SIGNS OF THE TIMES that the hour of our meeting at Otego, N. Y., is changed from 10:30 a. m. to 1:30 p. m., commencing with the first Sunday in September, 1894.

B. BUNDY.

YEARLY MEETINGS.

A YEARLY meeting is appointed to be held with the Rock Springs Church, Lancaster Co., Pa., commencing on Saturday before the second Sunday in September, at 10 o'clock a. m.

A cordial invitation is extended to all lovers of the truth. Those coming from Philadelphia will leave the Broad Street depot on Friday, by the P., W. & B. R. R., at 1:51 p. m., for Perryville. Those coming from Baltimore will leave the Union Depot about 2:00 p. m., on the same road, for Perryville. Change cars for Conowingo, where all will be met.

S. L. GREGG, Clerk.

ASSOCIATIONAL.

THE Siloam Association of Regular Predestinarian Baptists of Oregon and Washington will be held with the Oak Creek Church, about ten miles northeast of Roseburg, Douglas Co., Oregon, commencing on Friday before the fourth Sunday in September, 1894, and continuing the two following days.

A cordial invitation is extended to all lovers of the truth. Those coming by railroad will be met at Roseburg and conveyed to the place of meeting.

N. J. SHANKS, Clerk.

THE second annual session of the Peace Valley Association of Regular Predestinarian Baptists will be held with the Friendship Church, Acton, Hood Co., Texas, commencing on Saturday before the third Sunday in September, 1894.

Brethren coming by rail will be met with conveyance at Cresson, on the Ft. Worth & Rio Grande R. R., and at Granbury on the same road. A cordial invitation is extended to all brethren of our faith and order.

PRESTON STAGGS, Clerk.

THE Sandy Creek Association of Regular Baptists will meet with the Sandy Creek Church, at Hope, in La Salle Co., Ill., on Friday before the second Sunday in September, 1894.

Those coming by the Illinois Central R. R. from the north will stop at Tonica, and those from the south will stop at Lostant. The household of faith and all lovers of the truth are invited.

JOHN DOWNEY, Clerk.

THE Roxbury Old School Baptist Association will meet with the Second Church of Roxbury, Roxbury, Delaware Co., N. Y., commencing at 10 o'clock a. m. on Wednesday, September 5th, 1894, and continuing two days.

Our meeting-house is about two miles from Roxbury village, and six miles from Kelly's Corners, at which places the visiting friends will be cared for. We cordially invite those interested in the truth as it is in Jesus Christ our Lord to come and partake with us, and a special invitation to those who labor in word and doctrine.

The Tuesday evening train on the Ulster & Delaware R. R. will be met at Kelly's Corners and Roxbury.

J. D. HUBBELL.

THE sixty-third meeting of the Spoon River Association of Regular Primitive Baptists will meet, if the Lord will, on the premises of E. D. Varnes, one mile and a half south of Cramer, on the Iowa Central R. R., Peoria Co., Ill., on Friday before the first Sunday in September, 1894, at 10 o'clock a. m.

Teams will be at Cramer on Thursday evening and Friday morning. Brethren will likely be met also at Farmington, on the Buda & Rushville Branch of the C., B. & Q. R. R., on Thursday evening. If not met there, change immediately for Cramer. Brother Varnes lives five miles southeast of Farmington. The saints are invited.

I. N. VANMETER, Mod.

THE Old School Baptist Conference of Maine will be held, the Lord willing, with the Old School Baptist Church in North Berwick, York Co., Maine, commencing on Friday, August 31st, 1894, 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 who come will be met at the North Berwick R. R. depot on Thursday before the time appointed for our yearly conference.

FRED. W. KEENE.

THE Maine Association will meet, the Lord willing, at Bowdoinham, Maine, Sept. 7th, 1894, and continue three days.

All lovers of the truth are cordially invited, especially ministering brethren who attend the Maine Conference. We propose to call for the ordination of Deacon Zachus M. Beal. All who visit us will be cared for.

J. C. CLARK, Clerk.

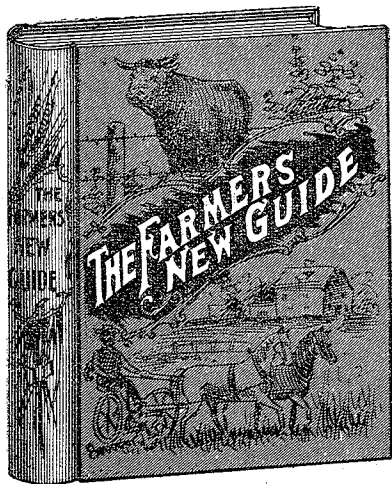
THE Indian Creek Association will convene with the Dry Fork of Twin Church, near West Manchester, Preble Co., Ohio, beginning on Friday before the first Sunday in September, 1894.

Brethren and sisters coming from the east will take the Little Miami R. R. at Xenia, by way of Dayton, for Brown's Station. Those coming from the west will take the Little Miami R. R. at Richmond, Ind., to Manchester. Those coming from the south will take the C. J. & M. R. R. at Cincinnati to Manchester. Those coming from the north by way of Greenville will take the C. J. & M. R. R. to Manchester, where they will be met and conveyed from the two named stations to the meeting and to places of entertainment.

We extend a hearty welcome to all the brethren and sisters, and especially the brethren in the ministry do we hope to meet with us.

JOHN A. HOWELL.

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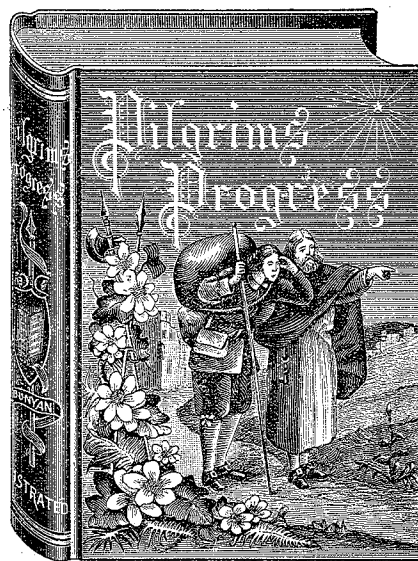
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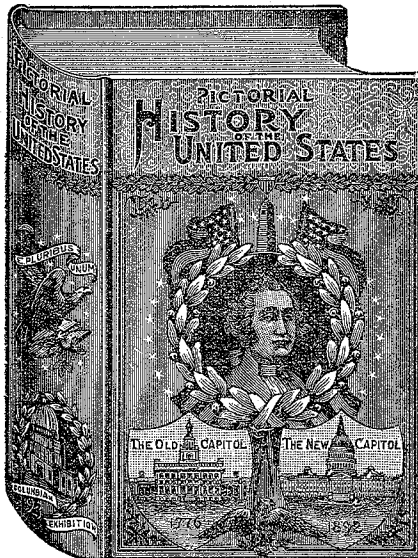
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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, AUGUST 29, 1894.

NO. 35.

SELECTED.

THE HIGHWAY CAST UP.

BY ELDER RUSSELL, OF ENGLAND.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Isaiah lxii. 10.

The Lord has been pleased to employ a large variety of similitudes and to speak in highly figurative language in his holy word, and that to convey his mind unto his church and people; but in order to understand the spiritual import of figurative language we need what the apostle Paul is pleased to call an enlightened understanding, and what our Lord did for his disciples when journeying to Emmaus, when it is said, "Then opened he their understanding, that they might understand the Scriptures." Previous to that time the disciples had a very little insight into God's holy word; but when Jesus opened their understanding they could see the force of prophecy concerning Christ himself. When our Lord was here upon earth he likewise spoke parabolically and figuratively in many instances.

The similitudes employed in our text are those of gates, highway, stones in that highway, and of a standard. All this is figurative language. The Lord Jesus Christ spoke of two principal highways; one was the highway to destruction, and the other was the highway to eternal life. At the entrance of both these principal highways were gates; one was the wide gate, the other the strait or narrow gate. The gate at the entrance of the broad way was a wide one, and admitted many through it; and so the Lord said concerning it, "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." As it was the broad way then, and many travelers therein, so it is to this present time; still a wide gate, and still a broad way, and still many travelers therein. "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." It was few then, it is few now; and notwithstanding the enlightenment of this nineteenth century there is still "a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lion passed by it." "The unclean shall not pass over it." "No lion shall be there,

nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there."

"The wayfaring men [that is, those who are in it], though fools, shall not err therein." Whatever views you may have of yourselves as pertaining to your foolishness, or whatever views I might have of myself pertaining to my ignorance, this one thing we are grounded and settled in: if ever we get to heaven it must be by the narrow path, and Jesus Christ is the way; so that

"There's not a man that's born of God
But readily will say,
If ever my poor soul be saved
'Tis Christ must be the way."

Well, as there are these two principal ways and gates at the entrances, so there are many other gates spoken of in God's holy word which the saints of God are brought to be acquainted with. Hence there are those which are called the "gates of death;" and the sweet psalmist of Israel had an experience from his God relative to these gates, knowing what he had been delivered from, and how the mercy of God had been surrounding him. He offers this prayer of present distress, "Have mercy upon me, O Lord: consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death." He had been down there, and the hand of God had reached him. The power of Jehovah had been displayed in lifting him up therefrom, and he could look back and ask for mercy from that same God. What did he want it particularly for? "That I may show forth all thy praise [not a part of it] in the gates of the daughter of Zion: I will rejoice in thy salvation." That is what he wanted mercy for, that God might again be glorified in his deliverance; that he might go and tell God's people; that he might go forth in the gates of the daughter of Zion, and tell what God had done in delivering him, and show forth his praise thereby.

In that chapter I read in your hearing (Rev. xxi.) this evening John was privileged to have a sight of the holy city; and he saw that that city had twelve gates, and in them the names of the twelve tribes of Israel. He saw also that that city had twelve foundations, and in them the names of the twelve apostles of the Lamb. Now, in the order of time, the twelve patriarchs had their existence about fifteen hundred years before the apostles' day, and yet their names are placed in the gates; whereas the

apostles, who came so many years after, had their names reckoned in the foundations. Now, shall I ask the question, Why was that? If I answer it, I shall answer it like this: Those twelve tribes of Israel were typical of the whole church of the living God in their variety of exercises, experiences, conflicts, temptations, difficulties, triumphs and victories, through which they were brought by the power of their God; and further, they were typical of the various constitutions, temperaments and dispensations which are to be found in the family of Jehovah; so that there are some who display at times the spirit of anger, and others display the spirit of jealousy, and others the spirit of pride, and others display personal ambition. But though there are so many different temperaments in the church militant, there are no variations existing when they come into the church triumphant; for each tribe had their twelve thousand sealed and placed in equality on the gates of Zion. They had Moses as their leader and commander. Moses went to them in Egypt; Moses goes before them in the Red Sea; Moses is their leader and commander through the wilderness; Moses is at the head of them till they come to Jordan. But let me tell you this: God never designed to build up his church upon the law, or that Moses should be the foundation of that church; hence Moses leads them on till they come to Jordan, where Joshua is appointed to take Moses' place, beautifully typifying the Lord Jesus Christ, the anti-type of the law. Joshua leads them on to the promised land, set forth in a spiritual way and manner. Looking at this, and applying it in an experimental way and manner, we find how the law of Moses becomes our school-master (to bring us) unto Christ. Moses brought the people to Joshua; and then Moses had to leave them, and Joshua had to take command of them. Therefore God never designed to build up his church and people upon the law, but upon the faith of the everlasting gospel was his church to be built up; hence the apostles had their names written in the foundations. But let us go a little farther. These twelve gates denoted, in the first place, equality. They were all alike; exactly of the same dimensions, the same lengths and the same breadths, thus showing equality. In the next place it denoted uniformity. These gates were all alike, and made of the same ma-

terial; for every gate was of one pearl, and thus uniformity and equality were readily observable. There is to be seen, further, that perfection of glory reigns there, inasmuch as the number twelve is the symbol of perfection with our God. Thus there were twelve tribes and twelve apostles: in the gates the names of the twelve tribes, and in the foundations the names of the twelve apostles. Again, we see in it the beauty of access from all quarters. "They shall come," says God, "from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, Isaac and Jacob in the kingdom of God." Thus the city lieth four-square, with gates on each side, showing that there is admission from the four corners of the earth; and God shall have all his people there, and there shall not be one absent when God makes up his last account. No absent sons, no vacant thrones, shall be known when Christ appears.

With these remarks we will draw a little nearer to our text. I shall not attempt to divide this subject; but if the Lord shall be pleased to help we shall deal with it in the order in which it stands.

The whole of our subject, we may say, takes the form of a divine commission. There is a certain person or persons here spoken to by Jehovah himself; and that person or persons is or are commanded to be active. The context points very clearly to the person or persons here referred to; hence, in the sixth verse, Jehovah speaks like this, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." Now, God here claims himself to be the divine author of placing the watchmen upon the walls of Zion; and I will venture to go so far as this, that no person who is not divinely authorized by God to preach the gospel will preach that word with that authority as one who is authorized to preach it. The duty of watchmen in olden times was this, to stand on the walls of the city, and watch for the approach of enemies; and if they saw in the distance the approach of the enemy it was their duty to sound the alarm, and that alarm had not to be misleading or uncertain. To this the apostle Paul referred when he said, "If the

trumpet [that is, the watchman's trumpet] give an uncertain sound, who shall prepare himself to the battle?" They would not understand what was the matter if the trumpet gave an uncertain sound; but if it gave a certain sound they would understand that they must prepare for the conflict. God, so to speak, calls aloud to his watchmen, just as though he had said, "I have something else for you to do as well as to stand upon the walls and sound the note of alarm." You know there is this possibility, that a person may stand in a pulpit, and he may preach the truth as it is in Jesus, strictly in accordance with the word of God, so that the keenest critic should not be able to detect an error in his testimony; yet though he speak so clearly that the keenest critic could not discover an error in his testimony, his outward conduct in life might be very inconsistent, so that his preaching the truth, although ever so clear, would lose its effect upon the hearers. Therefore what we understand by the commission in the language of our text, "Go through, go through the gates," is as if Jehovah had said, "Be an example to the people; you profess to preach the gospel, or sound the sound of alarm. Do not be always upon the walls, but come down and go through the gates. Let the people in the city know the sort of character you are, and what kind of life you spend every day. Let them see something of the effects of that which you preach in your everyday life, just as if God had said it." Is not this important? I should say it is of the greatest importance; and the great importance of it is conveyed in the repetition of the thing. God did not design it to be passed by unnoticed; but God says, "Go through, go through." I will put it like this. Suppose that in Swindon, where I am well known and preach occasionally (and I hope I preach there in the same strain as I preach here, and that the same truths are delivered there as those I deliver here, and the same glorious gospel as I hope I deliver here, and the same Christ exalted as I hope and desire to exalt here), the congregation by whom I am known personally knew that I visited the public house occasionally, and spent my evenings with the company there, or if in my business transactions I tried to take advantage of my fellows by craftiness. They would say, "What is the use of taking notice of what that man says? What example is he to the people to whom he preaches?" Why, my preaching would lose all its influence, and be like the truth cast to the winds. But God says, "Go through, go through the gates." When he has anything important to impress upon the minds of his church and people he generally repeats the language like this to show its importance; and so we have in the fortieth chapter of Isaiah a passage like this, "Comfort ye, comfort ye my people, saith your God. Speak

ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." There we have the person commissioned; there we have the commission, and the people he was to go to; and there we have the blessed results of the blessing received—received double of the Lord's hand.

The first gate which we shall refer to will be that which is at the entrance of the narrow way, called the strait gate; and we hesitate not for one moment to set that gate as the gate of regeneration, or new birth. Whatever profession we might make in the Lord's name, and however high we might stand in the estimation of our fellow-creatures, if we have never passed through the gate of regeneration, nor had a new birth (spiritually speaking), we are no nearer heaven than when we were born; for we are still outside the narrow way until the strait gate is passed through. It is called in Scripture the passage from death unto life. For we "know [said John] that we have passed from death unto life, because we love the brethren." Our Lord insisted upon this very emphatically when he was here upon earth, and said in this wise, "Except a man be born again he cannot see [much less enter] 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." Here comes in the blessed work of the Holy Spirit: "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." That person (man, woman or child) that is on the road to heaven through the strait gate, in the way to eternal life, such person will have to meet with conflicts, trials, oppositions, temptations and crosses in their journey, if they have passed that strait gate.

Let us look at another gate. There is the gate of faith; and when we deal with faith we must just draw the line of distinction between living faith and dead faith. I want you to judge upon this point, whether you have the living or dead faith. The dead faith is a negative faith; it is motionless; it performs no work; it has no hand to lay upon the head of Jesus, and so to confess sin there; it has no eye to see the beauty in his face; it has no mouth to taste that he is gracious; it has no ear to hear the sound of his voice; it has no mind to worship or serve him with delight and pleasure. Therefore, being dead, it is in every sense negative, as James said concerning it, "For as the body without the spirit is dead, so faith without works is dead also."

Now, what about the living faith? The living faith in Christ has a hand, and that hand is sometimes laid upon the head of the Lord Jesus Christ;

and confession of sins is made out of the sinner's mouth to the Lord Jesus Christ. Hence Mr. Watts said,

"My faith would lay her hand
On that dear head of thine;
Whilst like a penitent I stand,
And there confess my sin."

As faith has received this hand, so likewise it has an eye, which beholds more beauty in the face of the Lord Jesus than in all the creatures of our God put together; hence he is viewed with the eye of faith by God's dear family as the chiefest among ten thousand, and altogether lovely. Then this faith has a mouth; and that mouth is favored at times to taste that the Lord is gracious. This living faith has also an ear, which hears sweet music in the name of Jesus, so that no other music is to be compared with it; as Mr. Watts says,

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

Moreover, faith has feet with which to walk in the ways of God; and a mind to serve God in the newness of life, and not in the oldness of the letter. "For whatsoever is not of faith is sin." Hence you see the beauty of having a living faith in Christ, and that as an active one, which goes out toward its author, Jesus Christ. "Looking," as the apostle Paul said, "unto Jesus, the author and finisher of our faith." Do not think for one moment of knowing anything of the preciousness of him without faith. We have never seen him naturally. Do you think there is a possibility of having a real love to Christ without faith? It is utterly impossible. Therefore it is, "Whom having not seen, ye love." Having seen him, in a believing heart, "Ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." So you see what a living faith does for the children of God. Far, far better to have one grain of living faith, than to have this chapel full of faith that is dead. Combined with faith, there is hope and love, the apostle's sum-total. After speaking of a variety of things, he sets forth this as the total sum remaining. "Now abideth faith, hope, charity, these three; but the greatest of these is charity."

We will not dwell longer on this part of our subject, but will now notice the next sentence, "Prepare ye the way of the people." John the Baptist was called the forerunner of Christ, or one that prepared the way for him; and when he came to prepare the way for Christ he did it like this, "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." That is one way that he prepared for the Lord Jesus Christ; thus showing how Christ Jesus removed all difficulties and all

obstructions in the way, and made an open, clear and plain path for the salvation of his church and people. By bringing down the mountains and exalting the valleys a level is made; by making the rough places plain and the crooked straight, a straight road is open, one that is pleasant to the feet; and this through what Jesus Christ has accomplished on behalf of his church and people. There was not a crook in the law through the weakness of the flesh but Jesus Christ made it straight; no rough places in the law but he made them smooth; not a mountain in that law but he has brought down, so to speak, and exalted his people from that valley of humiliation to the mountain of redeeming grace and dying love.

But there was another way that John prepared for the coming of Christ; that was, he came baptizing with water. But in preparing the way for Christ John never thought that a person would be saved upon the ground of being baptized; that was not how he prepared the way for Christ. I hope you have never had any one to preach for you from this pulpit that would teach that we are saved upon the ground of being baptized by water. I have never heard of a Particular Baptist preaching so, and I hope I never shall. John came in this way, preparing for Christ. "I indeed baptize you with water unto repentance." Repentance there means amendment of life, reformation of conduct, separation from the world. That is what is meant by John's baptism by water unto repentance; but he further said, "There cometh one mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire." See what a solemn disparity John saw between himself and Christ! He, as preparer of the way, was not worthy to bear the shoes of him who was to come. There is another point that I want to touch upon here. There was a multitude came to John who bore no fruits of repentance, no amendment of life, no separation from the world; and yet they desired to be baptized by John. What did he say? "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Now, what does that mean? It means this: we are not to say within ourselves, "We are the elect, we are of the seed of Abraham, and therefore may live as we like. It does not matter what our conduct in the world may be: if we are of the seed of Abraham, and of the elect, when we come to die we shall go to heaven upon the ground

of that, and our conduct has nothing to do with it." He would not baptize them on that ground. That is Antinomianism to say thus to ourselves, "We have Abraham to be our father," or that "We are of the elect, and when we die shall go to heaven." I say, Away with such Antinomianism, and let us contend for an amendment of life and separation from the world. John said, "The ax is laid unto the root of the trees [whether he be elect or of the seed of Abraham]: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." That is John's version of the matter. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Now then, the gate of baptism was opened by the Lord Jesus Christ himself as the way into the church set before us, and he opened that gate of baptism previous to opening the gate of the Lord's supper; hence we contend, according to the Scripture order of our God, that baptism precedes going to the table to communion, if we follow in the footsteps of the Lord Jesus Christ and have him as our example. You know I should be condemned in my conscience if I preached to you after this order if I had not been baptized myself, and if I did not believe it right and consistent as the right way into the church militant here; but I do believe it, and believe that we are following the Lord Jesus Christ in a consistent way and manner by baptizing in the name of the Father, the Son and the Holy Ghost, and thus going through that gate into the church militant here below. "Prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."

We have not half-done with the verse which we read for our text this evening; but the time is gone, and therefore we will not proceed further with our subject. God command his blessing upon his own truth, and lead you into the solemn consideration of its force and reality; and, if it be his gracious will, may you be led to practice his word, for Christ's sake. Amen.

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CORRESPONDENCE.

THOUGHTS ON PSALM CXLI.

NUMBER FOUR.

"INCLINE not my heart to any evil thing, to practice wicked works with men that work iniquity: and let me not eat of their dainties."

But while the Spirit of Christ in his people causes them to desire to be kept from wicked works of every kind, yet it is evident that the wicked works expressly referred to in this prayer are works of religion. The religion of the world, of whatever variety, is based upon falsehood, and is built up in opposition to the word of God. All its works, therefore, are works of iniquity. There are no good works but the works of Jesus. In him alone was the Father well pleased, and his works only are acceptable unto God. It is he who works in his people; and so all the works of any man that are acceptable unto God are those which his Spirit works in them, and enables them to work out. As it is said in the song they sing, "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us."—Isa. xxvi. All who do works of religion, except as thus moved by the Spirit of Christ, are spoken of in the Scriptures as "workers of iniquity." They deny the truth and word and sovereignty of God by all their works, and ascribe to man a power and merit which the Lord declares he does not possess. From this denial of God's word by the father of lies in the garden came all the sin and wretchedness of the world; and from the days of Cain the spirit that prompts a denial of God is manifest as a spirit of utmost hatred and cruelty against those who have the faith by which Abel obtained from the Lord witness that he was righteous, and who depend alone upon that testimony from the Lord to them that he has imputed unto them righteousness without works, even "the righteousness which is by faith in Jesus Christ."

To say that the salvation of a sinner depends upon some work of righteousness that he can do, is to deny what God has said in the sentence pronounced upon him, that he shall surely die. It is also a denial of what the Savior has said, that the man who does not believe in him is already condemned; and of the apostle's declaration that "death passed upon all men, for that all have sinned," and that all are "by nature children of wrath," and are dead in trespasses and in sins. It is a denial of the necessity of the death of Christ, and of the efficacy of that work in the salvation of his people; as also of the declaration of the angel that "he shall save his people from their sins," and of his own declaration that he had finished the work which was given him to do. Those who teach the necessity, or even the possibility, of any good works on the part of the sinner in order to salva-

tion, not only deny the declarations of the word already referred to concerning the condemned state of the sinner by the just sentence of the law, and the effectual work of Jesus in giving his life a ransom for his people, but also all the plain declarations and careful arguments of the apostles to the same end, that salvation is of grace, and not of works. "Not of works, lest any man should boast." "Not by works of righteousness which we have done, but according to his mercy he saved us." "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." All the works that are according to this false teaching are works of iniquity; and the false teachers are the workers of iniquity, who have no knowledge, and who eat up the Lord's people as they eat bread, and call not upon the Lord.—Psalm xiv. 4; liii. That doctrine has in it the elements of destruction for the Lord's people; for all who have seen themselves as sinners must be in despair if they believe that their salvation depends upon some merit on their part, however little, because they are well taught that no meritorious work is possible on the part of one already justly condemned as a transgressor. In this way the workers of iniquity eat up the Lord's people as they eat bread; they rejoice in teaching that doctrine which would destroy them if it were true. They are those of whom Job speaks as raising up against the righteous the ways of their destruction; for the false doctrine they teach is the way that leads down to death and destruction.

But this false teaching is what suits the carnal mind. The flesh of the Lord's people, in which, the apostle says, dwells no good thing, is full of pride, and desires the exaltation of self, and is pleased with the flatteries of this worldly religion. Everything that indicates some merit in ourselves is pleasant and gratifying to our carnal natures. What a lifting up of our deceitful hearts there is in the thought that we have done some great thing. How the flesh swells with pride and exaltation when we are persuaded that we have done something good and praiseworthy. One will probably appear at such a time doubly humble, and may deceive himself with the assurance that he is so, even while he is secretly gloating over his success, and feeding sweetly upon his wonderful work, and the superior talent it evinces, and the praise which it will bring him. This is eating his own flesh. These are the dainties of the workers of iniquity. They live upon their own flesh, while the flesh of Jesus is the only thing which the child of God can truly live upon. "He that eateth me shall live by me."

The Spirit of Christ in the flesh of his people is ever set against these

desires of the flesh and of the mind, and its constant tendency is contrary to them; therefore this prayer, which is here set down in the inspired Scriptures, is felt wherever that Spirit is exercising one. They desire to be kept from these evil ways and works; and the more they know by a sad experience of the deceitfulness of their hearts, and of the wiles of the devil, and of the eagerness with which their carnal minds reach out after those dainties, the more carefully and humbly will they feel like crying unto God to keep them from that delusive doctrine, and from all its delusive ways and works, which exalt and feed the flesh with pride, but in which there is no exaltation of God, as there is no knowledge of him in those who teach that doctrine.

There are many who profess the truth, and who talk of the sovereignty of God, and who contend for the doctrine of salvation by grace, and who profess great humility, and yet who are manifest to the spiritual mind, and especially to the very hungry souls who are looking to them for food, as almost wholly given over to the dainties of the world. If they ever had a divine calling it is now so obscured as to be hardly manifest. They have seemed to lose the spirit, and to be engaged only with the letter. If a defense of doctrine is their line of things, it seems to have become a mere argument and debate for victory over the advocates of the opposite doctrine. Instead of a humble and earnest looking unto the Lord, and waiting upon him, for a portion that will feed his dear people and exalt his name, there is in us at such a time a feeling of confidence in the weapons we have at hand to overcome the opposer, and an anxiety to find that opposer, and to find a large congregation that shall hear the contest and be witness of our victory. Not much thinking of the Lord's hungry poor at such a time. Cannot we all remember (with shame and self-abasement) with what an exultant thrill we knew of some preachers of a conditional doctrine, and others who are opposed to us, being present, and how we entered into that contest against what we knew they believed with a consciousness of power to utterly discomfit them? We may try to persuade ourselves that we feel humble, and that the good of the Lord's people and the glory of his name are all we want; but the exultant expression of face, and the triumphant gleam of the eye, would show to others, and the throb of gratified pride should show to ourselves, that our own exaltation in the sight of men is more to us just then than anything else. Let our mind become confused and our utterance fail, and then why do we shrink and become ashamed! It is because we have been working in the sight of men, and seeking great things for ourselves, while the Lord says, "Seek them not." This secret

(Continued on page 277.)

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 29, 1894.

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

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

G. BEEBE'S SON.

MINISTERIAL QUALIFICATIONS.

BROTHER BEEBE:—In the 7th number of the SIGNS you have given your readers an excellent discourse on "The Temple of God," which to one who has but seldom an opportunity of hearing a gospel sermon, is as cold water to a thirsty soul; for the great part of the sermons preached in these degenerate times by the popular clergy are like wells or clouds without water, having no living fountains in them to refresh the thirsty soul. They are corrupt springs, &c.; and as "a parable is in the mouth of fools," so are the Scriptures in the hands of these popular preachers. As you have informed us in your last number of what materials the temple of God consists, will you be so good as to give us in your next number a discourse on the subject of the kind of material those should possess who are to administer to the wants and necessities of those composing the temple of God? For that purpose I would suggest to you the following text of Scripture; "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."—2 Peter i. 21.

Yours in the gospel,

LEBBEUS L. VAIL.

GOSHEN, March 29, 1847.

Volumes might be written in reply to the inquiry and suggestion of brother Vail without exhausting the subject; and perhaps a subject of more interest or vital importance to the church of God, or more eminently calculated to "disquiet the inhabitants of Babylon," could hardly be suggested. Taking the inquiry in connection with the passage of Scripture proposed, we understand our brother to inquire concerning those who administer to the church of God in word and doctrine; what kind of qualifications are requisite and indispensable for the work of the gospel ministry. There are many standards by which professors of Christianity make their decisions in reference to the question involved. The most general opinion seems to be that although the prophecy of olden time came not by the will of man, old things have passed away, and now the will, wealth and liberality of men are to be consulted. The will of "pious, talented young men" must be inclined to take "holy orders," and to submit to a course of mental training to "prepare themselves" for the work; the will of men must also be taxed to provide colleges and divinity schools, teachers and books, and other things, to enable these apprentices to master their trade; or, to speak more politely, to acquire the science of divinity. When young men are thus provided, and provided for "by the will of men," they are to be consecrated to God, without consulting

his will, by ordination; and the will of men must decide where shall be the field of their labor, sphere of their operation and reward of their service. If the people have it not in their will to afford stronger pecuniary inducements than are presented to these young men from other callings, the word will not come to them; but if the will of man be inclined to offer the rank and pay of "Major of Dragoons," the will of the ardently pious ministers will chime in admirably, and the word (if not of God) of men will come unto the people by the will of man; for learned men will speak as they are moved by desire for honorable stations and good pay. Many, we doubt not, of this description, say they are Jews, and are not, but do lie, and are of the synagogue of Satan, and have no vital connection with the temple of the living God.

Our Lord is of one mind, and none can turn him; his ways are everlasting. A sense of his wisdom and immutability forbids us to think that his communications to his church or temple have any more dependence on the will of man now than formerly; and as the prophecy came not in old time by the will of man, so neither does it in modern time come but by the will of God.

If we consult the New Testament, we find that the will of man had nothing more to do with designating the men or preparing them for the work than it had in the case of the prophets. John the Baptist was a man sent of God, and sanctified, consecrated, or set apart for the work whereunto God had appointed him, at a period quite too early for the co operation of men. In calling the twelve apostles, our Lord did not so much as ask them if they were willing to accept the commission, or whether old father Zebedee, whom some of them had to leave in the boat, could spare them; but he bade them follow him, and they followed him; he spake the word, and it stood fast; he commanded, and it was done. Of the seventy also it is written that he called unto him whomsoever he would; and he sent them wheresoever he would. And after the resurrection of Christ from the dead, when he informed his disciples that he was about to ascend up into heaven, instead of telling them to shift for themselves, that while he had been with them he had directed them, but now in his absence they must qualify themselves, and induce others to prepare themselves for the ministry, his last command to them was, "Tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke xxiv. 49); thus plainly indicating where the qualifications of his ministers should come from after his ascension to heaven; for as he had shown to them that all power in heaven was in his hands, consequently his ascension to heaven could be no impediment to his charge over his ministers; and lo, he is with

them, (not in incarnation, but by his Spirit) alway, even unto the end of the world. They were not therefore to expect a successor to his government of them, for his dominion has no end. The calling and qualification of God's ministers are exclusively of him. Flesh and blood had not revealed these things to Peter; and when it pleased God, who separated Paul from his mother's womb, to reveal his Son in him, that he should preach among the Gentiles the unsearchable riches of Christ, straightway he conferred not with flesh and blood; neither did he go up to Jerusalem to them that were apostles before him. But we must notice some of the marks by which the church of God is authorized to know those whom God has called to the ministry; and,

First, as we have already shown, they will not enter the work by the will of man, but they will be manifestly called to it as was Aaron to the priesthood. In this they differ from all the ministers of antichrist. Not one of all the self-consecrated and humanly qualified ministers upon earth was ever called of God to the work of the gospel ministry.

Second. They shall be known to the people of God by the message which they bring. "If I, or an angel from heaven preach any other gospel," &c., "let him be accursed." All that are called of God will preach the same gospel that the apostles preached eighteen hundred years ago; but this will not be the case with any whom God has not so called.

Third. Their ministry shall feed the flock of God, which he has purchased with his own blood; and their preaching shall be unto them that are called, Christ, the power of God and the wisdom of God, and the saints shall receive it as the sincere milk of the word, and grow thereby.

Fourth. Their ministry shall be, as it has always been, unto the work-mongrel Jew, a stumbling block; and to the learned Greeks, the polished, erudite and sagacious religionists of the schools of this world, foolishness. There being no change either in human nature or in the gospel of Christ, the faithful preaching of the word will meet with the same violent opposition throughout all time that it encountered in the apostolic age.

Fifth. The ministers of Christ cannot preach when they please, and quit when they can make more money at the bar, or in some other vocation, raise a shout in the camp, and make revivals of religion when they may choose; but they are dependent on God; and when he withholds from them the life and power of the gospel, they cannot supply the deficiency.

In character and deportment they must possess the following indispensable traits; "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach;

not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house," &c. "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall into reproach and the snare of the devil."—1 Tim. iii. 2-7; also Titus i. 6-9. Here we have sixteen indispensable requisites, ten of which are positive, and show what the minister of Christ must be; and six are negative, and show what he must not be. The church and the world may be supplied with ministers in abundance, from the schools of men, in whom these traits do not appear; but they are not the ministers of the Lord Jesus Christ; neither can the church receive them into the house of God, or bid them God speed, without consenting to a defilement of the temple of God.

In addition to the above, Paul enjoins (Titus i. 9) that they must hold fast the faithful word as they have been taught (for none possess the qualifications above described unless he has been taught of God), that they may be able by sound doctrine both to exhort and convince gainsayers. The notion which some entertain that a man may hold sound doctrine while he entertains some unscriptural views, is not sustained by the apostle. A man could not be called sound, physically, with a broken tooth, or a foot out of joint, or an arm withered. Our fruit is not sound when specked with rottenness; neither is a man sound in the faith while he holds some errors; nor is that doctrine sound which mingles truth and falsehood, however great may be the proportion which the former may bear to the latter. The standard by which the soundness of doctrine is to be tested is the Scriptures, and they are always in perfect harmony with the teaching of the Holy Ghost in the experience of all the saints of God; for "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 perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16, 17. On each of those things which the apostle says that the ministers of Jesus must be, and of those which he must not be, we might dwell at large, but our space is too limited. While God has called his ministers to speak, he has commanded his church to judge of the character of the preacher as a man, as a christian, and as a minister, and of the doctrine preached; for the saints shall judge angels, or ministers. There was a peculiar solemnity in the admonition which our Lord gave to his disciples on this subject. "Beware of men who come to you in sheep's clothing, but inwardly they are ravening wolves. By their fruits ye shall know them." And the Holy Ghost

through the apostle has given unusual emphasis to a like admonition. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy," &c.; and the New Testament abounds with solemn warning to the people of God, "Try the spirits;" for many antichrists are abroad in the world.

In subsequent numbers, we propose to notice more fully some of the qualifications for the gospel ministry marked by the apostle in the quotations in this article, from his epistles to Timothy and Titus; and may the Lord grant unto his people the spirit of discernment, that they may detect and rebuke such as may infest the ranks of the Lord's host, who bear not the marks of the high calling of God; and may the ministers of Jesus see and feel, that they may not, while preaching to others, themselves become castaways.

NEW VERNON, N. Y., May 1, 1847.

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(Continued from page 275.)

boasting cannot live in the sight of God; and well may we cry unto him to save us from the deceitful desires of our own hearts, and to keep us from the evil ways of men who work iniquity, and not to let us eat of their dainties.

In how many ways, in what attractive varieties, these dainties are presented to our fleshly appetites. The applause of others and the approbation of our own vain hearts is the gratification which these dainties promise, and which our carnal natures seek. Many things which in themselves are good and useful may become snares to the Lord's people, and especially to his ministering servants, through this constant intrusion of the self-seeking flesh into the sacred and holy business of the soul in spiritual things. A high order of intellect; a clear mind to see the truth and order of things; a special aptness to teach, and to arrange and present arguments in a convincing way; an uncommon power in speaking to hold the attention, enlighten and convince the judgment, and move the feelings of multitudes; a great amount of learning, extensive knowledge of books, and varied scientific attainments; all these things may be of value, each in its place and within the limits assigned it by the Lord, and yet may become most dangerous to our souls, and may greatly lessen our usefulness in the church, by being regarded with perverted judgment, and themselves perverted to the uses of the flesh, to supply us with those very dainties which the psalmist here prays that he may not eat.

Whenever any of these temporal advantages are regarded as essential to the good order, prosperity, peace and welfare of the church of God, and as of advantage to the Lord in carrying on his work, then they are looked upon with a wrong judgment; and one who should claim a special appointment from the Lord for any particular work on account of any such advantage, or that the Lord had prepared him for an especial work by furnishing him with some advantage of this kind, would thus be only turning things upside down. Such a claim cannot be supported by the Scriptures of truth; and whenever it has been made there has been a prominence given to the advantage, and an importance insisted upon for it, that showed the pride of the flesh in that advantage, notwithstanding all appearances of humility. But when the Lord controls the one who is thus endowed with eloquence, learning or intellectual power, he then shows (not merely says) that he counts it all but loss for the excellency of the knowledge of Christ Jesus our Lord. He then shows that he has been crucified to the world, and the world to him; and he is made in true humility to speak and do whatever the Lord directs him to speak and do, without inviting attention to his superior qualifica-

tions for the work, but would be hidden behind the cross of Christ.

When the flesh is all corrupt, and all of the flesh, with all its thoughts and passions and emotions, lusts against the Spirit, and is contrary to the Spirit, how impossible it is for us to say, only as the Spirit enables us, "Let me not eat of their dainties."

The grosser kinds of food which the workers of iniquity relish would not easily tempt and deceive one who has ever tasted of heavenly food. One who has had any measure of the Spirit's teaching could hardly be persuaded that either his own eternal salvation or that of any other could depend upon any work that he could do; and there could be no gratification to him in the suggestion that he has been or may be instrumental in the work of salvation, or that he can be in any sense a helper of the Lord. There is too gross and palpable a falsehood in any such suggestion for him even to give it consideration. He revolts at such food. Even the natural mind of one who has been under the controlling power of the Spirit of truth appears to have acquired enough delicacy of taste and perception to reject such gross and abominable flatteries. But there are dainty meats, delicate flatteries, suggestions pleasing to the flesh, yet gilded with appearance of truth, with which the devil tempts living souls, and often lures them away from the living bread, which alone can nourish their souls and afford them true delight. What terrible experiences are caused in the exercised soul through the deceivings of the devil, and the constant efforts of the flesh to make us follow after its deceitful lusts, and feed upon its lying vanities. It is perhaps suggested to us that our gift is somewhat special, making us of rather unusual importance and value in the church. We would hate and spurn such a thought if it should be presented in its naked hideousness; but it comes in company with a suggestion of our great unworthiness, and our ignorance of divine things, and persuades us that we are truly meek and lowly in heart; and we admit the modest appearing, flattering little lie into our hearts, where it does great injury, wasting our strength, lessening our usefulness, and causing pain and anguish before God, until he by his grace expels it again for a season. There may be a vain gratification in the study of the Scriptures, and a fleshly pride in an extensive and critical knowledge of them. This is a good thing, and a duty, as well as a privilege, when one is able to study the inspired Scriptures; but how frequently the truly exercised soul is brought to the throne of grace, to lie low in the dust of humiliation, pleading to be delivered from this terrible pride and vanity of the flesh, and not be left to feed upon the dainties which the flesh loves. How bewil-

dered the poor soul of the true servant of God will become as he sees and feels the liftings up of his deceitful heart in a vain and wicked pride in his gifts and attainments; and he is forced to cry mightily unto God to save him from this evil way of the wicked, from the pride of his own heart, which constantly clamors for the dainties of the workers of iniquity, and would quickly lead him to practice wicked works with them in order to obtain these dainties, if not withheld by the restraining grace of God.

The Lord knows how to turn and overturn in our behalf; how and when to weaken our strength in the way, that we may know him as our strength; how and when to abase us in our souls before him, and even openly before our brethren, and cover us with shame and confusion of face; how to make us feel the sentence of death in ourselves, and to find its effect upon all that we have, even upon our gifts and graces, and all the time things of our religion, so far as they are regarded in any way separate from Christ and the glory of God. He knows how and when and in what measure to bring just that kind of affliction which will hide pride from us, make our souls loathe dainty meat, and forbid that we shall glory save in the cross of Christ; and then how lovingly, how tenderly and how bountifully he ministers to us of the sweet provisions of his grace. Even our afflictions, our pains and anguish under the chastenings of his loving hand, become to our souls sweeter morsels than the richest dainties of kings are to them; and we can say,

"Boast not, ye sons of earth,
Nor look with scornful eyes;
Above your highest mirth
Our saddest hours we prize.
For though our cup seems filled with gall,
There's something secret sweetens all."

(To be continued.)

SILAS H. DURAND.

SOUTHAMPTON, Pa., Aug. 15, 1894.

OCTAVIA, Neb., July 15, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed you will find a very interesting letter from brother Joseph Bruce, which you will please publish in our family parer the SIGNS OF THE TIMES, if it will not crowd out more useful and interesting matter.

Yours fraternally,

J. T. SKINNER.

CHENEY, Neb., June 30, 1894.

J. T. SKINNER—DEAR BROTHER IN A PRECIOUS HOPE:—Yours of the 24th ult. was received to-day, and was read with much pleasure. It is a source of great comfort to me to hear from my brethren. I do feel that it is good for me to speak often one to another. Malachi says, "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."—Mal. iii. 16. John says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." This is a great mystery to the religious world, the oneness of sentiment, and the love and sweet fellowship of the children of God, or the church of the living God. They cannot solve it, because they are of the earth, earthy. They are only carnal, natural men and women, and nature cannot rise above its fountain. They look upon God as a creature, as being one that they can offend, and then appease his wrath by good works and good promises; that they can overbalance their evil deeds and the little sins they have committed, and promise God that if he will forgive their past sins they will never sin again. But how is it with the poor, tempest-tossed child of God, who knows he is a sinner, and that all his good works are as filthy rags? He cannot think one good thought, nor do one good deed, to merit the favor of God, and is made to cry out in the language of Paul, "O wretched man that I am! who shall deliver me from the body of this death?" We have a glimmering hope that God for Christ's sake has pardoned our sins.

I want to talk a little about the reason of our hope. What reason have I for a hope in Christ as my Savior? Well, once upon a time, as I verily believe, it pleased God to show me the inbred corruptions of my sinful heart. All my sins rose up before me like mountains. I felt that I was the worst sinner upon earth. My burden of sin and guilt seemed like it would crush me to endless woe and misery. I tried to pray, but it seemed that my prayers fell to the ground. I went to the law for protection; but the law shows no mercy. "The soul that sinneth it shall die." So, death and destruction was all I could gain from the law. Often would I resort to some lonely, secret spot in the forest, both by day and night, to pour out my feeble cries to God for mercy. Sometimes when I would wander far off in the thick wood, where I thought no one could see or hear me, I would think I would pray aloud, that God would hear my prayer; but when I would get there a sudden fear and trembling would seize me, and I could not say a word. I would get up and go home as quickly as I could, without even trying to utter a prayer; but these words were continually flowing from my heart, "Lord, have mercy upon me, a sinner. Lord, save, or I perish." This was my awful condition for over two years. Sometimes my trouble would seem to abate for a time, and then it would come again with double force, if possible. One day while I was plowing this Scripture flashed through my mind, "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the

balance." My mind began to meditate upon it thus: If all nations are so small before God, what could one poor sinner do to merit his favor? Yes, dear brother, often I was made to feel that it was only of the mercy of God that the earth did not open and swallow me up. When the last hope of mercy was taken from me, and I felt that I could not live to see another day, I became reconciled to the justice of God in cutting me off. I could adopt the language of the poet, and say,

"And if my soul were sent to hell,
Thy righteous law approves it well."

I could then view him as the God of the whole earth, and that whatsoever he did was just and right. While in this agony of distress and mourning my burden of sin was removed, my mourning and sorrow was turned to praise and thanksgiving to God because of his mercy to me, a justly condemned sinner. I was made to look to Jesus as my Savior, and the plan of salvation was so plain to my mind, how that Jesus bore my sins in his own body on the cross, that I, sin-polluted as I was, might be made the righteousness of God in him. Yes, for that great love wherewith he loved me, God sent the Spirit of his Son into my heart, crying, Abba, Father. My poor heart was filled with joy unspeakable and full of glory. Then if I could have had the opportunity of talking to the church I felt that I could give them a good reason of my hope in Christ as my Savior. The command of Jesus was, "Go home to thy friends and tell them what great things the Lord hath done for thee." But it was not long until the tempter whispered in my ears, "You are deceived." I looked for my burden, but it was gone. I was made to doubt the reality of my hope in Christ as my Savior. O how I tried to get that burden back, so that I might know how it left, and be sure that my sins were forgiven. But, dear brother, it was all in vain. Thirty-six years have passed, with many doubts and fears; but that hope remains. Sometimes it seems almost extinct, and I am made to cry, Can it be possible that one who has ever tasted that the Lord is gracious, been made to rejoice in him as their Savior, can be so full of sin as I am? At other times my hope seems sufficient if I were called to die. One thing I am sure of, that is, what God doeth is just and right; and if I am ever saved it will be of his love and mercy, and not because of anything I have ever done or can do. I feel perfectly reconciled to his will, and my prayer is that he may enable me to walk worthy of the vocation wherewith he has called me; that I may not bring reproach upon his holy cause.

This, dear brother, is a short sketch of the reason of my hope in Christ as my Savior. Let it be ever so little, it is all I have.

Your unworthy brother, saved by grace, if saved at all,

JOSEPH BRUCE.

PARIS, Ark., Feb. 10, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—As I am now receiving the SIGNS OF THE TIMES regularly, sent to me by a precious brother, I thought I would try to express my appreciation of the able editorials and communications that fill each number of this old time and reliable periodical. In 1869 my mother presented me with several volumes of the SIGNS which she had tacked together. These proved to be precious jewels to me, and I have spent many hours in reading them. There has been some opposition here to the SIGNS, even among those claiming to be Primitive Baptists; but I will say that I never knew a man among us that raised war against the SIGNS but what he came to some bad end. This expression was once used by my beloved brother and yoke-fellow, C. W. Anderson, of Dutton, Ark., and by close observation I find it to be true. In the first year of my ministerial efforts an old Elder said to me, "You better not read that paper; it is a God-dishonoring, rotten sheet; it makes God the author of sin." He has been trying to live with a people, and yet hating the doctrine they teach. It seems to me that if I did not believe in the absolute sovereignty of the eternal God over all worlds, controlling every atom to the accomplishment of his own purpose, I surely would keep out of that sect that is everywhere spoken against, the Primitive Baptists. But it seems that there have been some all along the line who have been engaged in trying to soften the truth, by mixing a little sympathy with it, as though there were half-breeds, and they must have food accordingly. If you will watch them closely you will find that they do not teach that it takes a power equal to that by which the world was made to give divine life to a sinner; in fact, that man in a state of nature is not altogether destitute of divine life; that he is a kind of complex being; that a little of the divine nature was put in man in his makeup, and all that is necessary is to reform this divine part and make it pure and holy. O how I do admire the uncompromising spirit that is manifest in the SIGNS OF THE TIMES. The writers are not afraid to earnestly contend for the faith which was once delivered unto the saints; that God in eternity, in his wise counsel determined to create the world and the fullness thereof; and before man was formed of the dust of the ground, God gave to his Son a portion of Adam's posterity for a bride, comprehending in his wisdom the awful condition she would be plunged into by sin. He clothed his Son with authority to redeem and give eternal life (not reform) to as many as he had given him. This first man that God made was by no means a half-breed, but was altogether natural, and is of the earth, earthy. Hence when sin entered he became totally depraved.

Hence if one is manifest as elect according to the foreknowledge of God, he must be born again. He must be in possession of something that will save him, and that something is grace, divine life; and that life was in Christ before the world was. It was on account of the relationship that existed in the covenant before the world began that the eternal Son of God came to earth, taking on him not the nature of angels, but the seed of Abraham. Angels and spirits needed no redemption, but Adam sinners did; therefore he must have their nature, that he might pay their debt. He satisfied the demands of the holy law of God. He said, "It is finished," and gave up the ghost. Let no presumptuous wretch undertake to add anything to what Christ has finished. Those who are justified before God have that love shed abroad in their hearts by the Holy Ghost that moved the Son of God to come from heaven to earth. Being freely justified by his grace through the redemption that is in Christ Jesus, the just shall live by faith. What wonderful love is this, O my soul! "While 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." Yes, while we were enemies, children of wrath, strangers from the covenants of promise, being without God, and having no hope, in due time the glorious news was sent forth on the swift wings of God's Spirit to poor sinners of Adam's race, delivering them from the power of Satan, and translating them into the kingdom of God's dear Son. This wonderful revelation of that life which was in Christ Jesus before the world began implants a hope in the sinner that when he shall be done battling with the fleshly nature, which he has by being born of a corruptible seed, he will fall asleep in Jesus; and when the last trump is blown he shall come forth in the likeness of the risen Savior, and shall be satisfied. The apostle John says, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." So, my Father's children, you who are now the sons of God, must pass through a great change before you come into the full fruition of your hope. This is the teaching of God's word. On this hangs all my hope. God is one, and his doctrine is one. Joy and mourning, rejoicing and weeping, is the experience of every heaven-born soul.

In conclusion let me say with the poet,

"In all my Lord's appointed ways
My journey I'll pursue;
Hinder me not, ye much loved saints,
For I must go with you.
Through floods and flames, if Jesus lead,
I'll follow where he goes;
Hinder me not, shall be my cry,
Though earth and hell oppose."

Yours in hope,

W. J. HULL.

PINSONFORK, Ky., Aug. 6, 1894.

G. BEEBE'S SONS—ESTEEMED BRETHREN FOR THE TRUTH'S SAKE:—I have just received the SIGNS OF THE TIMES for August 1st, 1894, and in reading its richly laden columns I see you have concluded to discontinue the advertisements, of which I am truly glad. It did seem to me that the advertisements of temporary things ought not to be in nor annexed to such a wonderful and highly prized paper as the old reliable SIGNS; and I do indeed look upon the SIGNS as not only being wonderful and highly prized, but edifying, beneficial and very instructive to its many readers. It has been of such comfort and benefit to me that I cannot bear the thought of doing without it; and I was truly sorry to see in its columns any matter save that which pertains to the cause of God. As for my own part, I would rather pay three dollars a year for the SIGNS than to have an inch of it devoted to temporary things. I deem any one number of it worth what the paper costs for one year. I have cheerfully used my efforts in procuring subscribers, and shall continue to do so in the future; and were it not for the dreadful panic in financial affairs I could soon swell the list with the names of several good paying subscribers.

Hoping for better times, and craving the blessings of God upon you, I subscribe myself your unworthy brother, though in love of the truth,
W. J. MAY.

REPLY.—It was not without apprehensions that it might be distasteful to some of our brethren to have outside advertisements in the SIGNS, nor did we make the announcement that we would receive them until we had consulted with several of the brethren, whose general opinion was that if sufficient care were used as to what class we accepted it would not give dissatisfaction to our readers, especially if they knew that the object was to enable us to lower the subscription price of the paper. There are but two sources of income to meet the expenses of publishing a paper. One is the subscription receipts, and the other the money received for advertisements; and if no advertisements are taken the subscription price of the paper must necessarily be higher than is usually charged by papers that have an income from both sources. This is a fact that we fear many of our readers do not fully appreciate, as frequently we receive complaints that the price for the SIGNS is more than has to be paid for some local weekly newspaper that is more than half-filled with advertisements of all kinds.

This is not the case with brother May, as may be seen by his letter. He has given very substantial proof of his interest in the welfare of the SIGNS by sending many new subscribers, as well as by forwarding renewals; and we thank him for his

kind assurances, as well as his kind and brotherly expression of his feelings in regard to the matter of advertisements in the SIGNS OF THE TIMES.—ED.

JULY 15, 1894.

DEAR BRETHREN BEEBE:—How many very precious letters are in the SIGNS OF THE TIMES, filled with comfort to the little ones of our Father's household. Many are so situated that they cannot get to hear preaching, while others are so blessed with the privilege of getting to meeting regularly every month. It is a precious privilege to meet with the Lord's dear people and hear the truth preached in its purity, Jesus, the way, the truth and the life. I read with great pleasure and comfort the letter of our dear young sister, Susie Ball, in last week's SIGNS. The words of the dear Savior came forcibly to my mind, "I thank thee, O Father, Lord of heaven and earth, that 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." The little, trembling one tells in sweet, childish language the wonderful love and mercy of the Lord to her, yet fearing she is deceived. None but the Lord's dear ones have these doubts and fears. None know of the bitter, heart-searching, fearful trials but the trembling ones of our Master's fold; the poor, needy, helpless ones, who have no merit of their own to plead; who find day by day that without Jesus they can do nothing; for he alone is their hope and strength. How dark is the way at the hiding of his face! In his presence there is fullness of joy and pleasures for evermore. In the springtime of love and joy the heart of his trembling ones is filled with praise to his dear name for the great things he has done for them. All along the way we find sore trials and temptations, and but for his many precious tokens of love and mercy our hearts would faint by the way. The Lord is good to them that fear him. He knows how weak we are, and how easily led astray; but his everlasting arm is ever underneath his loved ones. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Each day we find more and more of the depravity of our sinful hearts manifested, and that we are but sinful worms of the dust. But for the blessed truth, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God," we would be without God or hope. But, bless his dear name, he has given me the sweet and blessed hope that God for Christ's sake has pardoned my sins, and has made me love the things I once hated, and hate the things I once loved. All is of grace, free grace, from first to last. To his name be all the glory. With love to all the dear household of faith, your sister in hope,
M. E. DAVIS.

OBITUARY NOTICES.

JULY 2d, 1894, at her residence near Warwick, Orange Co., N. Y., **Mrs. Abbie Ann Benedict** very suddenly expired at about eight o'clock p. m., having been stricken with apoplexy at four o'clock p. m., from the excessive heat.

Sister Benedict was the daughter of the late Jesse and Mary Randall, who were members of the Brookfield Old School Baptist Church, born Jan. 18th, 1834, and had been married to Wm. H. Benedict thirty-four years.

Sister Ann Benedict as she was familiarly known, was baptized by Elder J. N. Badger, May 8th, 1869, in the fellowship of the Warwick Old School Baptist Church, of which she continued a steadfast and worthy member up to the time of her release from the bondage of mortality. In her removal from our companionship the church feels that each of us has sustained a personal loss; and while we mourn not as they who have no hope, we are sad in the thought that we shall see her face no more in our little assembly. May divine grace sustain every mourning one under this dispensation, and enable each to say, "It is the Lord; let him do what seemeth him good."

Her funeral was largely attended at the meeting-house in Warwick, her pastor preaching from the text 2 Timothy iv. 6-8.

W. L. B.

Mrs. Josephine Boileau departed this life May 21st, 1894, after an illness of about six days.

She was a little more than fifty-three years of age. She was married March 8th, 1860, and her husband and one daughter survive her. She was baptized in the fellowship of the Old School Baptist Church at Southampton, by Elder Wm. Quint, Nov. 4th, 1866, and she was indeed a faithful member. She was one deeply exercised in her soul upon spiritual things, and could not be satisfied with the forms of religion only as she was favored to feel the power. The church was very dear to her, and it was no light excuse that would keep her from its meetings. She had prepared to entertain a number of the friends during the association which was soon to meet here, and seemed to look forward to it with much animation. She was taken suddenly with a hard pain in her head; and to her daughter who brought her some remedy she said, "Do not be worried; it is all right." After that she was unable to speak any more. Her disease was apoplexy. Her loss is deeply felt by her little family, and by the brethren and sisters, and by the neighborhood in which she was held in high esteem.

At her funeral on May 24th I read by request the twenty-third Psalm.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

DEPARTED this life on July 25th, 1894, after a painful illness of twenty-five days, at his home in Worcester County, Md., **Wrixam J. Pilchard**.

The subject of this notice was born Oct. 11th, 1832, and was baptized in the fellowship of the Old School Baptist Church at Pitt's Creek, same county, by Elder J. C. Mears, on June 2d, 1861. His disease was dysentery, which baffled all attempts at relief. With all that the physician and willing hands could do he gradually sank, until the 25th day of July, when he passed away. I stood by and saw him breathe his last, and O what a painful scene. I felt so rebellious in my feelings, so much at a loss to give him up, not seeing how I could get along without him, as we had been so intimate for twenty-five years. His worth to me as a brother in the Spirit, his worth to his family, and especially to his companion, can never be properly estimated. He was a loving and tender

servant unto us all, and it seems to us all that his place can never be filled in his family. His religious and moral character was much admired by all who knew him. He was a shining light in the church, so much so that all the church would much desire to imitate his example. His loving companion esteemed him so highly that she said if she could only live as he did how glad she would be; but he told her a short time before he died that he had not prepared himself. He told me that he thought more of his meeting-day than any other day of his life. He talked very nicely and hopefully before he died, and expressed a willingness to depart; but knowing how closely his family was attached to him, he seemed to be sorry for their sake, knowing what great sorrow they would have. May God heal the broken hearts, and give quiet submission to his will. May we all remember the sweet rest that he has entered into. Our prayer is that his dear companion, who so much desired the sweet graces that he manifested, may be prepared to share largely of those evidences of God's favor. May God give her strength to bear her up under her loss. A long history could be written of him and no injustice be done; but this must suffice.

The unworthy writer tried to preach on the occasion from the words found in Jeremiah xvii. 7, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is," to a large company of sympathizing friends. His remains were then laid away in his new grave-yard beside his son, to await the morning of the resurrection.

He leaves a heart-stricken companion, two sons, one daughter and five grandchildren to mourn their loss.

T. M. POULSON.

NEW CHURCH, Va.

RECEIVED FOR MARY PARKER.

CONTRIBUTIONS received by Silas H. Durand for Mary Parker, while in the University Hospital, Philadelphia, Pa.

Z. T. Davis, La., 2; Emma S. Halstead, N. Y., 5; S. J. Clark, Conn., 5; C. A. Spencer, N. Y., 5; Rebecca Yerkes, Pa., 1; J. C. Fenton, Pa., 1; W. D. Thompson, Ky., 10; The Misses Miles, Pa., 5; The Misses Nivin, Pa., 10.—Total, \$44.00.

An operation for internal tumor has been performed upon sister Mary Parker, which appears to be successful. She is still weak, but improving. She is now in a private room, No. 15, and can be seen by friends at any time during the day. Dr. B. F. Coulter assisted at the operation.

SILAS H. DURAND.

ASSOCIATIONAL.

THE Siloam Association of Regular Predestinarian Baptists of Oregon and Washington will be held with the Oak Creek Church, about ten miles northeast of Roseburg, Douglas Co., Oregon, commencing on Friday before the fourth Sunday in September, 1894, and continuing the two following days.

A cordial invitation is extended to all lovers of the truth. Those coming by railroad will be met at Roseburg and conveyed to the place of meeting.

N. J. SHANKS, Clerk.

THE Sandy Creek Association of Regular Baptists will meet with the Sandy Creek Church, at Hope, in La Salle Co., Ill., on Friday before the second Sunday in September, 1894.

Those coming by the Illinois Central R. R. from the north will stop at Tonica, and those from the south will stop at Lostant. The household of faith and all lovers of the truth are invited.

JOHN DOWNEY, Clerk.

THE second annual session of the Peace Valley Association of Regular Predestinarian Baptists will be held with the Friendship Church, Acton, Hood Co., Texas, commencing on Saturday before the third Sunday in September, 1894.

Brethren coming by rail will be met with conveyance at Cresson, on the Ft. Worth & Rio Grande R. R., and at Granbury on the same road. A cordial invitation is extended to all brethren of our faith and order.

PRESTON STAGGS, Clerk.

THE Roxbury Old School Baptist Association will meet with the Second Church of Roxbury, Roxbury, Delaware Co., N. Y., commencing at 10 o'clock a. m. on Wednesday, September 5th, 1894, and continuing two days.

Our meeting-house is about two miles from Roxbury village, and six miles from Kelly's Corners, at which places the visiting friends will be cared for. We cordially invite those interested in the truth as it is in Jesus Christ our Lord to come and partake with us, and a special invitation to those who labor in word and doctrine.

The Tuesday evening train on the Ulster & Delaware R. R. will be met at Kelly's Corners and Roxbury.

J. D. HUBBELL.

THE Maine Association will meet, the Lord willing, at Bowdoinham, Maine, Sept. 7th, 1894, and continue three days.

All lovers of the truth are cordially invited, especially ministering brethren who attend the Maine Conference. We propose to call for the ordination of Deacon Zacheus M. Beal. All who visit us will be cared for.

J. C. CLARK, Clerk.

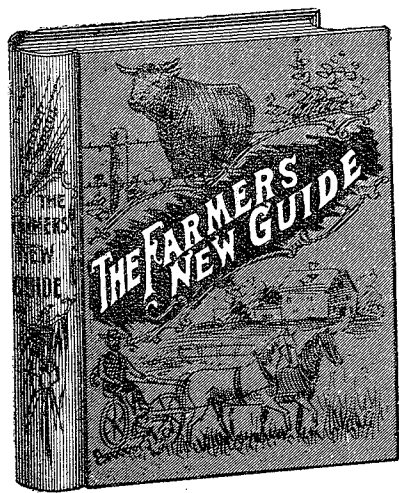
YEARLY MEETINGS.

A YEARLY meeting is appointed to be held with the Rock Springs Church, Lancaster Co., Pa., commencing on Saturday before the second Sunday in September, at 10 o'clock a. m.

A cordial invitation is extended to all lovers of the truth. Those coming from Philadelphia will leave the Broad Street depot on Friday, by the P., W. & B. R. R., at 1:51 p. m., for Perryville. Those coming from Baltimore will leave the Union Depot about 2:00 p. m., on the same road, for Perryville. Change cars for Conowingo, where all will be met.

S. L. GREGG, Clerk.

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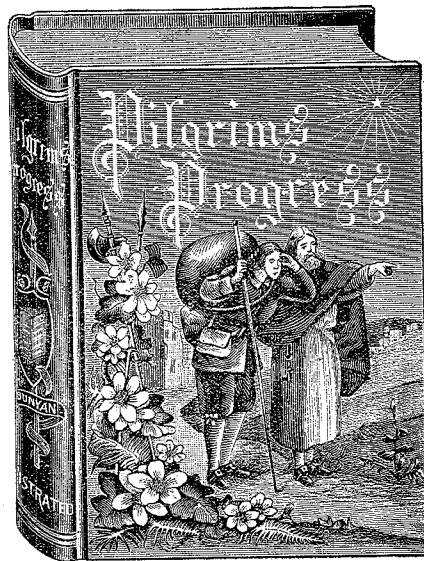
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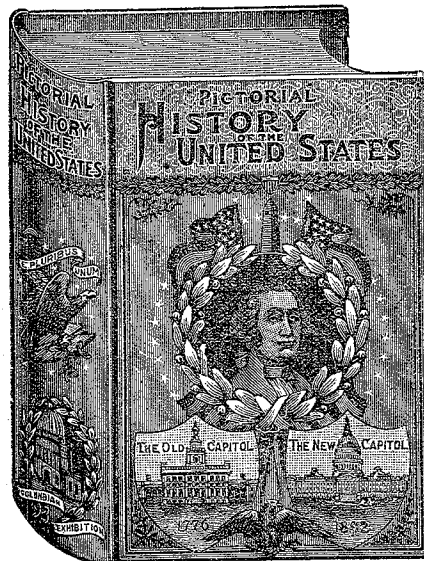
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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, SEPTEMBER 5, 1894.

NO. 36.

D. L. Blackwell June 94

CORRESPONDENCE.

MEEKNESS.

TO ME it seems preposterous that I should write upon a subject so deep and so profound as the one I have placed at the head of this article. I do not want to say that I have chosen it, for I hope it has been given me. Anyhow, I will say that I tried to get away from it. With misgivings and with concern of mind my pen has obeyed the dictates of my heart. I am glad that I am not to be the judge whether it will be of the Spirit of Christ or not; for were I so, what I write I would most likely condemn before it is written, from the fact that I seriously doubt if in my experience I have ever yielded so precious a fruit of the Spirit as that of meekness. Then if it is not a part of me, how can I tell of that which I know nothing? I would not be as a parrot, and sound forth the things that have come to my natural ears from without, especially to the saints; for I am aware that nothing will reach their hearts of flesh save that which comes from the same fountain. Therefore am I glad that my brethren shall be judge for me; for I oftentimes gather hope in that they continue to express fellowship for me. It appears to me that the possessor of a meek and humble spirit is very near the feet of the Master. The desire of the heart of every conscious sinner is that they might be conformed to the image of Jesus—that they might be like him; and also that a growth in grace might manifest in them his likeness. In this sincere desire of heart they realize that Jesus was meek and lowly of heart, that he was possessed of a meek and quiet spirit; for Jesus is "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." The poor little child of Jehovah sees his own imperfections as no one else can. He is also enabled by the light of divine grace to see the perfection of his Redeemer; and this perfect man is his standard, to which in his heart he is always striving to attain. Boldness is the opposite of meekness; that is, the open and offensive boldness of ignorance in the natural heart. But there is a holy boldness that goes hand in hand with a meek and quiet spirit, and it is beautiful to behold. It is that earnest contending for the faith which was once delivered to the saints at all times, swerving neither

to the right hand nor to the left; having no fear, but valiant for the truth. It is a harmonious blending together of the timidity (which signifies meekness), in a feeling sense of unworthiness, and the unwavering courage which is inspired by faith. Jesus said to his disciples, "Blessed are the meek; for they shall inherit the earth." He does not pronounce a blessing upon them because they manifest a spirit of meekness, for that condition never can be acquired by mortal man, but because the very meekness is an evidence that they are already blessed; and by faith they shall inherit the earth, in the sense that being Abraham's seed, the old corn and wine and the milk and honey of the land shall accrue unto them when they shall have become dead to the law. This goodly inheritance is by no means the leeks and onions of Egypt, which serve to satisfy the carnal appetite; but it is a goodly inheritance, even the riches which come by faith. The apostle says, "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Meekness is not a factor, then, to bring into manifestation the exercise of faith, neither does it make pretensions to the possession of any inherent power by which an eternal life principle is established; but as the apple upon the apple tree is an evidence that the life principle in the tree has accomplished its perfect work in nature, so also true meekness of heart is the manifestation of the accomplishment of a work of grace in that heart being perfected. There is a pretended meekness which the hypocrite uses to procure a standing with God's people, to deliberately deceive them, that their own ends may be accomplished; and they work their counterfeits to such advantage to themselves that for a longer or shorter period the dear saints are deluded by them. But their pretensions, like the chaff upon the summer threshing-floor, when the winds of adversity blow upon them, they become separated from the wheat, and are scattered, being buried in their own delusions. Sometimes the Lord's people manifest the spirit of meekness in the fear that they have deceived the church in the profession they have made; and also, having had conversation with a brother or sister, they pass sleepless nights in the dread that something unseemly or hurtful has passed their lips. Now, how great

the contrast between the hypocrite and the fearful saint. While the one lies in wait with intent to deceive, and is glad in his apparent success, the other groans with sorrow of heart, with the fear that he possibly has deceived. Is there any difficulty in thus distinguishing between the precious and the vile? Surely not. Often we derive sweet comfort by attaching the plummet of truth to the measuring line of faith, measuring ourself by ourself, dividing between the works of the flesh and the fruit of the Spirit, and by so doing learn to distinguish between the natural cunning of the heart, which is "deceitful above all things and desperately wicked," and the spirit of meekness that overflows the broken heart and the contrite spirit. We behold in the flesh no good thing, a total depravity, a sink of sin, an abiding principle that is carnal, sensual and devilish, being in all its strength enmity to God; while by the same light of faith we behold the beauty of holiness in the temple of our God, as set up in our heart, with the wings of the cherubim overshadowing the mercy-seat, wherein the Spirit of truth and the angel of mercy have their constant abiding place. Having seen the Lord of life and glory, we are ready, with Job, to exclaim, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes." No wonder we fall down prostrate and weep when we behold the great gulf fixed between the inestimable worth of Jesus and the utter nothingness and degradation of self. "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man" (for me). We follow his footsteps from the manger to the cross, and we find not that he made himself of any reputation, but was meek and lowly of heart. We follow the travel-stained, weary and footsore saints as they have journeyed in all the ages that are past, and the same spirit of meekness that characterized the Master has pervaded all their being. The bowed head, the trembling knee; not as the proud Pharisee, but as the poor publican, who, "standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me, a sinner." In all this we discover in ourselves a dread and fear that we

might be found walking in the counsel of the ungodly, or standing in the way of sinners, or sitting in the seat of the scornful; and in our heart we find a burning desire to be like the Master, to be like his followers, to be like our brethren, to be meek and lowly in heart, abhorring all the world with its vanities, its fitful fevers of arrogance, pride, lasciviousness, and its multitudinous works of darkness; while to the church of God our heart goes out in tender love and anxious solicitude, with the sweet fellowship of the sufferings of the dear Redeemer, the which we are glad to bear for his sake. In all this we discern the foundation of our hope, because every desire of our heart is with the Lord's people. It is not so much of a question with us whether these dear people love us or not. We do not see how they can. But if they will only bear with us we will follow along in the footsteps of the flock, and take the lowest seat in their assemblies. Our knowledge comes from the love that we know we have for our brethren. We may even question if it is genuine, but we know that we love them; and how greatly the apostle comforts us in the assertion that "we know that we have passed from death unto life, because we love the brethren." The heart becomes mellowed under the sweet influence of the sunlight of love, and meekness is the result of such influence; but how soon does the vile poison of sinful lusts creep in upon a heart bathed in love, and as a thick, dark cloud stand between the lover and the beloved, chilling to the very marrow the heart that was so lately bright with hope and joyful gladness. Meekness is replaced with coldness, indifference, pride and hypocrisy. The lion in his rage trampleth upon the sheep; he croucheth, and his prey is destroyed. The she-bears tear the little ones. The little hope, so lately bright and radiant, flickers, and is almost lost. Our Lord by the mouth of the prophet did say, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek." If we trace back through our past experience we will without doubt remember that whenever the good word of the Lord was received into our hearts, coming as good tidings from a far country, it was at a time when we were in a spirit of meekness; for the Lord's Spirit prepares the ground for the reception of the seed which himself does sow. The weeds of

antichrist are uprooted, and burned by the consuming fire of the wrath of God; "for our God is a consuming fire." The preparation of heart is through tribulation; but the trials of affliction are of but small moment when compared with the priceless value of the good tidings which are of great joy. The people who are meek, having the broken heart and the contrite spirit, are the only people in all this world to whom good tidings are preached. To this end was Jesus anointed; for none others save the broken-hearted are sick, or blind, or poor, or mourners, or in prison. None others need his saving grace. Our own experience has already taught us that the gospel of Christ is not good tidings to the carnal mind, or the natural heart; for they are enmity to all things that come from God. The psalmist says, "The meek shall eat and be satisfied." What a volume of truth is contained in this expression! As we view man from the natural standpoint he is never satisfied. Ambition is a part of his make-up. He verily thinks, when he has reached the summit of a present ambition, that he will then be satisfied; but no sooner is that gained than others loom up about him. His soul is ever reaching for that which it does not possess. He is like the man in the parable, who said, "This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But God said unto him, "Thou fool, this night thy soul shall be required of thee." The determination to be satisfied always refers to the future. Now, mark him who is of a meek and lowly heart. The wages of sin has proved to be death in him. His soul sickens at the vanity of all the efforts of the creature. His sorrow for sin is exceeding great. His head is bowed in mourning because he cannot serve the Lord as he would. He is conscious of the stings from the arrows of his enemies. He groans in anguish for the vileness of his nature. He is poor and weak and helpless. After beholding the vanity of all things after the flesh, how they are all under the curse of a violated law, all under sin, and all subject to death, he sums up the whole matter, realizing that the whole duty of man is "to fear God and keep his commandments." But, alas! how to perform that which is good he knows not. In his weakness and his insufficiency his meekness is made manifest. He pleads for mercy and acceptance to the God of his salvation. He would redeem the time because the days are evil; and when his little strength is exhausted, and he falls by the way, then Jesus takes him up and supplies all his needs. Now will he most gladly rejoice in his infirmities, seeing that the strength of Jesus is made perfect in his weakness. May we realize at all

times that God's grace is sufficient for us, the right hand of his power having wrought in us the meek and quiet spirit.

B. F. COULTER.

PHILADELPHIA, Pa., Aug. 24, 1894.

[THE following private letters, written by the late Elders Gilbert Beebe and George W. Staton, were forwarded by sister Susie Woolford, of Woolford, Dorchester Co., Md., for publication in the SIGNS OF THE TIMES. We believe they will be read with interest and profit, especially by those of our readers who were personally acquainted with those soldiers of the cross, who have been discharged from the warfare, and have entered into everlasting rest.—ED.]

BERLIN, Md., Nov. 28, 1865.

DEAR BROTHER AND SISTER WOOLFORD—With all your family, especially all those I have the privilege of calling brethren and sisters in Christ Jesus:—I received a letter from sister Parsons this morning, saying that sister Sally had paid them a visit in company with Whiteley, and I regret they did not get to see me. I am reminded of my promise to write to you all, and as I have a little leisure this morning I will commence a letter, which I may be able to finish during the day at intervals, for I shall probably be interrupted twenty times before I am through by customers coming into the store; so you can expect a broken, disconnected letter. Indeed, from such a dry stick as I am you could expect nothing better had I ever so much time to devote to it.

I often look back with much pleasure to the pleasant interview we had at our association; but there were so many at your house, and the business of the association occupied so much of our time, that I could have but little time to talk with the family. This has been the case during the only two visits that I have ever had the pleasure of paying you. I entertain the hope, however, that I may be spared to make you a quiet visit, and enjoy the pleasure of a quiet conversation with you, brother Woolford, and your very interesting and much loved family. Whether I shall ever realize my dreams of such a visit I cannot tell. I hope I am willing to leave all these things, with all others that concern me in this world, to the great disposer of all things. I want to be in all things reconciled to his most holy will, and feel that I desire he would take entire control of me, both spiritually and temporally; and I want to be directed by his holy Spirit in every action of my life, and every word of my mouth, and every thought of my heart. But O how far short of my desires do I come in all these things! How often it is that the world, this wicked, deceitful world, gets possession of my mind! How often this old man of sin and death which I carry about with me seems to overpower the new

man, and almost to crush him out! I look in vain for any evidence that the new man dwells there at all, and sometimes am almost ready to give up in despair. Darkness and doubts overwhelm my soul, the Lord hides himself, the very heavens seem to be lined with brass, I can see nothing but thick darkness, and hear nothing but the reverberating thunders of Sinai as they roll out the terrible words, "He that believeth not shall be damned." At such times if the whole world were offered to me if I would only say that I believed Jesus Christ died for me, I could not believe it. I think, Surely if I were one of his people he would not thus leave me in darkness. But I can say, O that I could find him whom my soul loveth! I try to seek him in reading his word; but the book of prophecy seems sealed up. In prayer my words seem to rise no higher than my head. I try to preach his word, but O what a cold, dull and lifeless time I have of it! Such a scene as this I have passed through within the last two weeks. I tried to preach twice last Sunday, and the clouds did seem to part a little, and I seemed to catch a glimpse of the Sun of righteousness. Since then I have not been quite so despairing. I have received several letters this week from the brethren and sisters, and they all talk hopefully. I feel considerably cheered up to-day, and hope, that anchor of the soul, seems springing up. I know the Lord Jehovah reigns, and doeth all things right, working all things after the counsel of his own will; and if he chooses to hide himself it is no doubt for some good purpose, to teach us what poor, dependent creatures we are. "Lord, what is man, that thou art mindful of him? or the son of man, that thou visitest him?" O that I could learn to be resigned in all things to the dispensations of his providence, to commit myself with all my ways into his merciful hands, knowing that he careth for us, and will cause all things to work together for the good of them who are his people, and are the called according to his purpose. I am engaged nearly every Sunday in trying to preach Christ and him crucified, as the only salvation for perishing sinners. I am also on every other Tuesday evening preaching in our town to a mixed congregation of Episcopalians, Presbyterians and Methodists. The people turn out and manifest a disposition to hear; but the doctrine seems new and strange to them. Some find a great deal of fault, but seem to say, "We will hear thee again of these things." So long as they continue to come I feel it my duty to preach, and leave the result with my Master. I know he has the power, and can, if it seems good to him, give the hearing ear and the understanding heart, and cause these dry bones to quiver and shake, and finally cause a mighty army to stand up to magnify his name, even in this town. I sometimes feel as though I

ought to let go my secular business entirely, and devote my whole time to preaching among the destitute; but then I am afraid to trust my blessed Master to provide for my family; yes, afraid to trust him, whose are the cattle on a thousand hills, who owns the whole universe, feeds the birds of the air, and clothes the lilies. With shame I have to confess that I am afraid to trust this great Being to provide for my family, and fear that if I give up my business I shall come to want. I shall perhaps hold on until he by some providence drives me from it, and compels me to trust in him, who has said, "I will never leave thee nor forsake thee." But if I could only have one undeniable evidence that I have been called to the work, one evidence that I could not doubt, it appears to me that I could then trust him, and give myself wholly to the work; but I am so often doubting whether I have ever been called.

My sheet is nearly full, and I must stop. I shall expect to have an answer from some of you. I think it will fall to sister Sally's lot, and I shall expect it. My wife sends love to you all. May the Lord bless and prosper you.

Your unworthy brother,

G. W. STATON.

MIDDLETOWN, N. Y., Oct. 3, 1873.

DEAR SISTER SUSIE:—I was very much surprised to learn by your letter of the sudden departure from this vale of tears of your dear sister Emma. Truly you have been called to pass through scenes of deep affliction and sorrow. One after another in quick succession the dear ones have been called away, making the hearts of those who survive desolate and sad. I can hardly realize that so many of the former members of your interesting and loving family are now numbered with the departed. Most deeply do I sympathize with you, and earnestly pray that you may feel and realize that underneath you are the everlasting arms. Our flesh is weak to bear the heavy strokes which rudely sander the tenderest ties of our earthly nature. We mourn, we grieve, and if left to ourselves we murmur and refuse to be comforted, like Rachel, because the cherished objects of our affection are called away. The charms of earth recede, her pleasures lose to us their charms, the honey is mingled with gall, and we sigh for that home where sickness and sorrow, pain and death, are felt and feared no more. Truly our losses, crosses and bereavements have a tendency to wean us from this world, and incline our hearts to seek for enduring happiness in God, who is the spring of all our real joys, and the life of our delights.

But they rise not out of the ground, nor do they come on us unordered by our covenant God, who knoweth that we are but dust. He wounds that he may heal us; and we know that all things do work together for

our good and his glory. These afflictions are but for a moment, and they work for us a far more exceeding and eternal weight of glory, while we look not on the things which are seen, but upon the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

While our fleshly passions recoil at tribulation, our faith perceives the kindness of our God in loosening every tie that binds us to the earth. As earthly comforts fail we can more ardently desire to depart and be with Christ, which is far better. Then let this earthly house decay, dissolve and fall; we have a building of God, a house not made with hands, eternal in the heavens.

Remember me most affectionately to your dear father, whom I long to see once more in the flesh; also to every surviving member of your dear family, and to all our friends and kindred in Christ.

With much love and fellowship, I am your friend and brother in tribulation,

GILBERT BEEBE.

KETTERMAN, Mo., May 9, 1894.

DEAR BRETHREN BEEBE:—Some time has elapsed since I have written anything for the SIGNS; and it has been getting along so well that it has not seemed prudent for me to occupy space in its columns. I should like to increase its circulation among Baptists, but I find it a difficult matter in this country. Where I find Baptists that indorse the sentiments which the SIGNS has maintained they are more disposed to patronize a local Baptist paper, and but few Baptists are subscribers to more than one religious paper. However, I find more Baptists claiming to be of the Primitive order who reject the most important points of doctrine as set forth by the SIGNS than those who accept them, claiming as they do to be the genuine Primitive Baptists. They reject the predestination of God as set forth by the apostles and advocated by genuine Old School Baptists, claiming that the predestination of all things is an innovation of recent origin. Some have gone so far as to say that they cannot fellowship anybody who reads the SIGNS OF THE TIMES. Another error I find prevalent among churches south of here, and extending into Kansas and northern Arkansas: it is what is called "common salvation." I have been among the Baptists a little more than thirty-three years. I have read many of their periodicals, the SIGNS more than all others; but this doctrine, as it is held and set forth by its advocates, is really to me, as found among Old School Baptists, less than four years old. Here is an extract from the Corresponding Letter of one association: "All our churches represented are now blessed with sweet peace, and the watchmen present proclaim eternal salvation by grace alone, and common salvation by works." Perhaps this sent-

ence to some brethren would not seem so objectionable at first sight; but if explained as its advocates hold it, it would be a surprise to them, as well as to me, why any of our brethren can indorse and defend it. The advocates of this "common" salvation say that God quickens the sinner into life, and all the rest in this world the quickened sinner must perform; that the coming into the church, and all things pertaining to his spiritual enjoyment, is alone dependent upon himself. I have not so understood the doctrine of grace since I have had a name among my brethren, that salvation was part of grace and part of works. This does very well for Arminians, and for those who hold to a limited predestination; for if man has part of salvation's work to do it would not be necessary for God to predestinate it. After hearing a great deal of this mongrel system I have examined the record to the best of my feeble ability, and I fail to find any real authority for the so-called "common" salvation. The word "common," in connection with salvation, is used but once in the Bible (Jude 3). The word "common" does not always mean inferior or mean, nor do I think it does in this connection; but the servant of God has reference to something quite different. "Belonging equally to all," is one definition of the word "common;" and I believe this is the meaning that the word "common" has in this place. Jude is speaking of a salvation that is common to all the saints, and that it was needful for him to write unto them and exhort them. "That ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."—Jude 3, 4. These saints to whom he is writing "are sanctified by God the Father, and preserved in Jesus Christ, and called." Here he calls it common salvation; not to distinguish between eternal and some other salvation, but because it interests all the saints, and belongs alike to all. I cannot entertain the idea that God's people have two salvations, in such a way as that one is by grace, and the other dependent upon creature work; that Christ wrought out the one salvation, and the sinner the other. I have always understood that Old School Baptists, since I have had a name among them, contended and maintained that all their salvation was by grace, from first to last; and though they are exhorted to be careful to maintain good works, the good works are no part of that salvation. Nor are they blessed because of doing what may seem proper and right for them to do after they are made to realize their utter and complete dependence upon their Lord and Master; and if they in their experience are enabled to do things

which are to them a holy privilege, they simply call the power of doing God's grace. Well are they taught in holy experience, and by the testimony of the word, that all is sin which is not of faith; so all they do spiritually is by faith; and faith is grace; so where is there any place found for God to reward for work without faith in God that he is the Giver of every good and perfect gift? The Lord will ordain peace for us, "for thou also hast wrought all our works in us." It is said that to rightly divide the word of truth is to separate the two salvations, and show that one comes by grace, the other by the works of the creature; that no spiritual blessings can come to one of God's children after he has been quickened, only by and because of obedience to the gospel; that the quickened sinner absolutely has the power of obedience. This is setting at naught what Paul says about having a will, but not the power to do good. It evades or denies the following and similar passages of Scripture: "For to will is present with me, but how to perform that which is good I find not."—Rom. vii. 18. It is virtually denying the christian warfare, the striving of the Spirit against the flesh, and of the flesh against the Spirit. If to divide the word of truth means to divide the gospel of our Lord Jesus Christ, I have not learned it, and many of my brethren are in ignorance. The law is one truth, and the gospel is another. The law is yea and nay, but the gospel is yea and amen. The law says, Live by works. The gospel says, Live by faith and grace. Faith and grace cannot be separated; neither can we split the gospel, and place one part on one side, and one part on another, because it is all upon one side, even the side of grace. The head-stone of the corner was brought forth "with shoutings, crying, Grace, grace unto it." Upon the same basis of reasoning, how would it do to have two faiths, because in Titus is the expression, "The common faith," and in distinction from this say that there is a faith superior and different, because it is spoken of in a different manner? But we find that there is but one faith, the faith of God's elect. It is also called the faith of Jesus. It is once called common, and once called mutual; in both instances showing how it is related to the Lord's people, and how they are related to one another because of it. The common salvation which Jude speaks of I do not conclude as being inferior or different from the term "salvation" used in a general sense. Salvation means deliverance from sin; and if this is not common to all the saints, then all have not need of it. There is a temporal salvation which the preaching of the gospel is for, to save from the error of false doctrine, but this is also by grace; for his ministers must have grace to preach it, and the hearers must have grace to hear and to heed it. All work that

is recognized by God as done by his children must be by faith; for "without faith it is impossible to please God." Faith is God's gift to his children, and exercises them to do his will; and in the absence of that faith they cannot do anything that is spiritual. Of all the free-will theories propagated among Old School Baptists this "common" salvation doctrine is the most pernicious, and it is also deceptive. Just think of it, that God quickens sinners into life, and they are then free, are independent, can receive or reject God, and are now free agents, now responsible to God, but their good works are not necessarily before ordained; for said one, "Paul does not say that they shall walk in them, but should walk in them;" that is, ought to, because of duty. I think this doctrine is one of the modern efforts to simplify the gospel to the comprehension of human reason, and is one of the luring baits to add numbers to the churches, and lessen the offense of the truth.

Brethren, this is at your disposal. As ever, in fellowship,

J. BEEMAN.

THE COMING OF THE SON OF MAN.

"But as the days of Noe were, so shall also the coming of the Son of man be."—Matt. xxiv. 37.

"And as he [Jesus] sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"—Verse 3. We see that there were three questions asked in one; first, these things; second, sign of thy coming; third, end of the world. These things were concerning the destruction of the temple; for said Jesus, "There shall not be left here one stone upon another." These things came to pass between A. D. 66 and A. D. 70. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand), then let them which be in Judea flee into the mountains."—Verses 15, 16. The abomination of desolation was Jerusalem compassed with armies.—Luke xxi. 20. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." "For these be the days of vengeance, that all things which are written may be fulfilled." "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there shall no flesh be saved; but for the elect's sake those days shall be shortened." Therefore these things came to pass in that generation. "This generation shall not pass till all these things be fulfilled."—Matt. xxiv. 34.

Second question, "Sign of thy coming." "But as the days of Noe

(Continued on page 286.)

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 5, 1894.

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

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

G. BEEBE'S SON.

MINISTERIAL QUALIFICATIONS.

In farther pursuing the subject suggested by brother Vail in our last number, we will also attend to the following request from a brother in Virginia.

"BROTHER BEEBE:—Will you be so kind as to give through your paper, your views on Matthew v. 13, 14?"

LEVI HESS."

As the passage referred to by brother Hess in our opinion has special reference to the ministers of the gospel, and was spoken by the Lord by way of admonition and instruction to those whom he intended to send into all the cities of Judea, where he himself designed to go, it properly belongs to the subject of ministerial qualifications, and we propose to notice it in such connection in the course of our subsequent remarks. But we will first attend to some things enjoined in the epistles to Timothy and Titus, quoted in our last. Of the sixteen necessary characteristics of a bishop mentioned by Paul, but few may be dispensed with in the character and qualification of such ministers of the gospel as are not bishops. We do not understand that all the ministers of the gospel should be married men, but it is desirable that pastors or bishops should conform to the rule. They should be the husband of one wife, and but one. Paul was himself a minister of Christ and an apostle, but not a bishop or pastor; and in his case it seems that this qualification was not required. Another injunction upon bishops is the ruling of their own house, and having their children in subjection. This cannot apply to those who have no families; but with those who have, it cannot be dispensed with, however far some of us may seem to come short of the rule. Neither is it allowed for a bishop to be a novice, or inexperienced learner; but many are called to preach Christ who are, compared with the old soldiers of the cross, mere novices, or learners. But the following requisitions must be found in all the ministers of the gospel, and none can enjoy the countenance and fellowship of the church on scriptural grounds without them.

1. They must be blameless. If by this we should understand that the ministers of Christ must possess holier or purer natures than their brethren, we should exclude Paul, and all others that have succeeded him in the ministry of the word; for in his flesh he could find no good thing; and in keeping his body under, he found difficulty enough to make him groan, being burdened.

But for those natural infirmities and corruptions of their nature which are common to all the saints they are not subjected to blame, in the sense here expressed or implied. They are not required by the apostolic rule to change their natures, for that is not in their power, and hence they are not blamed for omitting to do that which is not enjoined. But they are required to mortify the flesh, to deny self, and to observe all things whatsoever Christ has commanded; and if they neglect to conform to the rule and spirit of the gospel, they are justly subject to be blamed. No minister of Christ can be blameless who preaches any other gospel, who teaches any other doctrine, who imposes any other laws, customs or ordinances on the churches, than such as have the sanction of the New Testament. Nor can they escape the righteous censure of the saints, if in their walk and general deportment they indulge in such gratifications of the flesh as are forbidden.

2. They must be vigilant. The ministry is not the place for idleness, carelessness or laziness. God's ministers are required to be watchful, active and faithful; ready to forego any personal gratification, to make any sacrifice of ease, honor, wealth or preferment that is calculated to embarrass or hinder their service in the kingdom and patience of our Lord Jesus Christ. Let those who desire to enter the ministry for the sake of an easy, genteel and lucrative business, bear in mind that vigilance is an indispensable requisition of the gospel.

3. They must be sober. Not drunken with wine, with heresy, with the cares and anxieties of this world; for all these things are intoxicating, and when indulged in are calculated to inebriate and disqualify the christian minister for the high and holy vocation to which he is called of God. By soberness, we also understand that he is not to be light, vain, trifling, airy, foppish, or given to foolish jesting. It cannot be doubted that many otherwise valuable ministers of Christ would be greatly improved if they could forget volumes of witty speeches and funny anecdotes which like froth rises on top of that which is more solid and useful, and is generally the first to be seen, and which not only appears greatly to their disadvantage in common conversation, but is sometimes used in the pulpit to amuse the thoughtless, giddy and vain, and to disgust the more thoughtful and spiritual. A well selected anecdote may in some cases serve to illustrate a subject; but if calculated to excite levity, they will even then cost more than they are worth. In more than nine cases out of ten, the rule requiring gravity and soberness must be violated by the use of them. If any brother should think us personal in our allusion on this point, he is not mistaken; for, after reserving a full share for the

writer, every one to whom it will apply is intended.

4. They must be of good behavior. The admonitions written by Paul to Timothy were designed to instruct him how he ought to behave himself in the house of God; and if Timothy required such admonition, can it be less applicable to the servants of Christ at the present day? How much of a minister's usefulness in the house of God depends on his behavior, we shall not pretend to estimate; but we know that if their behavior is not regulated by the word and spirit of the gospel, it can avail very little, if anything, for their doctrine to be conformed to the standard of truth. Indeed we have thought that the cause of truth has suffered more from men who could preach as sound doctrine as Balaam did, when in behavior they were as refractory as Jonah, than from the open and avowed enemies of the gospel. "Thou, therefore, which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal?"—Rom. ii. 21.

5. They must be given to hospitality. There are many preachers who urge in their doctrine that it is more blessed to give than to receive, who plainly show in their practice that they are willing to yield this more blessed part entirely to their hearers, if they may thereby monopolize the less blessed part of receiving; but covetousness is idolatry wherever found among the professed disciples of Christ. It is unbecoming the character of saints, and cannot be allowed in the ministers of the Redeemer. They above others are watched, and such a blemish leads to a strong circumstantial evidence that they preach for filthy lucre's sake, and not of a ready mind. But woe unto such as go in the way of Balaam, who loved the wages of unrighteousness. While a faithful testimony of truth will excite the wrath and violent opposition of the enemy, let their love and practice of hospitality heap fire on the heads of their opponents, by demonstrating that the weapons of our warfare are not carnal, and that the spirit of the gospel inclines those who possess it to acts of kindness to their fellow-men, and especially to the household of faith.

6. They must be apt to teach. There has, perhaps, been quite too little attention paid to this important requisition, by churches as well as ministers. Are there not many, and among them some very fluent speakers, admitted to the work and set apart by solemn ordination, under whose ministry a child of God might sit for ages and never receive any perceptible instruction through that medium? And are there not cases where their hearers from other sources

"Grow wiser than their teachers are,
And better know the Lord?"

There are other gifts in the church for public use besides that of preach-

ing—gifts that may greatly comfort and edify, stir up and benefit the saints; but by consigning every gift to the pulpit, do we not disregard the admonition of this part of our subject? We are in no place informed how much a minister must know; for the most useful ministers the church has ever been favored with have felt their deficiency the most, and many brethren may have a good stock of sound knowledge from whom God has withheld an aptness to teach.

7. They must be patient. We can scarcely attach too much importance to this trait of a good minister of the cross. Poor Jonah, as a prophet of the Lord, suffered much, and was taken down into deep waters, in connection with his impatience; and even Peter, before he was sifted, required a double bridle to restrain his ardent zeal and impatient haste. All the children of God find much to try their patience, but the faithful minister of Jesus has many conflicts that do not fall to the lot of his brethren. Many of them might here be named to advantage, but few must suffice. Their constant conflict with inbred corruption of the flesh is perhaps the same that all the saints endure; but in addition to this, they must be instant in season, out of season. Whatever may be their conflicts of mind, embarrassment of circumstances, barrenness, darkness or coldness, a woe is on them if they preach not Christ. In all these trying circumstances they need patience. When they have labored for months or years, and witness no special outpouring of the Spirit, no special revival, no ingathering of the redeemed, but perhaps rather a falling off, a decrease of the spirit of holiness and of devotion among those with whom they labor, they require patience. When through storms or cold, rain or hail, they have urged their way to their stated appointments, and find that the weather is too inclement or the roads too bad for their brethren to meet them at the house of prayer, then indeed their patience is put to a severe test. When all their time is required to be devoted to the service of the church, and their pecuniary circumstances settled down to the freezing point, and their families complaining of neglect, and their brethren unwilling to inquire into their circumstances, and perhaps still more unwilling to divide with them their loaf, the minister requires patience. But we may not dwell too long on this point.

8. Moreover, they must have a good report of them which are without, lest they fall into reproach and the snare of the devil. By "them which are without," we understand such as are not in the church, the men of the world, with whom christians have to do in the ordinary business affairs of this life. The minister should have a good report from them; but we should determine correctly what report from that

quarter the apostle would allow to be a good report. A minister of Christ may suffer reproach and persecution, and all manner of evil may be said of him falsely, for Christ's sake, without impairing his standing in the house of God; for such reports, when the accused has given no just occasion for them, shall be overruled for his good; he may rejoice and be exceeding glad when called to suffer shame, and even stripes, for Jesus' sake. But the good report insisted on by the apostle is that wherein the most violent enemy cannot accuse him, in truth, of conduct unworthy of the high vocation which he occupies. From them without, Christ was called a wine-bibber, a gluttonous man, a friend of publicans and sinners; but, with his immaculate purity, such scandal from that source was not an evil report of him in the sense of our text. But let a professed minister of the gospel associate with the jovial company of wine-bibbers or tipplers, join their merry festivals and indulge his carnal appetite among them, their report of him may be readily anticipated. Although they may speak of him as one of their number, their friend, associate, &c., still the report is not good; it does not become the high standing which he professes to hold. When the general report from them without is that the minister is proud, aristocratic, lordly, covetous, greedy of filthy lucre, given to much wine, jocular, trifling, peevish, quarrelsome, deceitful, dishonest, roguish, a slanderer, a brawler, a liar, a drunkard, or a busybody in other men's matters, such reports require the faithful investigation of the church to which he is connected; and if he be found justly charged, he is to be admonished and reclaimed by the rules laid down in the gospel, or expelled from the fellowship of the church of God. No unwarranted sympathy should be indulged in his case; the eye shall not pity, nor the hand spare. The church must act as the law of Christ provides, or she consents to a defilement of the temple of God.

The passage presented by brother Hess, which we proposed to notice in connection with the foregoing, is embraced in the discourse of Christ on the mount. "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid."—Matt. v. 13, 14.

In applying the solemn admonitions on which we have been remarking to the ministers of our Lord Jesus Christ, we know of no figures or parables more appropriate than those employed in this passage. The disciples to whom this sermon on the mount was immediately addressed were, perhaps all of them, to be employed in preaching the

gospel to the lost sheep of the house of Judah; and although much of the instruction, admonition and consolation of this discourse may have a general application to the whole church of God throughout all time, there certainly seems to be a special application of some parts of it to those designed for the work of the gospel ministry. "Ye are the salt of the earth." The church, or elect of God, is in one sense the salt of the earth, as it is for her sake that the world stands; but this is not the sense in which the figure seems to us to be used in this case; for in this sense the church cannot lose her savor, or cease to be the elect of God, for whose sake God continues to bear up the strong pillars of the universe. But the manner in which the figure is used leads us to conclude that its application belongs to ministers of the gospel. The most prominent property of salt is to preserve that to which it is applied, from putrefaction. It has no power to bring back from such a state that which has putrefied; but when applied to that which is in a sound state, if the salt be pure and clean, it will preserve and season that to which it is so applied. So with the ministers of the gospel; they cannot save lost sinners, nor be in any wise the means of their regeneration; but God is pleased through the foolishness of preaching to save them that believe. Thus using them as salt is used, not to restore that which is putrefied, nor in any case to raise up or quicken the dead, but to preserve from the corruption of heresy and idolatry those whom God has quickened and brought to believe. All things of earth have a corrupting tendency, and unless that tendency is arrested it must progress in the work of decomposition; and so in regard to the children of God, all their wisdom, prudence and natural power are degenerate and strongly tend to corruption; so that as the saints sow to the flesh, they shall of the flesh reap corruption; and as salt is used in the one case, so the ministry of the word is in the other. Hence the admonition 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. Although God is able and often does enlighten his children and lead them deeply in the knowledge and understanding of divine things without employing any minister for the purpose, still we are confident that where he withholds a faithful ministry of his word there is a strong tendency manifested generally, even by christians, to embrace heretical doctrines and practices; but where this kind of salt is used, churches are preserved, and the saints grow thereby.

To answer this end, we see the necessity of applying good, clean and strong salt. We are aware that some contend that salt is salt, and it matters not what kind, if it be

salt it will answer the purpose; and so it is with many, if they only have a minister he may be a minister of God, of men, or even of Satan; but in their estimation it is very uncharitable to doubt the piety of any of them. But let our dairymen take salt from their fish barrels and apply it to their butter, and the effect will not be dissimilar to that produced by the introduction of ungodly ministers among the churches of the saints; if both are not destroyed, they certainly will neither be seasoned nor preserved by such application. Again, salt is used to season our food, to make it agreeable to the taste, and to assist our digestive organs; and so also the ministers of Jesus are used to so define the doctrine of the gospel as to assist the saints in digesting it. Whether the relish of the truth be improved with the saints from having it defined by a faithful ministry, we will leave them to judge; but we venture to judge for them that filthy salt would be no improvement; for if the salt have lost his savor, wherewith shall it be salted? It is sometimes argued that salt cannot lose its strength; and it is true that salt will retain its saltiness; but it may become so defiled as to entirely lose its savor, and thenceforth be good for nothing, &c. And is it not so with some ministers who have once stood high in the esteem of our churches, and have now become defiled, and have lost their savor so completely with the churches of the saints as to become useless, and worse than useless, a nuisance, to be cast forth and trodden under foot of men? Witness the case of those who within the last fifteen or twenty years have corrupted themselves with the idols of new schoolism; where is now their savor or seasoning qualities which were once so refreshing to the saints among whom they labored? Alas! they possess it no longer. Their presence now, instead of improving the solemn feasts of Zion, would rather nauseate and sicken them; they are therefore cast forth from the house of God and from the fellowship of orderly saints. There are others again who have been regarded as ministers of Christ, who continue to contend, when opportunity serves, for sound doctrine in theory while their want of conformity to the practice of the gospel, and, in some cases, their licentious course of life, imposes on the churches with whom they have stood connected the necessity of regarding them as salt that has lost its savor, and of casting them out, to be trodden under foot of men.

When those who have stood in the esteem of the church as faithful ministers of the Lord Jesus, so conduct themselves as to forfeit their standing, and become castaways from the fellowship of God's people, what are they fit for? Good for nothing but to be trodden under foot of men. And they are trampled on by men. If they have indeed known

experimentally the love of God in their hearts, the world into which they are cast is not comfortable society for them. They may indeed try hard to accommodate their feelings to their condition, especially when urged thereto for the gratification of their lusts; but how sadly they are trodden under foot. Christians cannot, consistently with the divine rule, associate with them; they will try to avoid their company; and when occasionally cast into it, they will, despite all their efforts to the contrary, show evident signs of the unpleasantness and mortification of their situation.

Having extended our article to an unusual length, we must defer our remarks on the other part of brother Hess' request until a more favorable opportunity.

NEW VERNON, N. Y., May 15, 1847.

UNTIL FURTHER NOTICE

WE will continue our offer to send two *new* subscribers, and credit an old subscriber one year, for three dollars; but we *cannot* afford to send to *one new* subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any *new* subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

MINUTES.

PLEASE do not forget that we are prepared to print Minutes of the proceedings of the Associations and meetings of the brethren more correctly than the publishers of secular papers, who know nothing of the terms and expressions peculiar to the old, despised Baptists.

BOOK NOTICES.

LARGE HYMN BOOK FOR A DOLLAR SIX FOR FOUR DOLLARS AND A HALF

We have had bound in cloth, the same style as the "Editorials" or "Church History," a few hundred of our large type Hymn Books, which we will send post paid at the above prices. These books are especially adapted for aged people, or for pew racks, to be used in churches.

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(Continued from page 283.)

were, so shall also the coming of the Son of man be." "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as a rushing mighty wind, and it filled all the house where they were sitting."—Acts ii. 1, 2. Read the remainder of the chapter. Now, this was the coming of the Son of man as the days of Noe. It was sudden, as of a rushing mighty wind.

The coming of the Son of man to Paul was as the days of Noe. And it came to pass that as I made my journey, and was come nigh unto Damascus, about noon, suddenly there shown from heaven a great light round about me."—Acts xxii. 6. His coming to that generation was as the days of Noe, and will be to all future generations. "For in such an hour as ye think not the Son of man cometh."—Matt. xxiv. 44.

Now I appeal to all who remember the hour of their first visitation. Did you bring it about by your good works? I say, No. "In measure, when it shooteth forth, thou wilt debate with it."—Isa. xxvii. 8. This was my experience. I was alone in a field when I first heard it speak in me. The word was so plain that I understood what it said, and I began to debate with it. I lived in a state of rebellion for several years. At last I remembered when I was first illuminated, I endured a great fight of afflictions. "Nevertheless I have somewhat against thee, because thou hast left thy first love."—Rev. ii. 4. Therefore I remembered from whence I was fallen. "Repent, and do the first works."

"But as the days of Noe were, so shall also the coming of the Son of man be." "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little."—Isa. xxviii. 10. "From the time that it goeth forth shall it take you; for morning by morning shall it pass over, by day and by night; and it shall be a vexation only to understand the report."—Verse 19. This is true in our experience. It was a vexation that we might understand the report. "For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of these things is death. But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." "But God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you."—Rom. vi. "For ye were sometime darkness; but now are ye light in the Lord: walk as children of light."—Eph. v. 8. Therefore as the days of Noe were, so was the coming of the Son of man to us. "Ye have not yet resisted unto blood,

striving against sin."—Heb. xii. 4. That is, if there is a striving against sin in us, it is the grace of God teaching us that we should live soberly and righteously in this present world. "And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."—Eph. vi. 4. "They may by your good works, which they shall behold, glorify God in the day of visitation."—1 Peter ii. 12. If you try to get your child to pray and to seek God before his day of visitation, it will be provoking it to wrath. I know this to be true. Before my visitation I was asked to pray, and it provoked me to wrath. But I should have been taught that as the days of Noe were, so shall also the coming of the Son of man be. We should tell our children that he will come when they least expect him, as a thief in the night. "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh."—Matt. xxiv. 27, 44. Let us tell our children to marvel not that they must be born again; for that which is born of the flesh is flesh; and that which is born of the Spirit is spirit. As the days of Noe were, so shall also the coming of the Son of man be. "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."—John iii. 8.

Now to the third question, "the end of the world." "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."—Matt. xxiv. 36. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the

Lord."—1 Cor. xv. 51-58. Therefore the first and second comings of the Son of man are as the days of Noe.
J. J. MOORE.

CORNER, Ga., June 4, 1894.

SOUTHAMPTON, Pa., Aug. 22, 1894.

BENTON L. BEEBE—DEAR BROTHER:—I have just read aloud the editorial of Elder Gilbert Beebe, written forty-seven years ago, and republished in the number of the SIGNS of this date, and I can hardly express how inspiring a sound it has to us. What a pure, clear gospel ring there is in it! How clear and comprehensive in the doctrine it presents, how full and discriminating in the order of the church, and how tender, but firm and faithful, in admonishing concerning the individual walk and conduct of an Old School Baptist, drawing the line between that which does and that which does not adorn the doctrine of God our Savior. Truly this editorial shows the writer to have been one called and qualified as an overseer of the flock, and as having been given gospel rule over the churches they serve.

The editorials have continued to be of much interest and value under the editorship of brother William, and to us who do not know the reasons for his withdrawal it seems unfortunate that the paper should be deprived of them; but I believe it will still maintain its character as a medium of correspondence between the Lord's people, of great interest and value to them, as it has been for more than sixty years. I write this note to say that I warmly approve of your decision to republish some of your dear and honored father's editorials. The choice of this was most judicious. It is of the kind that does not refer to anything of a temporary character in the church, but is suitable to the church in all ages, and very timely, appropriate, comforting, instructive and strengthening to the weak, such as I am, at this time.

Your brother affectionately,

SILAS H. DURAND.

REPLY.—It is always a pleasure to receive words of approval from our brethren in regard to our course in conducting the publication of the SIGNS OF THE TIMES, but now under the present circumstances we especially appreciate any encouragement that our brethren feel inclined to express. Brother Durand has long been familiar with the business as well as the editorial department of the paper, and knows something of the trials and responsibilities of our present position, and for his kind indorsement we feel most thankful; and our prayer is that the Lord may not permit us to do anything that will bring a reproach upon his blessed truth, or detract from the character which the paper has, we trust, been prospered of the Lord to maintain for more than half a century.—ED.

CHENEY, Neb., Feb. 18, 1894.

G. BEEBE'S SONS—DEAR BRETHREN IN A PRECIOUS HOPE:—Through a well directed chain of God's love and mercy to his poor and afflicted children in this world we are still blessed with the manifestations of his love and presence among us. We have been made to sit together in heavenly places in Christ, under the droppings of his sanctuary, and our tongues have been loosed so that we could sing the songs of Zion, as we humbly hope, with the Spirit and with the understanding also, having an eye single to the glory of God. O what a comfort and a blessed privilege it is to meet together in church capacity, to attend to the things that are needful in God's house, when the church is so graciously blessed with the Spirit of Christ that they can see eye to eye concerning the things that pertain to his house. We know that God has set every member in the body as it has pleased him, and all are members one of another; and that, too, for the edifying of the body of Christ, which is the church of the living God. Therefore the gifts that God is pleased to bestow upon his church cannot be hid. Jesus says, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, that it may give light unto all that are in the house."—Matt. v. 14, 15. The house here spoken of is surely the church, and the light is the fruit of that precious gift which he has so graciously bestowed upon the members of the body. What can be more perfect than the mind of Christ? What can be a more desirable place to dwell than in the company of the redeemed, where Jesus dwells? His assurance to them is that where two or three are gathered together in his name, there he is in the midst. Nor could we doubt for a moment the truth of his assurance when we remember all his mercies past and what he has done for us. O that he may ever keep us humble, low down at his feet, esteeming others better than ourselves, and so fulfilling the law of Christ.

Your unworthy little brother, who sometimes hopes he has a hope of an interest in the merits of the once humbled but now highly exalted Savior, who died for the sins of his people, and rose again for their justification, and is even at the right hand of God, making intercession for the saints.

JOSEPH BRUCE.

DELMAR, Del., Aug. 21, 1894.

DEAR BROTHER BEEBE:—The yearly meeting at Bryn Zion last Saturday, Sunday and Monday was a happy season with those who were permitted to attend. There were two more added to our Little Creek Church here last Sunday, making nine received by baptism since our last association. I was with Elders

Francis, Rittenhouse and Poulson to-day at the depot. They were on their way to the yearly meeting at Forest Grove, to be held Wednesday and Thursday of this week. We are in our usual state of health, desiring to be thankful for good gifts, and especially for perfect ones, all which come undeserved from our dear Father of lights. We expect to see some of you at our association in October. The brethren at Broad Creek have a new and commodious meeting-house, and are well prepared to make visitors comfortable.

Desirous of your welfare, I remain yours in christian love,
W. W. MEREDITH.

CHANGE OF RESIDENCE.

ELDER Joseph Bruce having changed his residence from Cheney, Lancaster Co., Neb., to Byron, Thayer Co., Neb., his correspondents will please address him at the latter place.

BIBLES OF ALL SIZES.

ON our last page will be found an advertisement of some of the sizes, styles and prices at which we can furnish Bibles. The vast variety of sizes and combinations compiled in Bibles is too great to all be given in our space, but we are now prepared to furnish any of them that may be desired.

The smaller Bibles mentioned in the advertisement are the ones most in demand, and these we will mail postage paid on receipt of price. The larger or Family Bibles, being too large and heavy to go safely by mail, will be sent by express.

MARRIAGES.

ON April 6th, 1894, by Elder Thomas Cole, at the residence of Elder J. B. Smith, Findlay, Ohio, Mr. Franklin M. Hartman and Miss Laura Smith, both of Findlay, Ohio.

OBITUARY NOTICES.

DIED—At her home near Eldon, Iowa, of old age and heart failure, August 18th, 1894, **Rebecca Flint**, aged 86 years, 6 months and 9 days.

The subject of this sketch was born in Butler County, Ohio, Feb. 9th, 1808, her maiden name being Rebecca Abraham. She was married to Elder J. H. Flint (then a young minister in the Old Predestinarian Baptist Church) July 24th, 1836, having united with the church herself several years previous. They removed to Jefferson Co., Iowa, in 1842, bringing with them three children, two of whom died within twelve months afterward. In the spring of 1843 they with several others organized the Des Moines River Predestinarian Baptist Church. Afterward they settled on the new purchase, within a half-mile of the present town of Eldon, on what then was known as Village Prairie. The valley soon became a beautiful, fertile farming country, and their home one eminently fitted to the developing surroundings. The husband as ardently devoted himself to cheering and comforting God's people around him, who were gathered into the fold of our Savior, as he did to fitting up home and comforts for his family. No wife was more ardently attached to the

church, or possessed a stronger faith in its doctrine, or relied more firmly on the mercy, grace and love of God for his people, than she; and none could forego the pleasure of his presence at home, that he might be away preaching the glorious beauties of the Savior's atonement for his people, with more fortitude. Her husband was also prominent in the politics of his state as legislator, and identified in making many of its laws. He died May 22d, 1871. Since that time she lived with her youngest daughter, after having raised five children, seen them married, and some of her grandchildren also become the heads of families. Her home was always the home of Baptists, and denominated "The Baptist Tavern;" and since her death the sign will not likely be taken down, as her daughter belongs to the church, and the husband, Z. T. Knight, is just as firm in the faith, having already provided for several associations. But the light of the house seems gone out, temporarily at least, since "mother" has departed. She was not only a true mother to her children, in all that the word implies, but indeed a mother also in Israel. Many years ago, when the clouds of affliction and sorrow cast such dark gloom and despondency over our little church, at one time it met to consider the expediency of dissolution and taking letters to other churches. She alone had courage to stand fast. "No," she pleaded, "no; God in his providence has surely not ordained it. Let us still go on, and not forget or neglect the assembling of ourselves together in his name, if it only be to sing his praise and pray for deliverance." She pleaded with the members until they yielded. Her oft-repeated quotation was, "Stand still, and see the salvation of the Lord." The church revived, ministers were provided, and recently the old brick building that was crumbling has been torn down, and a nice new one built in its stead; while we look back in gratitude to her faithfulness and instrumentality in God's hand for our preservation as a body.

She had been a constant reader of the SIGNS OF THE TIMES from its first issue, when she was at home with her parents, to the time of her death. Next to the Bible it was her treasure and spiritual comfort. As the time for the association drew near she seemed to languish, saying repeatedly, "I do not expect to attend." Although not sick, and able to dress and wait upon herself the last morning on earth, yet she seemed weighed down with a premonition of death. Friday afternoon messengers of churches began to arrive. At first she recognized a few; then a dazed feeling seemed to come over her, when she began rapidly sinking. She was placed in bed about two o'clock, passing into a languid stupor. Reclining in the arms of one or the other of her children, about half-past twelve o'clock in the night she sweetly slept her life away, without a tremor or sign of pain visible.

The association met on Saturday, and the family had the sweetest of all earthly consolations, the old brethren and sisters she had known so long and loved so well to mingle with and console them in the darkest hours of their grief and affliction. The funeral was on Sunday, and the discourse was pathetic and impressive. The minister, Elder J. M. True, while dwelling upon the noble example and blameless life of the deceased, often exhibited the deepest emotion; while the pallbearers were all among the ablest ministers of those attending the association. It was a grand tribute of love and respect for the dead, that came as a sweet solace to her sorrow-stricken children; while as if to cheer and comfort the church for the loss of its early founders, it repaired that same evening to the waters, to receive by baptism six persons who had stated a hope of spiritual resurrection from the dead, and having come out from

Babylon. One never on earth can die a more timely or sweeter death, nor come nearer to being laid in the grave by angelic hands, than our "mother."

Gone from us now, to happy dwell
In blissful realms of promise bright,
Where sweet refrains of music swell
The songs of grace with pure delight.

O glorious clime! the darkest days
That here to us on earth may come
Cannot dispel thy cheerful rays
Of hope within for thee our home.

Almighty God, our heavenly King,
Well may the dead to thee arise
When time shall cease, and joyful sing
Thy grace through never-ending skies.
I. T. F.

DIED—August 13th, 1894, sister **Pipe**, wife of Samuel Pipe, of Ingleside, Steuben Co., N. Y.

She was born in Stradsbroke, England, in 1811; was married to brother Pipe in 1847; was baptized by Elder L. F. Collins, in Ganesboro, England, in 1834; moved to America in 1851. Her disease was cancer of the stomach, from which she suffered extreme pain and sickness for several weeks; but God in mercy called her to her eternal home. It was a number of years after they moved to America before they found the church of Christ, the pillar and ground of the truth, in its visible order. Finally in the providence of God they were led to the house of their Master's brethren, somewhere in the state of New York, and united with them. After several years they moved in the vicinity of the Old School Baptist Church at Riker's Hollow, N. Y., where they united, and where she died in full fellowship.

Words fail to express the value of sister Pipe as a wife and mother, or how she will be missed by her husband and children, who cared for her so tenderly in her sickness. May the dear Lord give them great grace to support them in their deep sorrow. O how she will be missed in the church! She was indeed a mother in Israel. She was of few words, but every word was to the point and very expressive. She was held in the highest esteem by all who knew her, especially her brethren. But she is at rest with her dear Savior, whom she loved above all else, and desired to be just like him. On Saturday preceding her death on Monday she said to me, "The same truth that has been my joy and support for sixty years is my only support now. I have nothing else to rest in." The text and hymns used at her funeral were her own selection. The writer spoke to a large congregation of attentive listeners at the meeting-house; after which her remains were carried to the cemetery at Prattsburgh, N. Y., and buried.

D. M. VAIL.

WAVERLY, Pa.

DIED—August 2d, 1894, **Polly Montague**, aged about 84 years.

She had been unable to walk from infancy, but supported herself by her needle until the last few years. The county authorities contributed to her support in the village of Royalton; but being taken out of the county to receive better care among her brethren, it was expected that her county support would be denied her. Then arose the question, Shall she be taken to the poor-house, or shall the church consider itself an infirmary for its poor? Not but that the best attention would be bestowed upon her if taken away, but shall she be isolated from her brethren and sisters, and surrounded by strangers, who would likely be as strange to her religious views as to her person? For she keenly appreciated the presence of her brethren. Strange to tell, a difference of views prevailed; but she was retained among her fellow church friends

because of the strength of that tender tie which binds in one bundle the family of heaven. She was anxious to depart and be with her Lord, and died with no relative near, but was followed to her narrow house by a large number of her neighbors, who thus demonstrated their regard for her memory.

By request a few remarks were made by the writer upon 1 Corinthians xv. 53, 54; after which the body was laid in its dusty bed, there to await the sound of the last loud trumpet, to call the heavenly family together, where no distinction will be made because of honor, wealth or talents, as in this sinful world, but all one in Christ their Lord.

"Ah, lovely appearance of death!
What sight upon earth is so fair?
Not all the gay pageants that breathe
Can with a dead body compare."

THOMAS COLE.

ROYALTON, Ohio.

DEAR BROTHER BEEBE:—Please publish the death of brother **Thomas Turner**, of the Mill Creek Church, W. Va., aged about 74 years.

He was baptized by the writer in the year 1879, if I mistake not. He told me before his death that all fear of death had been taken away, and he was ready and willing to go. To Miss Ida Thompson he said, "I have seen the Father, and I believe on his Son, the Lord Jesus Christ." To sister Anna Turner, his daughter, he said, "The Lord has shown me that I am one of his children." He died in peace, and we believe him at rest. He was a kind and loving brother. The church has suffered a great loss, but we trust that our loss is his eternal gain.

May the tender mercies of the living God be the comfort and support of the lonely widow and surviving children.

Your brother, I hope,

E. V. WHITE.

LEESBURGH, Va., Aug. 29, 1894.

CHURCHES CONSTITUTED.

ACCORDING to appointment, the following named brethren and sisters, to wit, Nicholas Hess, Jr., Anna Hess, Hugh McKean, Mary J. McKean and Gipson McKean, holding letters of dismission from the churches of New Vernon and Middletown & Wallkill, met at a school-house near Shohola Creek, Pike Co., Pa., on Friday morning, August 24th, 1894, for the purpose of being organized into a gospel church.

There were present by request Elder D. M. Vail, of Waverly, Pa., Elder Wm. L. Beebe, of Warwick, N. Y., Elder Benton Jenkins, of Middletown, N. Y., and Deacon S. B. Beyea, of New Vernon, N. Y.

Elder Wm. L. Beebe was chosen Moderator, and Elder Benton Jenkins Clerk.

The letters of dismission were read, and also the Articles of Faith as adopted by the brethren making the application, which were approved by the council; whereupon the council proceeded to constitute them, under the name of the SHOHOLA CREEK PREDESTINARIAN BAPTIST CHURCH.

WM. L. BEEBE, Mod.

BENTON JENKINS, Clerk.

AFTER being constituted the church chose brother Hugh McKean Deacon, and brother Gipson McKean Clerk; after which the ordinance of the Lord's supper was administered.

The post-office address of the Clerk is Shohola, Pike Co., Pa.

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ASSOCIATIONAL.

THE Pilgrims' Rest Association of Old School Predestinarian Baptists will, the Lord willing, meet with the Big Blue Church, in Johnson Co., Kansas, sixteen miles southwest of Kansas City, and five miles southeast of Seneca, commencing at two o'clock p. m. on Friday before the second Saturday in October, 1894.

We extend a cordial invitation to all sound Baptists, especially ministers of the gospel, to attend.

Teams will be at Olathe to meet those coming from the west and south, and at Seneca, on the K. C., F. S. & S. R. R., to meet those coming from the east. Come on the morning trains Friday to get conveyance.

W. L. HALL, Clerk.

THE Lexington Association is appointed to be held with the Olive & Hurley Church, near Shokan, Ulster Co., N. Y., on the third Wednesday and Thursday following in September, 1894, to begin at ten o'clock. We cordially invite ministering and other brethren and sisters of our faith and order to meet with us.

Those coming on the Ulster & Delaware R. R. will be met at Shokan on Tuesday afternoon and Wednesday morning, and taken to the meeting.

WM. WINN, Church Clerk.

THE Siloam Association of Regular Predestinarian Baptists of Oregon and Washington will be held with the Oak Creek Church, about ten miles northeast of Roseburgh, Douglas Co., Oregon, commencing on Friday before the fourth Sunday in September, 1894, and continuing the two following days.

A cordial invitation is extended to all lovers of the truth. Those coming by railroad will be met at Roseburgh and conveyed to the place of meeting.

N. J. SHANKS, Clerk.

THE second annual session of the Peace Valley Association of Regular Predestinarian Baptists will be held with the Friendship Church, Acton, Hood Co., Texas, commencing on Saturday before the third Sunday in September, 1894.

Brethren coming by rail will be met with conveyance at Cresson, on the Ft. Worth & Rio Grande R. R., and at Granbury on the same road. A cordial invitation is extended to all brethren of our faith and order.

PRESTON STAGGS, Clerk.

YEARLY MEETINGS.

THE annual three days' meeting with the church called Cow Marsh is expected to commence on Saturday before the fourth Sunday in September, at two o'clock p. m.

The morning train down the Delaware R. R. from Wilmington will be met at Woodside Station, and the up train leaving Salisbury at 7:30 a. m. will be met at Felton, and the friends taken to places of entertainment.

We hope for a season of refreshing and encouragement, and cordially invite our brethren and friends from abroad to come and share with us.

E. RITTENHOUSE, Pastor.

PLEASE publish in the SIGNS OF THE TIMES that a yearly meeting will be held, the Lord willing, with the Columbia Old School Baptist Church, Jackson County, Michigan, on the first Saturday and Sunday in October, 1894. A cordial invitation is extended to all lovers of the truth.

Those coming from the north will be met at Napoleon, and those from the south and west at Woodstock.

WM. L. BROWN, Church Clerk.

THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,
AT TWO DOLLARS A YEAR,
BY GILBERT BEEBE'S SON,
MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

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SPECIMEN OF TYPE.

Jesus appeareth to Mary		ST. JOHN, XX.	and to his disciples.
Anno DOMINI 33.	42 " There laid they Jesus therefore " because of the Jews' preparation day; for the sepulchre was nigh at hand.	16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.	Anno DOMINI 33.
m Is. 53. 9.		17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, 'I ascend unto my Father, and your Father; and to my God, and your God.'	
n ver. 31.		18 " Mary Magdalene came and told	
CHAPTER XX.			
1 Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity, and confession of Thomas. 30 The scripture is sufficient to salvation.			
		16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.	
		17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, 'I ascend unto my Father, and your Father; and to my God, and your God.'	
		18 " Mary Magdalene came and told	

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PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, SEPTEMBER 12, 1894.

NO. 37.

CORRESPONDENCE.

GHENT, Ky., Aug. 29, 1894.

DEAR BROTHER BEEBE:—As I was returning from the Licking Association a few days since, in company with Elder P. W. Sawin, he and I were conversing in the cars upon the wonderful truths given to the saints in the sacred word. In that conversation an inquiry was raised as to what is revealed in the tenth verse of the second chapter of Genesis, which is in these words, "And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads." The inquiry that arose in that conversation was as to what was prefigured by that river, and its being parted, and its becoming into four heads. You will please pardon me for offering to you and brother Sawin some of my feeble thoughts upon that subject.

The apostle says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." The declaration recorded by Moses in regard to that river is part of that Scripture, and commands our attention. The saints as they travel toward their future and eternal home are often oppressed by a deep sense of their blindness and want of understanding of the divine truth recorded in the sacred word. But when the dark clouds are dispersed by the Spirit they are made to rejoice and give thanks to him who hath led them out of darkness into light.

The text says, "A river went out of Eden to water the garden." Solomon says, "A garden inclosed is my sister, my spouse, a spring shut up, a fountain sealed." That garden is the bride, the Lamb's wife. She is inclosed by the attributes of her God, and has been so inclosed from the ancients of eternity. But she has been watered from the dawn of time by that river which went out of Eden. It went out of Eden, a land of purity. Nothing was found or could exist in that land which was corrupt; and hence when our first parents sinned, God drove them out of that garden. But a river went out of that land of purity to water that precious garden that was inclosed by the love of God, and was shut up by the unalterable decree of that God who loved her with an everlasting love. She was shut up from all danger, all harm. To her it is declared, "Who are kept

by the power of God, through faith unto salvation, ready to be revealed in the last time."

But that river was parted into four heads; still it was the same river, and its precious water was as sweet to Abel as it is to any of the dear saints that now sojourn in the earth. Abel drank of that river, which enabled him to offer a more excellent sacrifice than Cain; and all the dear saints are daily drinking from that great river, which enables them to bring an offering into the courts of our God; an offering which is acceptable in the courts of the Most High God, because it is the offering of a broken heart and a contrite spirit. To soothe and heal the wounds that sin has made, they flee to that great river of God's love and grace, and drink deeply, which causes them to rejoice in Christ Jesus, having no confidence in the flesh.

The name of the first head of that river was Pison. From that head Abel, Enoch, Noah, and all God's dear people who lived before the flood, drank. That head of that great river which was called Pison evidently prefigures that dispensation in which Abel offered a more excellent sacrifice than Cain, by which he obtained witness that he was righteous. And Enoch was translated, that he should not see death. Before his translation he had this testimony, that he pleased God. All the dear saints, even in our day, have the testimony that they please God; for they have that faith which is a fruit of the Spirit, and in the sweet exercise of that faith they look away from earth to him who is the resurrection and the life, and who is made unto them wisdom and righteousness and sanctification and redemption. In that faith they rejoice, because he who is their resurrection hath ascended upon high, and in their unity with him they are translated, and will never see death in all its horrid forms, for their glorious Lord is their resurrection and their life. In that faith which was given to Noah he prepared an ark to the saving of his house, by which he condemned the world, and became heir of the righteousness which is by faith.

The name of the second river is Gihon, which prefigures that dispensation in which Abraham by faith sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. In that dispensation was given

to them this great and glorious promise, "In thy seed shall all the families of the earth be blessed." That was called the patriarchal dispensation, and in it God's dear people drank deeply from the waters of that river, and rejoiced in the constant manifestations of the love, mercy and goodness of the Lord our God toward them, which enabled them to look by faith to that great day when the Messenger of the covenant would suddenly come to his temple. Our Lord said to the Jews, "Your father Abraham rejoiced to see my day, and he saw it, and was glad." He saw it by faith; for he drank of the waters of that river. He saw the glorious appearing of Jesus upon the earth, when he would come and make one great offering for sin. Thus beholding him, Abraham was made glad. And all the dear saints are made glad when beholding by faith the wonderful works of our Lord and King in the redemption and final glorification of his people.

The name of the third river is Hiddekel, which prefigures that dispensation in which the law was given, which pointed away by the offerings in the temple service to the great sacrifice that would be made when the great and notable day of the Lord would come, when he by one offering would forever perfect all them that are sanctified, all them that were given him in the everlasting covenant of redemption, and in which holy men of God spake as they were moved by the Spirit, and foretold the coming of our Lord upon his great mission, which was to save his people from their sins. Yea, more than that, those prophets declared his great and wondrous character; and in doing so one of them said, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder. And his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Moses in receiving the law on that cloud-clapped mount, standing in the presence of the great I Am, and Aaron putting on the priestly robes and making the offerings required by the law, which were only a shadow of good things to come, and all those among the twelve tribes of Israel who by the power of the Holy Spirit were enabled to hear and understand those great and wonderful prophecies, and to comprehend and understand the things prefigured by the offerings in the

temple service, like Abraham were glad to see the day of the Lord, and drank deeply of the precious waters of that river.

But it is written, "And the fourth river is Euphrates." That is the fourth head of that river that went out of Eden, that land of purity, to water the garden. The Lord in the covenant with Abraham said, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Thus it will be seen that the Almighty calls that river, the Euphrates, a great river. Then it fitly prefigures the fourth dispensation, the gospel dispensation, in which all the saints, from old Simeon to the last one who will live on the earth at that period when the angel will stand with one foot on the sea and the other on the land and swear that time shall be no more, will drink, and have drank, from the ever sweet and precious waters of that river. While here below they have all the promises of the gospel to sustain and uphold them amidst the cares, sorrows and afflictions of a sin-cursed world. They have the glorious gospel preached to them, which presents the sacred name of Jesus in all its great and precious fullness; that name in which is embodied all the great and wonderful attributes of him who rideth upon the heavens in the help of his elect, his chosen people. In that great name they behold by faith him who was made a little lower than the angels for the suffering of death, crowned with glory and honor. The angels could not suffer that death to which he was subjected by reason of his unity with his people. Death had passed upon all, for all had sinned, and death was the wages of sin. None could meet the demands of the law which his people had violated, but the glorious Son of God. There were none that could help him in the great work of the redemption of his people. He said by the prophet, "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." Again he says, "In all their affliction he was afflicted, and the Angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." God is love, and is immutable, and in that never changing love he redeemed them, and carried them all the days of old. And it is written,

"Thy people shall be willing in the day of thy power, in the beauties of holiness." John said, "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." The water of that river was clear as crystal, and it proceeded out of the throne of God and the Lamb. The psalmist says, "Thy throne, O God, is forever and ever. The sceptre of thy kingdom is a right sceptre." That river which John saw is the same which was prefigured by that river which went out of Eden. It was but one river, yet it had four heads. But John saw that river when all was accomplished in the great work of redemption. He saw it in the gospel dispensation; that dispensation of which the prophet speaks, saying, "Behold, a King shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." A throne is the habitation of a king, and a sceptre is the emblem of his power and right to reign. When John saw that river, our glorious Lord and King had fulfilled his mission to earth, had ascended up on high, and was seated on that great white throne, of which John speaks, saying, "And I saw a great white throne, and him that sat on it, from whose presence the earth and the heaven fled away, and there was found no place for them." That throne was the throne of his mediatorial power and glory, where he ever liveth to make intercession for his saints, his redeemed. There he will continue to reign till time shall be no more.

The first river prefigured the first period in the history of the world. In that period or dispensation the power, love and mercy of God were manifested to his saints; and beholding them by faith, they drank deeply from the waters of that river, and rejoiced, having assurance that the seed of the woman would bruise the serpent's head.

The name of the second river was Gihon, which means valley of grace. That river prefigures the patriarchal age. It evidently was an age of the manifestation of God's grace to his people. In it his people had the glorious promise made to Abraham, Isaac and Jacob, that in their seed all the families of the earth should be blessed, which was a promise of the coming Messiah. In that age God with a high hand and an outstretched arm delivered his chosen people from bondage, just as he will deliver his elect from the bondage of sin and corruption. Pharaoh and his host could not defeat and make void the covenant and promise of God made with Abraham, "Unto thy seed have I given this land." Nor can all the powers of darkness make void the everlasting covenant of redemption. Of the glorious Son of God, the anti-type of Abraham, it was declared,

"He shall save his people from their sins."

The name of the third head to that river which went out of the garden was Hiddekel, which means, sharp voice, sound. That head of the river prefigures the third or law dispensation. It is written, "And it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud on the mount, and the voice of the trumpet exceeding loud, so that all the people that were in the camp trembled." Again, "And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice."—Gen. xix. 16, 19. Then surely that head of that river was Hiddekel, which means, sharp voice, sound. In that long, dark shadowy dispensation the Lord led Israel, his chosen people, in a way they had not known, and in paths they had not seen; just as he is leading his saints through all their earthly pilgrimage. In that dispensation he gave Israel a law, which they did not keep, and they were sorely punished for their disobedience; just as the dear saints in this age of the world, who fail to keep the commandments of the Lord, and gloom, sorrow and weeping for a time is their portion. But when Israel was delivered from Egyptian bondage, and led into the land of promise, which flowed with milk and honey, and when they were delivered from Babylonish captivity, they rejoiced and drank deeply of the waters of that river.

And the fourth river is Euphrates. The meaning of that name is, that makes fruitful. It fitly prefigures the gospel dispensation. Surely in this dispensation the dear saints have the fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. These are all the gifts of God to his redeemed. To Israel he gave a law, and he gave them the land of promise. But how much more glorious, dear saints, are the gifts of God to you! These great and wonderful gifts are all freely bestowed upon you; for "by grace are ye saved;" saved from the corruptions of a sin-cursed world; for ye are kept by the power of God; saved from the awful curse of a violated law, because your glorious Lord is made unto you righteousness and redemption; saved from the sting of death and the victory of the grave, because he who suffered the tortures of Calvary and was laid in Joseph's new tomb is your resurrection and your life. He rose a mighty conqueror, and brought in perfect and complete redemption to all his chosen people. Then surely Euphrates is a great river, for it prefigures this glorious gospel in which the saints sit together in heavenly places in Christ Jesus. There they have the gospel preached to them, upon which they feast and feed, and grow in grace and in the knowledge of the truth as it is in Jesus. It is

thus they drink freely of the waters of that great river, the streams whereof make glad the city of our God.

Affectionately yours,

H. COX.

STATE ROAD, N. C., Aug. 27, 1894.

B. L. BEEBE—My very dear and highly respected brother in the precious faith of Jesus:—I herein inclose to you the experience of our dear and very precious brother, Elder H. B. Jones, of Texas, for publication in the dear old SIGNS OF THE TIMES. Please publish it for the benefit of its many readers, for I feel sure that it will be read with much interest, and with comfort and encouragement. I have read it with much comfort and joy, and must say that if this poor sinner knows anything of the way of eternal life, brother Jones has been along that path.

May God sustain our dear paper, is my prayer.

WM. R. WELBORN.

LONGVIEW, Texas, Aug. 5, 1894.

ELDER WM. R. WELBORN—DEAR BROTHER IN CHRIST:—In compliance with your request and a promise on my part I will now try to write you some of what I sometimes hope have been the dealings of the Lord with me from my childhood until the present time. I desire, however, to preface with a few remarks. I have thought, since receiving your request, that if you could see and know me as I really am, or as I sometimes see myself, you would not care to know much of my past history. In all that I say, then, I desire simply to recount some of the blessings of God bestowed on a poor, unworthy sinner; for God's blessings have been great and abundant toward me, while I have been so prone to wander, so foolish and sinful. If I am anything at all in the sphere of God's kingdom, "By the grace of God I am what I am," a poor sinner saved by grace, if saved at all. I know that these are common sayings among the children of the Lord, perhaps because they convey a more correct idea of their feeling than any others that they can command. It was my hope in my younger days that I would become more spiritually minded and less carnally minded when I grew older; but I have since daily learned more and more of my mistaken idea. My daily foolishness and evil imaginations sometimes make me doubt that I have ever known a genuine christian experience. This much I think I know, that if I am a child of God I am entitled to no credit therefor. If I have at any time been able to walk more uprightly than others I am entitled to no credit for it. If I am anything as a gift in the house of God, or worth anything to his people as such, I deserve no credit for that; for I feel sure that I would have been anything but all this if I had been left to myself. Whenever I am blessed

with any evidence that I am accepted of the Lord I feel that to his sovereign grace and tender mercy is due all the praise, glory and honor.

I was born in Bibb Co., Ga., May 27th, 1856. In my early childhood I was impressed with the idea that I was not prepared to die, and had a great dread of what was called the "judgment day," so much so that I sometimes dreamed frightful dreams concerning the matter, such as the day is at hand; the earth is being burned up; I see others being saved, but I am on the perishing side; I am too sinful for God to save me. Like all of Adam's race, I suppose, I thought that God would save or condemn me according to the merits or demerits of my conduct here on earth; so in my childish mind I set many resolutions (which were about as often broken) to live a better life. As well as I can now remember, my chief idea of reformation consisted in being obedient to my parents, in being kind to all around me, in refraining from the use of bad language, in observing the Sabbath, &c. To those things were added from time to time, as I grew older, more of the work-system religion, as Arminian Sabbath School literature fell into my hands. My father, who had never made any public profession of religion, died when I was about nine years old. My mother, who was a Primitive Baptist, never caused her children to attend Sabbath School, while she never especially forbade them going, that I know of. Through my oldest sister, who was a strict Methodist, and who was married and had a family as far back as I can remember, this Sabbath School literature reached our house occasionally. Among other things was a book entitled "The Ten Commandments Illustrated." I very attentively read it, and undertook to abide by its teachings. Of course the idea was that by so doing I would gain heaven hereafter, and also many blessings in this life. Among other good things that I felt in duty bound to observe was to read my Bible; and strange as it might seem to some, while trying so hard to live so as to gain heaven, I would contend for salvation by grace, for the doctrine of election, predestination, &c. I read in my Bible, "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God." "By the deeds of the law shall no flesh be justified." Again, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." I did not then understand how that these Scriptures condemned the idea of salvation by works. It seemed that in setting my good resolutions, while I could get along very smoothly for awhile, I could not reach that state of perfection which I desired before I would fall through, so to speak, and get worse, it seemed, than I had ever been; so after awhile I became discouraged and tired of trying to be good, and concluded that I would

enjoy this life as best I could. While I did not run with the dissipated, nor engage in drinking to excess, cursing, swearing, &c., I became very much engaged in balls and parties, and other pastimes of the young; but amidst all this serious reflections regarding my condition would occasionally come upon me, and I would feel that I was a guilty sinner before God, and unprepared to meet him in peace. It still seemed to me that to do good was very essential if I ever gained heaven; and I could look around me and see others that I thought were good, but I was far from it. It seems that I was forcibly impressed with the idea that mine was a different case from that of others—an extreme case. I had tried to be a good boy, but had failed in every attempt. I had tried to pray often, but that had proved a failure. I think I had an idea that some change had to come about with me that had not come, and that change I desired to see.

Thus things worked along with me, occasionally having a spell of serious and troubled reflections, and then for a time almost forgetting all about it, until in the fall of 1874, when I was married, which wound up my career of frolicking; for I was very poor, and had to go to work. Early in the spring of 1875 I hired to a man for wages to work on a farm. He had no family except himself and wife, and she was at her father's house, confined to her bed with consumption; so I moved into the house with this gentleman, and remained with him until November of the same year. His wife died shortly after I moved there. Some time previous to her death my troubles returned upon me with a double force, and I reached the point during this period that I could find no rest. I desired privacy as much as possible; it suited my feelings. Even my young and devoted companion was no company to me the greater portion of my time. I remember especially, in gazing into the grave of the lady above mentioned, that it seemed "the pangs of hell gat hold upon me." The gloomy forebodings, the black and heavy cloud that enshrouded my mind during those days, my pen cannot describe nor my tongue tell. The sentence of death was upon me, and I think I realized it. Not many days after the incident referred to above I was alone, closed up in a room. I was occasionally reading in a hymn book, and perhaps the Bible; but thoughts of my condition occupied my mind. I concluded that mine was an outside case, my doom was sealed, and hell was my portion; yet I could not help but pray to God to have mercy on me, a sinner, though I felt to acknowledge his justice in my condemnation. I had hoped that I was under conviction, and that I might one day have a hope; but now my hopes had all fled, and I lay a poor, polluted, helpless beggar at the feet of him whom I had so sinned against,

begging for life, though death be just. About this time (whether I read it, or whether it occurred to my mind without reading it, I cannot tell, but it had never attracted my attention before) this verse of poetry occurred to me,

"Behold, my vital blood I pour,
A sacrifice to God;
Let angry justice now no more
Demand the sinner's blood."

With this trouble vanished, and a peace that passeth understanding took its place. Joy unspeakable and full of glory took the place of darkness and mourning. I arose from my seat, and walked the floor in joyful surprise.

"When first I was delivered
I hardly could believe
That I, so vile a sinner,
Such favor should receive."

I then thought I should never more see trouble. I could not conceive how one who had been so highly favored as I had been could go into disobedience to the commands of him who had done so much for him. In my ignorance and inexperience I knew nothing of a doubt or fear. I thought a christian's life was one of peace and happiness; but there were lessons in store for me which could only be learned in the school of experience. I was at this stage perhaps fully prepared to accept all that is contained in the traditional expressions, "changed from nature to grace," "killed to the love of sin, and made alive to holiness," &c. But I had to learn by sad experience that while I could hope that I was of that happy number "whose transgressions are forgiven, and whose sin is covered," that while I am "dead to the law by the body of Christ," sin still lives and sometimes reigns in this flesh. A cloud soon overshadowed my mind, and I feared that I was mistaken about the whole matter. I began to think that a child of God could not have such foolish and sinful thoughts and imaginations as I had. I found that I was just as full of lust, covetousness, pride, envy and bitterness as I had ever been before, and all my strength and substance seemed at times to be given over to this line of thought and feeling; and although twenty years have rolled by since I was first made to hope that I was interested in these things, I am just as prone to wander, just as much in love with the world, as ever. I sometimes fly into a passion, and gratify this old, fleshly nature by giving vent to my feelings in words and actions. I still lust, and would often have given way to my lusts, to my ruin and the disgrace of the cause of Christ, had I been left to myself, or had I the power to put my thoughts into execution. I covet, and still seek to accommodate these covetous inclinations. Is this a dark picture, my brother? Would that it could be made no darker than this, were all told. But why should I seek to magnify the evil that is in me in your eyes? Perhaps you have already heard enough to doubt me, as I doubt

myself sometimes; but in these matters, if I know my heart, I desire to be honest, if in nothing else. I desire to deceive no one. I am charged by some with denying any change in the christian; and by those with whom I stand identified in church capacity I am sometimes called a "No change Baptist," a "Hollow-log Baptist," &c. We are sometimes required to say that some part of man that is born of the flesh is also born of the Spirit, changed, killed to the love of sin, &c. While we maintain that the sinner (not some part of him) is the subject of the spiritual birth, Jesus says, "Except a man be born again he cannot see the kingdom of God." A birth is both a deliverance and a manifestation. By one birth he manifested a child of Adam, by another birth a child of God. His condition is greatly changed, but he himself is not changed. "So then with the mind ["the mind of Christ"—1 Cor. ii. 16] I myself serve the law of God; but with the flesh the law of sin."—Rom. vii. 25. So then the child of God has two natures, or himself is two in one. It is called the flesh and the Spirit, the old and the new man, the outward and the inward man. That which is given the sinner is in the Scriptures called "the Spirit of truth, whom the world cannot receive," eternal life, Christ in you the hope of glory, the Comforter, the Holy Ghost, the Spirit of Christ, which if any man have not he is none of his, &c. "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would."—Gal. v. 17. In that nature received in the first birth, and which characterizes him as a child of Adam, the subject of grace still loves the world and the things of the world; and in that nature which he has received in the second birth, and which characterizes him as a child of God, he loves God and truth, and hates sin in all its forms. This, my brother, is what I am taught in my experience, and according to my understanding is confirmed by Scripture testimony. This is the only way that I can account for the life of daily repentance which I have to lead, and which brings me into fellowship with the inspired apostle when he said, "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."—Rom. vii. 22, 23. This brings him to exclaim, "O wretched man that I am! who shall deliver me from the body of this death?"

A feeling sense of my utter destitution of power to keep myself, to keep my feet from stumbling, caused me to write the preliminary remarks in the first part of this letter. Much of my time is spent in mourning on account of my proneness to wander from the paths of rectitude; but

sometimes I am led to recognize the fatherly hand of the Lord in leading me about and instructing me. I was enabled to take up my cross in the fall of the same year that I received a hope, and follow my Master in the ordinance of baptism. I had no difficulty in finding the church, for the Primitive Baptists were convenient to me, and were the only people that preached according to my feelings, and are the only people that I have ever found to this day who preach my experience. I united with the Mt. Paran Church, Crawford Co., Ga., in the early part of the fall of 1875, and was baptized by Elder S. B. Burnett. I have often felt unworthy of a place among my brethren, but have been so blessed with the protecting care and tender mercy of God being thrown around me that I have been enabled so to walk that no charge of any character has ever been preferred against me in the churches of my membership.

Now, my brother, I have at your request briefly and hurriedly written some things in connection with my experience, and will have to postpone writing on my exercises in regard to the ministry until some future time. I am pressed for want of time to write, but will continue the subject some time, if the Lord will. Excuse the seeming neglect in answering your letter; for I assure you that it was not for want of inclination to do so, but for want of a proper condition of mind and the opportunity to write.

I remain your little brother in hope of a better life,

H. B. JONES.

CHENEY, Neb., July 8, 1894.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—Inclosed you will please find the outlines of the experience of sister Mary Devore, one of our members, who has moved away so far that she is deprived of the privilege of being with us at our regular meetings, so she has written this letter to the church as a token of her love and fellowship. What a comfort it is for the church to receive such soul-cheering letters of love from those who are thus deprived of the privilege of being present in her assemblies. Surely the prayers of the church go out in their behalf, that God in his goodness and mercy may administer daily unto them such blessings as his hand alone can give, and cause them to meditate upon his goodness and mercy to them. And now, dear brethren, if you think it will be of any comfort to any of God's humble poor, and especially those who are situated as she is, away from the church, so that they cannot attend, I will be glad if you will insert it in the SIGNS. Your unworthy brother,

JOSEPH BRUCE.

VALPARAISO, Neb., June, 23, 1894.

DEAR BRETHREN AND SISTERS OF SALEM CHURCH:—I will try to
(Continued on page 293.)

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 12, 1894.

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

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

G. BEEBE'S SON.

FOLLOW ME.

THE redeemed family of God, called by grace, quickened by the Holy Ghost, delivered from wrath, are brought home to Zion with singing and everlasting joy. They are not come to Sinai, where the majesty of God was displayed in terrific emblems, to the affrighted tribes of Israel; "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."—Heb. xii. 22-24.

With this introduction, the inspired messenger of God warns his "holy brethren," who were "partakers of the heavenly calling," thus, "See that ye refuse not him that speaketh!" He that speaketh is the same whose voice once shook the earth, and now shakes the heavens, of whom the Father testifieth, that he is his beloved Son, and commandeth, saying, "Hear ye him."

At the head of this article we have placed the words of that King who is higher than Agag, and whose kingdom is higher than the kingdoms of men. In these two words are comprised substantially the whole preceptive law of our Lord Jesus Christ. All that is incumbent on christians, and all that is to distinguish them from the world, is comprised in this short command of their spiritual Leader and Commander. To obey this command is better than sacrifice, and to hearken unto it is better than the fat of rams; but rebellion is as the sin of witchcraft and idolatry. But to obey this command, a preparation of heart beyond that of nature or education is indispensable. Can ye drink of the cup which he drinketh, and be baptized with the baptism wherewith he is baptized? And yet, except a man deny himself, and take his cross and follow Christ, he cannot be his disciple. We cannot from any or all the powers of self follow him, for self must be prostrated and denied before we can enter the strait gate or walk in the narrow path which he has marked out by his examples and precepts for the feet of his followers. The spirit of this command implies a distinction between following him, as did those who had eaten of the loaves and of the fishes, and those

who are denominated "followers of God, as dear children." That relationship, which without regeneration we cannot know, alone can qualify us to obey this command of the Lord Jesus. Such as are born of God, though sometimes slow to learn, are eventually taught of God to know the difference between following and attempting to lead. The followers' place is in the rear of their Leader; it does not become them to mark out their own course, and then pray God to follow with his blessing what they have planned, devised or accomplished. Such, however, is the manner of very many who profess to be his disciples; but their claim to discipleship cannot be admitted; they cannot be his disciples, because they do not follow him, but attempt to lead. But with such pretending followers we design to say but little at this time; we desire rather in this article to stir up the pure mind of the saints who have followed him in the regeneration.

As it has pleased the Father that in Christ all fullness should dwell, and that in all things he should have the pre-eminence, we may profitably contemplate him as going before in all things that relate to the salvation and government of his people. In all things wherein God's children are his followers, Christ is their Leader; and as their Leader, his goings forth have been of old, from everlasting (Micah v. 2), and "He bare them, and carried them all the days of old."—Isa. lxiii. 9. As a Leader he was made manifest, in coming out of his chamber and rejoicing as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it.—Psa. xix. 4-6. And while we may contemplate him as taking the lead, in the counsel of eternity, before he came forth from his chamber to occupy the tabernacle which was set for the Sun; leading in his infinite, eternal, immutable and invincible love towards his people, when there were no fountains abounding with water; leading as the beginning of the creation of God, and the first-born of every creature; as the only begotten of the Father, full of grace and truth, we have a still more clear development of his illustrious course as the Leader of Israel, in the actual fulfillment of his purpose and grace, in the accomplishment of that race for which he came forth from his chamber as a mighty man to run. Connected with the sure mercies of David, God has said, "Behold, I have given him for a witness to the people, a Leader and commander of the people."—Isa. lv. 4. And as a Leader, or "Captain of the Lord's host," he appeared to Joshua.—Josh. v. 14, 15. As a Leader, he "led Joseph like a flock."—Psa. lxxx. 1. Moses bore a faithful record of our divine Leader, in Deut. xxxii. "The Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wil-

derness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him, and there was no strange god with him." May we not exclaim, "Who is like unto thee, O Lord, among the gods? Who is like unto thee, glorious in holiness, fearful in praises, doing wonders? Thou in mercy hast led forth the people which thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation."—Ex. xv. 11, 13. "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness."—Deut. viii. 2. "And I took thy father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac."—Josh. xxiv. 3. This subject afforded devotional exercise for the sweet singer of Israel. "In the daytime also he led them with a cloud, and all the night with a light of fire. And he led them on safely, so that they feared not; but the sea overwhelmed their enemies; and he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased."—Psa. lxxviii. 14, 53, 54. "And he led them forth by the right way, that they might go to a city of habitation."—Psa. cvii. 7. We might greatly multiply our references to the record God has given us of his Son as a Leader and Commander of his people; but we would wish to refer our readers, those of them at least who have been led to the holy hill of Zion, to their own personal experience; for they have the witness in themselves that "to him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger they will not follow."—John x. 3-5. With them he has always been beforehand. When he has drawn them, they have run after him; when he has shed his love abroad in their hearts, they have loved him; when he has broken to them the bread of life, they have feasted. As their Leader, he has traveled all the road in which they are called to follow. He before them has met the fiery law and canceled its demands; to that bar they follow him experimentally, and share in his triumph. He, as the first-begotten from the dead, has arisen from under the curse and dominion of the law; and although in him their deliverance was simultaneous, yet in point of experience he is the first-fruits, and afterwards them that are his at his coming. This order applies both to their deliverance in regeneration, and their final resurrection from the dead.

As the pattern or example for his

people, he led the way in christian baptism, and from the waters of Jordan to the wilderness to encounter the temptations of the devil; to feel personally the force of Satan's fiery darts, and be touched with the feeling of our infirmities. In a life of spotless purity, meekness, patience and submission to his Father's will, of suffering shame, reproach, persecution and violence, he is far in advance of his most devoted disciples; and, in short, in all things he has the pre-eminence. His position as our Mediator is in all respects that of a Leader, and all that have ever come before him are thieves and robbers, who came only to steal, to kill and to destroy. In no case has he ever suffered his disciples to lead him. When they felt indignant at the treatment he received of men, and proposed to call down fire from heaven, he reproved them; and when in ecstasy of joy they proposed to build three tabernacles, a voice came out of the cloud, commanding them to hear him; it was theirs to listen to his voice, not to propose. We read only of his being led, when led by the Spirit, as in the case referred to above, when led into the wilderness to be tempted of the devil; except when led like a lamb to the slaughter, led before Pilate, and led away to be crucified. Among the little band of his disciples there was but one leader. Judas was leader to those who came with the mob to arrest him. It was not the province of the primitive saints to devise ways and means for building up his cause, converting sinners, and evangelizing the world, and then to call on him to follow with his blessing, approbation, or co-operation, their means, efforts or devices. The thunders of Sinai are not required to hold the followers of Christ in awe, nor seventh commandment societies to keep them chaste, nor total abstinence societies or pledges to keep them temperate. His law is written in their hearts, and his grace is sufficient for them. They are the circumcision that worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

"Grace, like an uncorrupted seed,
Abides and reigns within;
Immortal principles forbid
The sons of God to sin."

That kind of religion which scoffs at the thought of waiting on or occupying a position in the rear of Christ, of waiting for him to command, to quicken, or to legislate, is not of him; they that possess it cannot be his disciples. But let it be remembered, that to protest against will-worship, superstition and idolatry, although good in its place, does not constitute us his disciples. Vainly may we call him Lord, if we do not the things which he has commanded. We cannot follow Jesus in paths that he has never trodden. We cannot follow him in vice, in licentiousness, in pride and vanity; he has never led in any such direction. To follow him will require us to go without the camp, bearing his

reproach. The pathway is through evil as well as through good report.

May the writer of this article, and all his brethren who may read, bring home the solemn inquiry, in the language of the poet,

"Am I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own his cause,
Or blush to speak his name?"

But lest some good brother should think our corn too old and flinty for the tender lambs, and such old sheep as have poor teeth, we will just say to those who are standing in the way and asking for the old paths, "If thou knowest not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents." Be not discouraged because of the way, though faint and ready to halt; the Lord will give you grace and strength proportioned to your days, and

"The weakest saint shall win the day,
Though death and hell obstruct the way."

Bear in mind, brethren, that our Leader has passed into the heavens, and that all his followers shall follow him in his exaltation. Because he lives, they shall live also; and where he is, there shall they be also; for he has promised that he will raise them up at the last day.

NEW VERNON, N. Y., June 1, 1847.

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(Continued from page 291.)

write you a portion of my christian experience, or my travels from nature to grace.

All my life, ever since I can remember, I have thought I would like to be a christian. I thought that as I grew older, and had more of the pleasures of this world, I would try and be a christian. I was very fond of dancing, and had a lively disposition, and always enjoyed myself to my heart's content. After the dances were over, and I was at home, I would think, You are just as bad as ever. You have said time after time that you were going to be a christian; but you are as far from it now as ever you were. I would then think that I must pray to the Lord, and he would forgive me, and then I would be all right. I would repeat at night my pharisaical prayers, and came to the conclusion that I was really becoming good. But still when one of those dancing times would come I would be easily persuaded to go, and after getting home would try my prayers again. Sometimes I thought I was getting along nicely, and soon would be a good christian. When I was about sixteen years of age the Missionary Baptists held a protracted meeting in the neighborhood, and with my brothers and sisters I attended the meetings. One of my sisters and myself got very much interested, and being over persuaded we went to the mourner's bench, as it was called. For three or four nights we went up to be prayed for. One night I became very happy. While others were shouting, I was silent, yet I felt very happy. They insisted that I should join them; but I thought I would see my father first, as I knew he did not like the Missionaries. My father and mother were Old School Baptists. Father told us that we had better wait awhile and see if there was any reality in our religion. I felt very badly about it, for I felt sure I ought to know that I had religion. I was obedient, and tried to please my parents, and to do all I could to show my father how good I was. After the meeting broke up, the excitement gradually wore off, for it was nothing more, and after a short time I was again dancing and attending parties of all kinds, and happy as the days were long. I forgot to pray at night, and knew that all my religion was vain and a delusion. But still I thought that when I should get my fill of this world's pleasure I would then try to be a christian. Thus time passed on until I got married and had a home of my own. We left Illinois and moved to Iowa, and after we had been there several years the Old School Baptists organized a church near us. My father and mother were in the organization. I always attended their meetings, but was not interested in them. By this time I had lost all my religion, and thought from what the Old Baptists

preached that it was no use for me to try to be a christian. Then I would think it might be that they did not know, for everybody was not like them. I had heard the Arminians tell how they got religion, by doing all they could to please God, and that finally God rewarded them for all their good works, and saved them. So I again tried of myself to get religion, but was very sly about it, and again thought I was getting very good. Of course I thought my people would see I was getting good, but I would not tell them that I was getting to be a christian. I thought they would see it for themselves.

Thus time passed on until one of my sisters was converted at home. She did not live very far from me. Another sister was living still closer, so I ran over to see her. When I got there my converted sister was there telling what great things the Lord had done for her, and praising God; and my sister was rejoicing with her. She was an Old Baptist. As I stood there neither of my sisters saw me, and it seemed as though a voice spoke to me and said, "You have no part with them." I shook as with an ague. I turned around, opened the door, and ran home as fast as I could, crying as I went, "O wretched sinner that I am! Whither can I flee from the wrath to come?" When I got home I shut the door and stood there trembling. I felt myself to be one of the greatest sinners on earth, and cried, "Lord, have mercy on me, a wretched and undone sinner. What must I do?" It seemed as though something said to me, "You never read your Bible." It lay on the stand, and I started to get it, but was afraid to pick it up. I felt to be so vile and sin-polluted that I dared not touch it. I was alone in the house, and knelt down and tried to pray; but all I could say was, "Lord, have mercy on me, a poor sinner in thy sight, one of the vilest of thy creation." I finally picked up courage to try to read the Bible, but could not find anything to give me ease. There was no promise for me. It seemed that my sins were so great that God could not pardon one so guilty as I felt myself to be. My Arminian religion was all killed.

Thus time passed on for several months with me, sometimes feeling better, and sometimes feeling worse. I tried to keep it hidden from my family, for I did not want anyone to know anything about my troubles, and I told no one. At night before I would go to bed I wanted to try to pray, but did not want my family to see me or to know anything about it. O how miserable I felt! Sometimes I would throw myself across my bed, and there try to pray, in my stammering way, and ask God to spare me one more night, and let me see the rising sun once more before he cast me into everlasting punishment, which I felt would be just. I could adopt the language of the poet and say,

"And if my soul were sent to hell,
Thy righteous law approves it well."

Sometimes my burden of guilt would not bear so heavily upon me, and I could feel cheerful. At such times I would do all I could to banish my bad feelings and get rid of that load of sin by being lively. Sometimes I thought nothing ailed me. The Old Baptists met once a month, and I attended their meetings, but was in much trouble. I felt that I was walking in darkness, and that it was the last time I would be permitted to meet with them. O how miserable I felt! The members all seemed so good, and all spoke to me, and shook hands with me. I thought if they only knew how sinful I was they would not shake hands with me. I could not stay in the house while the preaching was going on, but went out and wandered around, wishing I had remained at home. I went to the meeting the next day, but did not want to go; yet I could not stay at home. My soul felt dark and guilty, and my heart dead within me. The day seemed dark and gloomy to me, and my cry within was, "O! is there any one like me?" Yes, my cry was, "Lord, have mercy on me, an undone sinner, without hope and without God in the world." While sitting there and trying to listen to the preaching it seemed as though I could neither hear nor see. Either my soul was in darkness, or else my eyesight was obscure. I said to a sister by my side, "It is night," it seemed so dark to me.

Dear brethren and sisters, the darkest hour is just before day; and so it was in my case. The brethren and sisters held what they called a conference meeting, after the preaching, during which they talked and told of their experiences. O how I wanted to get away with my load of sin, and to hide myself! I knew not where, I cared not where, so that I were away from there, where God's people were. But "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." It seemed to me in the twinkling of an eye that my load of sin was gone. I felt the Savior's presence drawing nigh, and I exclaimed, "Here, Lord, take me as I am. I can do nothing more." There seemed a beautiful light surrounding me. O how happy I was! My soul was filled with that joy which is unspeakable and full of glory. I could praise God as I never had before. I loved everybody. I felt as though I would never suffer again. I hardly knew how time passed at that time. I went forward and tried to tell what the dear Lord had done for me. I was received, and baptized. That was twenty-eight years ago last May. I have my seasons of doubts and fears; but when Jesus reveals his presence to us again, then we feel to say within ourselves, I will never doubt again the One who has done so much for

me. But the warfare goes on. "When I would do good, evil is present with me." This warfare will go on until the end of time with us.

Thus I have given an outline of my travels from nature to grace, but it is poorly connected. Dear brethren, if you find anything amiss in it do not receive it. It is written by one of the weakest.

Your little sister in a precious hope,

MARY DEVORE.

THE LAST DAYS.

"In the last days perilous times shall come."—2 Tim. iii. 1.

Are we to look for these last days in the future, or have they come and gone, or are we living in the midst of these last days? We must of necessity take one of the three positions. We should notice what is said will take place during these last days, and then see if we can decide which position is tenable. Do we see men covetous? Very much so; and no sane man will doubt it. We see men who have been thought to be above suspicion, striving by every conceivable means to heap to themselves the things of this world. Even zealous professors of Christianity stoop to petty tricks to gain a few dollars from their fellow-man. We see how the poor are oppressed by the more favored in this world's goods. "The almighty dollar" is the coveted price among all classes of men. This is one of the indications of the last days. Do we see men lovers of their own selves? Yes, it is a sad truth. Almost every one is for self, instead of every one pleasing his neighbor for good to edification.—Rom. xv. 2. This is another evidence of the last days. Do we see men boasters? Most of us will deny this; but to the test. Do we not see men traveling hither and thither, proclaiming what they have done in bringing sinners to Christ, saving so many sinners here and there, and how much money they have given for the heathen, for the spread of the gospel, and how much they have given to the poor and to the Lord? Do we not see and hear all these things? Yes, verily. This is another evidence of the last days. Do we not see men and women proud? Truly we do. Do we not see men dress as fine as clothes can make them, and sometimes at the seller's expense? But some will say, "The Scriptures require decency." True; but decency is not pride, although pride may carry decency with it, but not always. Do we not see men look down with scorn or indifference upon his poor brother? Indeed we do. This is another evidence of the last days. Do we see disobedience to parents? O how many of us have been made to mourn on account of such, notwithstanding the kind, loving and heart-wooning pleadings of parents. This is another evidence of the last days. Do we see men unthankful? Yes, frequently. The good Lord sends us

rain and drouth, summer and winter, according as his superior wisdom sees fit. Yet we see many professed Christians very unthankful; for they complain about there being too much rain, so that they cannot make good crops; or too much sunshine, so that they can make nothing, and can hardly live; or the cold is too intense, &c. This is another proof of the last days. Do we see men unholy? (Women are included in the word men in this communication.) Yes, deplorably so. Even some who call themselves godly men, Christians, servants of the Lord, engage in doings that some nonprofessors scorn to engage in. Do we see men lovers of pleasure more than lovers of God? Reader, be careful right here. I may get very close to you. Let us all test ourselves. There is a regular meeting at the regular place; the hour arrives for singing the songs of praise to our God and Savior for his mercies to us; prayer is offered to God for more mercies; the gospel is preached; some sit in the house and see both the ungodly and the professed believer pass right by the place of worship, and go on to town, or to the sea shore, or to some other place of pleasure, or to business. Do not they who thus pass show that they are lovers of pleasure more than lovers of God? Truly they do? Some remain at home and say the weather is too hot, too rainy, too cold, I am too busy, I am too tired. Reader, do you think God will hold such guiltless, whom he has commanded to assemble themselves together? Do such show that they have pleasure in God instead of themselves? This is another proof of the last times. Do any have the form of godliness, but deny the power thereof? Such deny the power of God who say, "If I had not done my part I would be among the wicked yet." Such as these "creep into houses, and lead captive silly women laden with sins, led away with divers lusts."—2 Tim. iii. 6. They are "ever learning, and never able to come to the knowledge of the truth."

I have thus given some ten or more Bible evidences of the things which will take place in the last times, or days. These are the things which the apostle said should come in the last days. "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers [this I overlooked, but it is true], disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." May we not boldly take the position that we are living in the last days? What manner of persons ought we to be, seeing the end draweth nigh? Every man's work shall be tried so as by fire. O that I may sound the alarm in the ears of the people of

God. Alas! the world is ripe for almost anything that is base. "Be still, and know that I am God."—Psalm xli. 10.

A. D. HUTCHINSON.

PARIS, Mo.

SHERIDAN, Ore., Aug. 16, 1894.

G. BEEBE'S SON—DEAR BROTHER:—I send you the following relation of experience, written by brother William Moffit, of Missouri, to his brother, living in Newberg, Oregon, who also has a good hope through grace that he is an heir of God's spiritual kingdom.

Yours in hope of eternal life,

V. J. TURNIDGE.

KNOXVILLE, Ray Co., Mo.

DEAR BROTHER:—You told me your experience in your letter, which I indorse from the first to the last. You wanted to know if there could be a mistaken idea in what you told me. I will answer that I have read it again and again, and meditated upon it at times, ever since I received it, and I can see nothing but the work of the Lord in it. It was certainly good to be there; for where the Spirit of the Lord is there is liberty. I feel quite satisfied that in your case the burden of sin was rolled away by the breaking in of the light of the living God, through which light you could look with the Spirit's eye and behold the glory-world, the great King, and all the host of God at his right hand. It is a happy thought that one day all the church of Christ in heaven and earth shall be caught up together in the clouds, and wafted away to immortal glory, to forever dwell with your God and my God, your Father and my Father. O glorious thought, that not one of the redeemed shall ever be left out. Then be of good cheer, for the Lord has revealed himself unto thee as the chiefest among ten thousand and altogether lovely. My brother, this calls my mind back to my youth, when in the seventeenth year of my age, while in my wild career, rolling sin under my lips as a sweet morsel, I was struck under conviction of my sins. I then for the first time saw myself a miserable wretch, all undone, and made to feel that I was without hope and without God in the world, a poor soul, a miserable wretch indeed. I languished and pined, and went to and fro, pleading for mercy, trying to pray. But all seemed in vain, as my prayers did not seem to ascend beyond my mouth. I was miserable, my brother, miserable indeed, until one night on going to bed, thinking all hope was gone, and that I was lost, world without end. I suppose I went out of doors, although I have no knowledge of going out; but I remember coming into the house, and found that the family had gone to bed. I do not know how long they had been in bed. No one said anything to me. I got ready and went to my bed, but O what agony and distress prevailed

over me! It seemed that death stared me in the face. I lay myself down, thinking never to arise again. I thought I had sinned away my day of grace, and that now I must die and be forever banished from the presence of God. O the gloom, the cloud, the mountain of sins that rose up on every side and completely shut me in! It was the darkest hour of all my life. Mortal tongue can never speak words to express what were my sad feelings. "God, be merciful to me, a sinner," was the very breathing of my soul on laying down. Then, blessed be the most holy name of Jesus, a voice of singing broke forth from heaven, and I heard a voice saying to me, "Come up, come up higher." Just then I saw a light as from the throne of God descending toward me. There amazed I lay, looking through the light and viewing the choir of singers. The light completely wrapped me in. O glorious scene! All the happy throng were singing the most beautiful song, and all speaking the same words at the same time. There was not a discordant note. It was a song I had never heard before, and I reckon it is not lawful for a man to utter it, for I have never been permitted to repeat it. There I stood in the light, a happy soul. Sin all seemed to be gone, and not a single thought of this world, or of ever living here, entered my peaceful mind. All was peace. Tongue and pen fail to express the joy of my happy soul. And now, my brother, I must tell you that since that time I have had many ups and downs, the greater portion of my time away down in the slough of despond, where I can hardly love or fear, till I almost give up in despair; but occasionally I get a crumb from my Master's table. My brother, fear not; temptations are sure to come, but our Father's ever watchful eye is over all his children, and he teaches them to watch and pray.

Yours in christian love and fellowship,

WILLIAM MOFFIT.

FEBRUARY 4, 1894.

As the time of my departure is not far off, I thought I would try and call up some of my exercises from my boyhood; for I cannot tell the exact time when it was shown to me what a great sinner I was; but it was in the Lord's own appointed time; and he made me to know his great love that he had for sinners like me before the world was. On the 14th of September, 1859, he appeared to me the chiefest among ten thousand and altogether lovely. Then I thought my troubles were at an end; but O how different it has been with me. The tempter soon came, and seemed to say that I was deceived, and that I had deceived others, and asked what I was going to do. I thought I would go to the Lord and tell him that if I was deceived I wanted him to undeceive me, and that if I should find peace I

might know all about it. But I have never been able to get that burden back just as it was, from that day till this, and now I am glad of it. There have been twenty-two years of battling with the enemy of peace, but I have had a faithful Captain, and he has brought me through unto the present, and I feel safe in trusting him the few more remaining months or years that I may stay in this world of sin and sorrow. I feel that for me to live is Christ, and to die is gain. The way in which I came into the possession of such a hope sometimes makes me rejoice; for I know it must have come from the Father of lights; and when I can see how undeserving I am of the notice of one that is so high and holy, it fills my soul with praise. I am glad it was the Lord's will to choose or elect his people, and that he gave me to believe that I was embraced in that choice. O how glorious the truth that it is not in man that walketh to direct his steps; but God moves by working in us both to will and to do of his own good pleasure.

I was born in the county of Worcester, state of Maryland, October 11th, 1833, and was baptized on the second day of June, 1861, in the fellowship of the Old School Baptist Church at Pitts Creek, by Elder J. C. Mears, where I still by the grace of God hold my membership, and where I hope to retain it until the day of my death. I am now in my fifty-ninth year, and it seems I am just waiting for my change to come, which I hope will be a peaceful one. I want to be able to say, "The Lord's will be done, not mine," when I lay this armor by.

W. J. PILCHARD.

LEBANON, Ohio, April 23, 1894.

DEAR BRETHREN AND SISTERS IN CHRIST:—It has been about two years and six months since I first seemed to realize my lost condition; but at first it was only a very small cloud of darkness over me. This soon vanished, and I seemed to forget all my troubles, and was rejoicing in the wicked ways of the world, deeper in sin than ever before. In the first place I concluded to become good. I was building a fence, but quit work, went to the house, took up some paper and a pencil, and wrote on it that I would not do anything that was not good in the sight of the Lord. But I had no sooner written this than I forgot myself and broke my vow. I tried again and again in many different ways; but failing every time, I found myself growing worse and worse. The clouds of darkness seemed to be gathering on every hand; my situation was now becoming more and more critical; my burden seemed greater than I could bear; and as I knelt by my bedside, trying to pray to God for forgiveness, the thought came to me that I was as a lion bound in heavy chains, prostrate before his keeper; that I was bound

with a chain which the rains could not rust, and more durable than time. This thought struck me as though it came directly from God. I felt I was the most miserable creature living, feeling that I had no power over myself at all, but that the whole power lay in God; that he could in the twinkling of an eye destroy the whole world, or do whatsoever he wished. I was finally glad to seek a home among the Old School Baptists, after going to hear other preachers of different denominations, and not believing their doctrine. I am a Baptist because I am compelled to be, and not because I wanted to. I used to think that the Old School Baptists were behind the times, but I now think the other way.

Yours in hope,

W. H. JOHN.

CORRESPONDING LETTERS.

The Licking Old School or Particular Baptist Association, the members of the different churches composing the same, would hereby greet and receive the Associations in correspondence with us in christian fellowship and love.

WE desire to thank and praise the name of our God for the numerous blessings he is conferring upon us, and for the privilege of meeting together in an associated capacity, and of greeting each other with messages of love and fellowship, and in hearing the glorious gospel of the Son of God preached in its fullness by our brethren that are visiting us from different portions of the country, and for our numerous correspondents that have remained with us for so great a length of time, without the shadow of a difference. But we feel sad when we hear some of our aged brethren say that they do not expect to meet with us again on account of age and infirmity; yet we feel sure that there remains for them a rest with the people of God.

We have appointed our next annual session with the church at Bethel, Shelby Co., Ky., to begin on Friday before the second Saturday in September, 1895, when and where we hope to meet you again in the fellowship of the Spirit.

H. COX, Mod.

J. T. McCOUN, Clerk.

EDITORIAL NOTICES.

BRETHREN J. K. Holcomb and C. Holcomb request that we should state that the loaning of their names to the book "Diagram of the Churches" was with the understanding that portions of the original manuscript should be eliminated; but as the objectionable parts appear in the book, they do not indorse the work as a whole.

MARRIAGES.

SEPT. 4th, 1894, by Elder Benton Jenkins, at the residence of the bride's father, in Middletown, N. Y., Mr. George A. Osborn and Miss Janie A. Purdy, daughter of Horton W. Purdy.

OBITUARY NOTICES.

Elisha Fortner, the subject of this notice, was born Feb. 12th, 1835, in Claiborne Co., Tenn., and was married to Sarah Day about the year 1857. To them were born ten children (three girls and seven boys), of whom nine are yet living, one girl having died.

Brother Fortner professed a hope in Christ some twenty years ago, and never failed to adorn that profession by an orderly walk and godly conversation. He was a firm believer in the doctrine of eternal, unconditional, personal election and predestination according to the foreknowledge of God, and salvation by grace alone. He united with the Primitive Baptist Church at Pleasant Point, and always filled his seat as much as possible until his death, which occurred on June 5th, 1894. He was ordained to the office of Deacon some years ago, which office he filled until his death, with honor to himself and to the church.

He leaves his loving wife, nine children and some grandchildren, with many other relatives and friends, who mourn his absence; but we mourn not as those having no hope, for we believe that our loss is his great gain.

"Why do we mourn departed friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call them to his arms."

The writer has been acquainted with brother Fortner for a number of years, and knew him to be a gentleman, in the broadest sense of the term, as well as an orderly-walking christian. He will be missed by many.

P. N. MOYERS.

CAPP'S FORD, Tenn., Aug. 1, 1894.

SISTER Jane Lindsey, wife of brother Wm. Lindsey, departed this mortal life about one o'clock a. m. on Thursday, August 9th, 1894, at her residence in Middletown, N. Y., in the 73d year of her age.

Sister Lindsey had been an invalid for more than thirty years, and the greater part of that time had been confined to her bed. At times she suffered greatly, but bore her sufferings with christian fortitude, being wonderfully blessed with the presence of her dear Savior, whom she loved to talk about. The Bible was her almost constant companion, and in the law of her God she meditated day and night. Her end was very peaceful, and she breathed her last without a struggle. Her husband and only daughter were visiting in Europe at the time of her death, where they had gone three weeks previously by advice of their family physician. At the time of their departure the sickness of the wife and mother seemed nothing serious, and her death was very sudden.

Sister Lindsey was born in Trowbridge, England, and came to America with her parents in the year 1847. She was a daughter of John and Hannah Rogers, who settled near Liberty, Sullivan Co., N. Y., soon after their arrival in this country. She was married to brother Lindsey on Dec. 18th, 1849, and moved to this city in the year 1858. She professed a hope in Christ, and was baptized in the fellowship of the Old School Baptist Church many years ago, her membership at the last being in the Middletown & Wallkill Church, of this city, with that of her husband.

The deceased is survived by her husband, two sons and one daughter, one son having died in the year 1865.

The funeral services were held at her late residence on Sunday, Aug. 12th, and were conducted by her pastor, Elder Benton Jenkins, in the presence of a large congregation of relatives and friends. The body was embalmed, to await the return home of the husband and daughter, and on Tuesday, Aug. 21st

was interred in the family plot in Hill-side Cemetery, this city, after a short service at the grave.

"Dear Lord, though bitter is the cup
Thy gracious hand deals out to me,
I cheerfully would drink it up;
That cannot hurt which comes from thee.

"Dash it with thy unchanging love,
Let not a drop of wrath be there;
The saints, forever bless'd above,
Were often most afflicted here.

"From Jesus, thy incarnate Son,
I'll learn obedience to thy will,
And humbly kiss the chastening rod
When its severest strokes I feel."

RECEIVED FOR MARY PARKER.

CONTRIBUTIONS received for Mary Parker, in Hospital, Philadelphia, Pa.

Elder J. R. Respass, Ga., 5; Friends at Grover, Pa., 9; Mrs. Macfarlane, Ontario, 1; Sallie Laytham, for self and others, Ky., 14; B. F. Flagg, Mass., 10; Mrs. Hanna, Iowa, 5; Elder Blake, Iowa, for self and others, 14; Mrs. Wilson, Md., 2; from Dr. Coulter, amount received by him, 17.50.—Total, \$77.50.

SISTER Mary has recovered from the effect of the surgical operation, and is so improved that she can sit in a wheelchair and move in it. She is to leave the Hospital to-day, and be taken by our sister, Mrs. M. M. Rounsavell, to her home in Warwick, N. Y., who will attend her there for awhile. The friends, as will be seen, have responded liberally to my call. After paying the Hospital expenses there will be left a sum for her. As she is no longer in the Hospital, there is no longer the special need for which friends have so kindly contributed. The change in her condition is most wonderful; but although free from pain, and able to lie down or sit comfortably, as she had not been for years, she is still helpless and dependent. I hope she will write for herself to the readers of the SIGNS soon.

Your brother in hope,

SILAS H. DURAND.

TWO DAYS MEETINGS.

A two days meeting will be held with the Jefferson Church, in Jefferson, Schoharie Co., N. Y., commencing on Saturday before the fourth Sunday in September. We expect Elders H. M. Curry and W. C. Cornell, of Ohio, to be with us. We cordially invite all who love the truth.

D. C. HIX.

YEARLY MEETINGS.

THE annual three days' meeting with the church called Cow Marsh is expected to commence on Saturday before the fourth Sunday in September, at two o'clock p. m.

The morning train down the Delaware R. R. from Wilmington will be met at Woodside Station, and the up train leaving Salisbury at 7:30 a. m. will be met at Felton, and the friends taken to places of entertainment.

We hope for a season of refreshing and encouragement, and cordially invite our brethren and friends from abroad to come and share with us.

E. RITTENHOUSE, Pastor.

PLEASE publish in the SIGNS OF THE TIMES that a yearly meeting will be held, the Lord willing, with the Columbia Old School Baptist Church, Jackson County, Michigan, on the first Saturday and Sunday in October, 1894. A cordial invitation is extended to all lovers of the truth.

Those coming from the north will be met at Napoleon, and those from the south and west at Woodstock.

WM. L. BROWN, Church Clerk.

ASSOCIATIONAL.

THE Juniata Primitive Baptist Association will be held with the Sidling Hill Church, in Fulton Co., Pa., to commence at ten o'clock on Wednesday after the first Sunday in October, and continue Thursday and Friday.

We extend a cordial invitation to all of our faith and order to meet with us. All persons coming by railroad east or west will have to come on the Baltimore & Ohio R. R. to Hancock on Tuesday, where they will be met on the Hancock side of the bridge and conveyed to the place of meeting. Try to be there as early in the day as possible, as the distance is about twenty miles.

AHIMAAZ MELLOTT.

THE Pilgrims' Rest Association of Old School Predestinarian Baptists will, the Lord willing, meet with the Big Blue Church, in Johnson Co., Kansas, sixteen miles southwest of Kansas City, and five miles southeast of Seneca, commencing at two o'clock p. m. on Friday before the second Saturday in October, 1894.

We extend a cordial invitation to all sound Baptists, especially ministers of the gospel, to attend.

Teams will be at Olathe to meet those coming from the west and south, and at Seneca, on the K. C., F. S. & S. R. R., to meet those coming from the east. Come on the morning trains Friday to get conveyance.

W. L. HALL, Clerk.

THE Lexington Association is appointed to be held with the Olive & Hurley Church, near Shokan, Ulster Co., N. Y., on the third Wednesday and Thursday following in September, 1894, to begin at ten o'clock. We cordially invite ministering and other brethren and sisters of our faith and order to meet with us.

Those coming on the Ulster & Delaware R. R. will be met at Shokan on Tuesday afternoon and Wednesday morning, and taken to the meeting.

WM. WINN, Church Clerk.

THE Siloam Association of Regular Predestinarian Baptists of Oregon and Washington will be held with the Oak Creek Church, about ten miles northeast of Roseburgh, Douglas Co., Oregon, commencing on Friday before the fourth Sunday in September, 1894, and continuing the two following days.

A cordial invitation is extended to all lovers of the truth. Those coming by railroad will be met at Roseburgh and conveyed to the place of meeting.

N. J. SHANKS, Clerk.

THE second annual session of the Peace Valley Association of Regular Predestinarian Baptists will be held with the Friendship Church, Acton, Hood Co., Texas, commencing on Saturday before the third Sunday in September, 1894.

Brethren coming by rail will be met with conveyance at Cresson, on the Ft. Worth & Rio Grande R. R., and at Granbury on the same road. A cordial invitation is extended to all brethren of our faith and order.

PRESTON STAGGS, Clerk.

APPOINTMENTS.

At Jefferson, N. Y., September 22d and 23d; Schoharie Hill, 24th; Middleburgh Church, 25th; Broome Centre, 26th; Gilboa, 27th.

Elder H. M. Curry and others, of Ohio and Maryland, are expected to be with us. All lovers of the truth are invited to attend.

D. M. LEONARD.

THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,
AT TWO DOLLARS A YEAR,
BY GILBERT BEEBE'S SON,
MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

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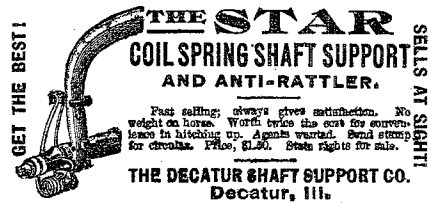
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VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, SEPTEMBER 19, 1894.

NO. 38.

CORRESPONDENCE.

JOHN VI. 53-56.

"THEN Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."

G. BEEBE'S SON—DEAR BROTHER IN CHRIST JESUS:—I received a letter sometime since from sister P. R. Barker, of Waverly, Union Co., Ky., asking me to give my views of the above portion of holy writ; and her request was for me to give them through the SIGNS OF THE TIMES. By your permission I will now try to do so in a very concise way, hoping that the Lord may bless them to the comfort of the dear sister, and to the readers of the SIGNS generally. I never saw nor heard of the sister until I received the request in her interesting letter bearing date August 4th, 1894, and in which she says, "I know there is a big sermon in these texts." Also she says, "All the preaching I hear is from the SIGNS." I fully agree with the sister that there is a big sermon in these verses, far too comprehensive for such a poor, weak, feeble and short sighted dust-worm of the earth as I am; but if I can only communicate in a comparative sense a cup of cold water to one of the Lord's little ones, I shall be richly rewarded. God's people in their pilgrimage here both hunger and thirst after righteousness, after Christ, who is the bread and water of life; and their hungering and thirsting is an unmistakable evidence of life; for life precedes all action. This principle Christ has plainly taught in the verses under consideration.

Eating and drinking are acting, which only the living can do. "The dead know not anything." They do not even know that they are dead. Hence where there is life there is power to move and do the actions of life, according to the ability of the living subject. This fact Jesus has emphasized in the context, as well as in the verses under consideration. Hence he said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Now, it is as plain as noon-day that those who do not eat the flesh and drink the blood of the Son of man have no spiritual or eternal life, no matter what their pretensions to re-

ligion are; and, on the other hand, no matter how feeble and faltering, weak and sinful (in the flesh), and even painfully doubtful, the Lord's little ones are, when they can realize a hungering and thirsting after righteousness, and their hungering and thirsting soul is made to feed and feast on Christ, it is certain that they have spiritual life; for previous to being born again none hunger nor thirst for spiritual things.

A natural man cannot eat natural food nor drink natural water previous to natural life; neither can he desire to do so; but after being born of the flesh, with life, he then must needs both eat and drink in order to live naturally and move in his earthly relations as a natural man. His moving and acting in the vocations of natural life demonstrates beyond a doubt that he is alive; but without such evidences we cannot attribute to him life. So also are the children of God, when they are born again, born of God, made partakers of the divine nature, eternal life being communicated to them experimentally. Then they must needs eat the flesh of the Son of man, and drink his blood, in order to live spiritually; and to grow in grace and in the knowledge of the truth as it is in Jesus.

"As the branch cannot bear fruit of itself, except it abide in the vine, no more [than the branch can] can ye except ye abide in me."—John xv. 4. This text proves the fact beyond doubt that there is an intimate union and communion with Christ and his people; that his children, who are members of his body, are receiving life every moment (Isa. xxvii. 3) from Christ, the source and fountain of life. Forasmuch then as they are receiving life and vigor every moment from Christ, who is their life, there is also every moment a flowing influence and quickening virtue to them, which causes them to live and bring forth fruit, which fruit is unto holiness, and the end everlasting life.—Rom. vi. 22. The verbs "eat" and "drink" in this array of Scripture, is in the present tense, and denotes a continuation of eating and drinking, or a constant partaking of the life and nature of Christ. As the branch is partaking of the life and nature of the vine in order to live and bear fruit, so also are the members of Christ's body partaking of him and his divine nature, in order to live and bear fruit; to live and do the actions of spiritual life; for without him we can do

nothing. We can no more enjoy communion with Christ, and faithfully serve him, except as he enables us by the continual flow of his goodness, than a natural branch can of itself aloof from the vine.

Notwithstanding all the elect vessels of mercy were chosen in Christ before the foundation of the world, in order to holiness, I do not think there was any eternal life or immortality about them until quickened (Eph. ii. 1), until born again, born of God, or in other words, until eternal life was communicated unto them experimentally. And as God is the only absolute Sovereign in all the universe, this election or choice of God of his people was an act of divine sovereignty, irrespective of any goodness in them.—Rom. ix. 11, 12, 16. But in the fullness of time, "the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us [how did he save us?] by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly [how?] through Jesus Christ our Savior." Being born again, of incorruptible seed, by the word of God, which liveth (continually) and abideth (continually) for ever.—1 Peter i. 23. This Word of which the saints are born, being the eternal, uncreated word, is immutable and pure, and remains within them, whereby they are caused to hate sin, and produce the fruits of grace in the works of righteousness, the righteousness of obedience. From your letter, dear sister, I have no doubt but you have been permitted to know something experimentally of this eating and drinking in the enjoyment of the dear Savior and his blessed word; for the verses under consideration, together with the context, show the unity or oneness of Christ and his people, and their eating his flesh and drinking his blood in an experimental sense. The flesh and blood of Christ, as used in this connection, I think, just simply mean Christ, as is plain from verses 33, 35, and also 41, 48. And again, "As the living Father hath sent me, and I live by [through] the Father, so he that eateth [continually] me, even he shall live by [through] me."—Verse 57. Then in our experience we hunger and thirst after Christ, which has been the case with God's people in all ages of the world. David said, "As the hart panteth after the water-brooks, so panteth

my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?"—Psa. xlii. 1, 2. "Ho, every one that thirsteth, come ye to the waters," &c.—Isa. lv. 1. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink."—John vii. 37. And as we are brought in our experience to hunger and thirst after Christ and his righteousness, and our souls feed and feast upon Christ and his love, so we also hunger and thirst after his words; for they lead our minds to Christ. "Thy words were found, and I did eat them."—Jer. xv. 16. This text, together with all the tenor of Scripture, proves that the church is rooted and grounded in God's eternal love, and in a spiritual sense is growing out of Christ, upon the same principle that the branches are growing out of the vine; that the church of God is firmly united in Christ and among themselves by the Spirit, faith and love of God. Inasmuch then as there is an intimate union and communion with Christ and his people, they are one in an eternal life sense; for Christ is himself their life, and has said unto them, "Because I live, ye shall live also."—John xiv. 19. I say, inasmuch as these things are so, we should emphasize in our minds that Christ is the head, fountain and source from whence all the members derive life, fruitfulness, and all good. Therefore we do not eat the flesh of the Son of man, and drink his blood, in order to eternal life, but because of eternal life, as Christ asserts in verse 54. "Whoso eateth my flesh, and drinketh my blood, hath [not may have] eternal life; and I will raise him up at the last day." This eating and drinking is experimentally feasting on Christ and his love. And when it pleases God to give us the victory through Christ over our temptations and trials, and gives us to eat of the hidden manna, so that our souls soar away in spiritual enjoyment, it is then we can say, What gracious words proceeded out of his mouth. They are sweeter than honey and the honey-comb. Then, dear sister, I think it is in an experimental sense that the people of God eat the flesh and drink the blood of Christ, when our souls are made to rejoice in Christ Jesus, and have no confidence in the flesh.

Dear brother Beebe, I have hurriedly written this article, hoping it may in part answer the request of

the aged and inquiring sister. Please correct both in matter and manner.

Yours in hope,

W. J. MAY.

PINSONFORK, Ky., Aug. 22, 1894.

BROWNSVILLE, Mo., June 7, 1876.

VERY DEAR CHILDREN, GRAND-CHILDREN AND GREAT-GRANDCHILDREN:—As I feel well assured that the time is almost come for me to leave you and go where time and time-things will be no more with me, I feel to write out my little experience, or what I believe the Lord has done for me. Unworthy as I feel myself to be, I believe he has taught me a glorious lesson in my heart, which the world with all its wisdom can never know or understand.

I was born in the year 1811, in the county of Monroe, state of Kentucky, on a little creek called Punccheon Camp, the waters of Barren River, and remained there until I was fourteen or fifteen years old. We then moved to the western edge of Allen County, I think in the year 1825, and lived on what is called Tramel's Fork of Drake's Creek, until I was grown and married. I was raised by professing and pious parents of the Old Baptist order. They were called United Baptists at that time. I tried to be moral, and really thought I was as good as most professors, and even better than some, as they did things I would not do. Yet I thought I had to undergo a change before I could be saved, and that the Almighty had to affect that change. I was traditionally taught this. I believed that the Almighty had to begin the work, and that when he did begin it he would perform it until the day of Jesus Christ. I have named this to show you the difference in children raised by different parents. I thought I believed these things, and I reckon that in the letter I did believe them; for I paid more attention to preaching, and the different kinds of doctrine preached, than any of the wild youths of the country at that time. I will go a little farther, and say that I thought I was smarter than most boys of my opportunities. But I now think that this was all carnal, and of the world. I sometimes would have serious thoughts about dying and meeting God in judgment; and the thought of being placed on the left hand and being banished from his presence forever was more than I thought I could bear. Generally when I would have these impressions I would promise the Lord, or rather myself, that I would do better for the future; but I was sure to fail in every instance. I fully thought I knew the way, and every crook and turn in the way, that the christian had to travel. I had read the travels of Christian as set forth by Bunyan, and had heard christians, as I thought, tell their experience; and I thought I knew it all; and I thought that when I should get certain things accomplish-

ed I would set about the matter in earnest. I thought I would not do like some professors had done, disgrace the cause, but would be a bright and shining star. But O what profound ignorance!

When I was about eighteen years old my mother died. While she was on her death-bed I tried to give her up, and went to the barn to try to sleep. I thought I would get rich before I attended to the religion which I thought it was so necessary to have. Then and there I believe the Lord showed me that I might labor and toil all my life, and accumulate riches, but in a few days the Lord would call me to account, and then what good would they do me? I then got to see that the great I Am rules and reigns in heaven above and on the earth beneath, and not man; that I was a sinner in his sight, and if he did not save me I would be lost forever. I had a more feeling sense of these things than I ever had before, and began to promise the Lord, as usual, that I would do better. But something said, "You better not promise; you will be sure to fail." For the first time in my life I prayed, if I ever did. I said, "Lord, help me, and enable me, and I will try to do better." I think I had some feeling sense of what I was saying. But after my mother died I soon was married, and my mind was necessarily drawn to the things of the world. My mother left eight children, and I was the oldest that was single. The others lay with a good degree of weight on my mind. About this time I commenced reading the Scriptures for myself. They taught me that God was holy, and that I was carnal, sold under sin. This I acknowledged to a certain degree. I felt a strange inward aching of heart that made me restless and uneasy. At the same time I saw such beauty in holiness, such glory in righteousness, that I desired it above all things I had ever thought of. But I could not at that time see myself the greatest sinner on earth; for, look at my condition as I would, I thought there were some who were worse than myself. I was then judging of outward sins, or acts. In this way I worried along for some time. I attended all sorts of meetings, and left off all outbreking practices, such as anger, swearing, &c. I believed then that the Lord had to convince the sinner and begin the good work in the heart; and I began to be uneasy, fearing he would pass me by and never begin the work in me. In this way it seemed that I got a real desire for the Lord to convince me of sin and show me what sort of a creature I was. I have heard some say that they tried to put their convictions off, by going in bad company, &c., but it was not so with me; for I had such a thirst for holiness, and saw such beauty in righteousness, that I desired to be filled, and knew of no other way,

only by the convincing power of God's Spirit.

About this time the Lord gave me to see how good he had been to me all my life; that he had given me a being in the flesh; that he had upheld and supported me all my life, and that I had sinned against him from the earliest of my recollection to the present time. O what a great contrast there was between us! I wanted to love him, and thought I ought to love him. I tried to be sorry because I had so sinned against him. Sometime I would almost feel persuaded that the Lord had begun a good work in me; but it was so contrary to everything I had ever thought of, that I thought it could not be possible. But my prayer was, and is yet, "Lord, have mercy, and give me to see my condition as it really is; and if thou hast not begun that good work in me, and it can comfort with thy heavenly will, delay no longer." About this time the Lord, I hope, showed me what a desperately wicked and deceitful heart I had. It appeared that it was a sink of sin, a fountain of corruption. I could view myself the greatest sinner that ever lived. This at times made me cry, mourn and weep, for I could not see how God could be just and yet save such a hell-deserving sinner as I was. I then could say with feeling, "God, be merciful to me, a sinner. Show me the very worst of my case. If it be thy will, strike me down speechless, so that I cannot move hand or foot." I wanted to suffer. I saw it was so just that I should suffer, for I was such a hell-deserving sinner. I was willing to do anything in my power to appease the wrath of a sin-avenging God. I thought that by suffering, praying, weeping, mourning, together with many other good things I had in my power to do, I would become a suitable subject at least for God to have mercy upon. Sometimes I would go out and try to pray in secret; but I could not receive any comfort from my prayers, for my words seemed to fall dead to the ground from my lips, rather than ascend as a memorial before God. About this time Satan came and told me that I was too late; that the time had been, away back yonder, when I had some soft emotions of heart; that if I had attended to the matter then I might have been saved, but now it was entirely too late, for I had sinned away my day of grace. My heart at times would get so hard and unfeeling that I would almost conclude it was not the work of the Lord, but was of my own wicked heart, or the promptings of the devil. This would cause me to pray to the Lord with all my heart and soul that he would begin that great work with me, if he never had; and if he had, to deepen it and make it manifest in some way to me, for I desired to know it above all things in the world. Sometimes when my heart would feel a little tender and soft I could believe the

Lord was in the work by his Spirit and grace, and I could weep and mourn. At other times, when I could not have any soft emotions of heart, I grieved because I could not grieve, and mourned because I could not mourn. Sometimes I would think I might as well give the matter up, as there was no mercy for me, and it was impossible for me to see how God could remain just and save such a sinner as I was, sin-defiled throughout. Instead of getting better, I thought I got worse. A load of sin and guilt hung heavy about my heart, and all my outward sins and iniquities had accumulated, which rose up before me. O what a guilty wretch I saw myself to be! Some of my sins appeared to be of a more aggravating nature than others. I had cursed my mother once, and that seemed to be the most aggravating sin of all. It seemed to me that this great mountain of sin was almost ready to burst and fall upon my guilty head; and I thought if it did I surely would have to bear the wrath and indignation of God forever. I said, "Lord, what wilt thou have me do? I have tried my own prayers and tears, together with the prayers of ministers and saints, and they all avail nothing. O! is there anyone like me?" I almost envied the beasts of the field their happy condition, because I thought they were not accountable to God. I then thought, and yet think, there is no one like me in this world. I was then made to acknowledge that if I were sent to hell it would be just; for I had not only sinned against God's law outwardly, but I possessed such a fountain within that it made all my thoughts and actions unclean. It looked to me that everything I did was sin, or was mixed with sin. It seemed to be a sin for me to even try to pray, as my doom was sealed, and I was one of the reprobates that God never would have mercy on; that I was lost to all intents and purposes; for I had exhausted all the power and means I possessed, and rather grew worse. I saw that all I had done or could do to reconcile God to me was as nothing, and less than nothing, and if he did not save me by his own mercy and grace alone I was lost forever. My last hope was gone. I tried to be reconciled to my condition, but the breathing of my soul was, "Lord, have mercy upon me, a helpless, hell-deserving sinner." About this time I was taken sick with measles. I thought the Lord would not suffer me to live much longer. I went out into the corn-field to try to pray, as I thought, for the last time; but I never can recollect much about that trip. When I got back to the house I was very sick, and lay down in the shade, lamenting the awful condition I was in, and wondering if there was any way that God could remain just and save such a sinner as I was; and it seemed like an inward voice spoke and said, "Jesus died to save sin-

ners." The words seemed to bring a calm, soothing feeling with them, such as I had never felt before, which caused me to rejoice for a moment in Jesus. But Satan soon whispered in my ear, "That is no evidence that he died for you; for you always believed that, and now you are about to apply it to yourself." I felt somewhat ashamed, yet I desired to thank and praise the Lord, although I was unworthy to receive it. But O! when I came to examine myself, particularly about night-time when I went out to try to pray, I could not feel that great burden of sin and guilt that had so long pressed me down; for these exercises had lasted about two years. The burden seemed to be gone, but when and where I could not tell. When I would try to view my awful condition as I had before, my mind would run back to the place and time in which I had such a view of Jesus as dying for sinners. Although I could not claim it, yet it seemed to soothe and ease my mind. I had no idea of its being the application of the blood of Christ to my sin-smitten conscience, for I had never come to the place where I expected to receive that, and so I could not receive it as a hope in Jesus; for it was at a time and in a way that I did not expect. I then tried to throw it all away and begin anew. I prayed to God to begin the work in me and show me my condition as it really was; that if I was deceived, he would make it known to me in some way; for I began to be greatly troubled because I could not feel troubled as I was before. I went on in this way for some months, between hope and despair. Sometimes I would almost believe that Jesus died for me; then again I would be tempted to believe it was all a delusion, and that God had showed me what he had in order that I might see his justice in my condemnation. Like one alone I seemed to be. I began to view my condition as worse than before, if possible. My burden of guilt was gone, and I desired and prayed the Lord to let me know if there was any reality in it, and if so to let me feel my burden again, that when it left me I might know when and where it went. I thought that perhaps the Lord would satisfy my mind in some way, for I thought I had been trying with all my might to come to the Lord, but that instead of coming to him I had gotten farther from him. I had expected to go in a certain way that I had planned in my own mind, and I had done all I could to go in that way; but I never could even get into it. If I am not deceived I was brought in another way, and a way I knew nothing about. My prayer was, and yet is, "Lord, teach, instruct and lead me in the right way; and if I am deceived, undeceive me, and reconcile me to thy will in all things." For I had now a more feeling sense of my ignorance, weakness and

nothingness, if possible, than I ever before had. But I hope the Lord was made unto me wisdom, righteousness, sanctification and redemption. As I was riding along one night, on my way to see a dear friend that was sick (I never have been able to tell what I was thinking about), a great light was presented to my view, such as I never saw before, and which I have never been able to describe. In that light I saw Jesus as he is represented in the Scriptures of divine truth, nailed to the cross, between the heavens and the earth, suffering and dying, and the blood running from his side. These words of Scripture came with power to my mind (but I did not know at that time that they were Scripture), "The blood of Jesus Christ his Son cleanseth us from all sin." I was then enabled to believe that he bore my sins in his own body on the tree of the cross, and that with his stripes I was healed. If my heart is not deceived, I was filled to overflowing with the love of God. I was made to rejoice in Jesus as my Savior, for he had revealed himself to me as the fairest among ten thousand and altogether lovely. I then for the first time in my life could pray with a feeling sense, "Not my will, but thine, O Lord, be done." It is impossible for me to describe my thoughts and feeling at that time. The moon had just risen, and seemed to shine with double brilliancy and ten fold more glory than usual. I thought it was the most glorious moon I ever had looked upon. The trees and all nature seemed to be smiling and praising God, and I felt to praise him with my soul, mind and strength; but I did not praise him with my mouth, and this caused me many doubts afterward. When I came to myself a little I was trying to pray the Lord to have mercy on sinners. I thought I loved them from my heart. But right here Satan came again and told me I was deceived, and that I was a pretty person to be praying for sinners. I felt somewhat cast down for a moment; but the love of God, as I hope, began to flow into my heart again, and I was constrained to say, "It is the Lord; let him do what seemeth him good." I then thought that I had such a plain manifestation of God's love that I never would see any more trouble, but would go on my way rejoicing. I thought I saw the plan of God's salvation so plainly through Jesus that I certainly could show it to others. I forgot that they were blind, and could not see until quickened by God's Spirit, and had their minds enlightened. I then thought I would go on and see my sick friend, and tell the people all about my hope; but before I got there I thought I better not do so, for I might be deceived; and if I was deceived, I did not want to deceive them. If I had felt compelled to shout aloud and praise the Lord then, I would not have had any

doubts; but as it was, I began to have doubts about the matter. But my mind settled down, and peace and quiet seemed to reign within.

Although that was more than forty years ago, I recollect it well. That night I dreamed of preaching, and O how well I felt in the exercise. It seemed like it was a desirable and glorious work. As well as I can recollect, my calm lasted about one week, and then I began to have fears and doubts. I then tried to get back those same feelings, but instead of getting them I seemed to grow more cold. I saw that sin was yet present with me, and what I would, that I did not. But although I had many doubts and fears concerning my little hope, I never could entirely throw it away. To this day when my mind reverts to the time and place I received it, I feel a degree of assurance that the Lord was in the matter; and unworthy as I feel myself to be, I believe I have passed from death unto life; for my love and affections are drawn out to christian people. I love to hear them talk about God's great plan of salvation, and how he calls his people with a holy calling, not according to their works, but according to his purpose and grace, which was theirs in Christ Jesus before the world began.

I have told you that I was raised Baptist parents; but they never seemed to sectarianize their children. They told us to read for ourselves, and what we found a "Thus saith the Lord" for, to believe it, and nothing more. I have tried to follow that advice until the present day.

Soon I began to think about joining the church, and the question arose in my mind, What church will you join? I answered, The Baptist Church. (This was before the Old Baptists separated from the New.) Then the question arose, "Why will you join the Baptists? Because your father and mother belong to the Baptists is not sufficient evidence that it is the true church of Christ. There is but one true church; all others are false churches. And now, before you join any of them, take your father's advice and read the Scriptures for yourself." I then began and read the Bible through from beginning to end, and tried to be honest; but whether I was or not is not for me to say. I thought I was well rewarded for my trouble. I found recorded there, "Except a man be born again he cannot see the kingdom of God;" much less can he enter or join it. So the matter was settled in my own mind that the Old Baptist was the only church that held forth the faith and practice as commanded by Christ and the apostles. I joined the Old Baptist Church at Mount Pleasant meeting-house, in Warren County, Kentucky, and was baptized by Elder Zechariah Morris, in Drake's Creek, below Scagg's Mill, forty-two years ago this month. But

I have often thought that I was not fit to be in the church.

I will bring my scribble to a close. I have left out many things that came to my mind, to make this as short as possible. My heart's desire and prayer to God is that he will humble us all in the lowest depths of humility before him, and give us to see our weakness and feel our unworthiness before him, who inhabiteth eternity, and dwelleth in the high and holy place, and that he will give us strength according to our days.

ALVIN POE.

LITTLE ELK, Ore., Feb. 21, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—I send you a letter written to me by brother J. P. Allison, pastor of the Oak Creek Church of Old School, Predestinarian Baptists. If you think it worthy of a place in our worthy paper, the SIGNS OF THE TIMES, I wish you would publish it; for it has done my poor soul good, and contains good, wholesome food for the poor little ones of God. I have not his permission to have it published, but I will be responsible for it if you see fit to give it space. It may comfort some of God's dear children as much as it has me. May God's blessing be with you in your labors of publishing the truth as it is in Jesus.

Your brother in hope,

J. M. LAWRENCE.

LOOKING GLASS, Ore., Feb. 16, 1894.

ELDER J. M. LAWRENCE—DEAR BROTHER IN JACOB:—I hope you will not be hurt by my using this term to you, for it is as good to-day as it was when Moses wrote it, although it is sometimes a serious question with me as to whether I belong to it or not. It seems to exalt me too much, and places me on an equality with God's servants, whereas I know that I should be on the lowest seat, even at the feet of all my brethren. But as dear brother Loat used that appellation to me, it must be proper, he being such a wonderfully gifted brother in spiritual things that he would not misplace the appellation knowingly. But in this case he has applied it to the very least and most unworthy old sinner claiming the name of Baptist.

Your last epistle to me was truly a good one, and I have read it several times over. I was truly glad to know that your mind was thus exercised on the Scriptures of truth; for we read in the Acts of the Apostles that the Bereans were more noble than those over at Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures to see whether those things were so. Of course there was no possible chance to receive the word until their minds were made ready by the Spirit of God; and this made them more noble, because the Spirit of God

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EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 19, 1894.

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

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

G. BEEBE'S SON.

PSALM LXXVI. 1, 2.

"In Judah is God known: his name is great in Israel: in Salem also is his tabernacle, and his dwelling-place in Zion."

It is under a deep sense of our ignorance and inability to present anything for the edification of the saints of God that we attempt to offer a few brief remarks on the words quoted above. Evidently the inspired psalmist did not intend by this expression that the Creator of the universe was a being the fame of whose works was confined to the comparatively narrow limits of Israel; for we are informed in the Scriptures his supremacy over all things was manifested in the sight of the nations, as in the case of the division of the Red Sea for the deliverance of the natural sons of Jacob from the consuming wrath of the Egyptians; then the Egyptians found that the God of Israel was indeed mighty to save and destroy. Nor yet can we understand the natural children of Abraham to be intended by the Israel here spoken of; because we are told by inspiration that all are not Israel that are of Israel. The true children of Abraham, or the regenerated, antitypical people of God, do know him exclusively; for no man knoweth the Father save the Son, and he to whomsoever the Son will reveal him. Notwithstanding the tumult and confusion that is seen throughout Babylon, notwithstanding the union of effort on the part of all workmongers, saying to one another, "Go to, let us make brick, and burn them thoroughly," and "Let us build us a city, and a tower, whose top may reach unto heaven [if we are faithful]; and let us make us a name, lest we be scattered abroad upon the face of the whole earth" (see Gen. xi. 3, 4); yet the Lord is the only Potentate who can reveal to the darkened understanding of unregenerated men the knowledge of God, which is eternal life.

When God is pleased to reveal himself to the quickened sinner, he presents himself in a manner not easily to be forgotten; for at the moment the poor sinner overwhelmed with a view of the infinite justice of God, is driven to the brink of despair, the tender mercy of our Lord is revealed, and the poor soul is made to feel himself plucked as a brand from the burning. When a soul in this manner is made to know God in justice and mercy, he is no more at a loss to comprehend the meaning of that saying of the Master, recorded in John xvii. 3, "And

this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." There is no danger of such a soul ever forgetting his experience; on the contrary, rather, every circumstance connected with the glorious change is so vividly impressed on the mind that even time, which effaces all other memories, seldom if ever destroys the remembrance of the attending circumstances of the lesson in which the justice and mercy of our God was first revealed to his mind; much less will anything be able to destroy that knowledge of God which is then implanted in his heart, and which is the incorruptible seed remaining in him, the Spirit of adoption, crying, "Abba, Father."

"His name is great in Israel;" and in this sense it is not great in any other part of the creation of God; that is, it is not honored and exalted in praises any where else as it is in his church. While the church of Christ is not at liberty to sing praises for their redemption to any false gods, such as means, money, or other heathen deities, God shall send to the children of darkness strong delusions, that they shall believe a lie, that they all might be damned that have pleasure in righteousness. Truly his name is great in Israel, exalted high above every name, as the only living true God, declaring the end from the beginning, and from ancient times the things that are not yet accomplished.

"In Salem also is his tabernacle, and his dwelling-place in Zion." Here is great consolation to the poor, afflicted inhabitants of the spiritual Zion of our God; the Lord of life has prepared her for himself; he will defend his chosen from all the enemies of his will, and keep them as the apple of his eye. He hath spoken for their justification, and now the challenge, uttered by the apostle eighteen centuries since, remains yet unanswered, "Who shall lay anything to the charge of God's elect?"

NEW VERNON, N. Y., June 15, 1847.

BOOK NOTICES.

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(Continued from page 299.)

dwelt in them. He must be a noble man indeed in whom the Spirit of God would deign to dwell. But although the Spirit of God exalteth a man, the man himself takes the lowest seat. He is not like the scribes and Pharisees, who sought the honor and praise of men. For the man who is in possession of the meek and quiet Spirit of God seeks only honor from God; and this Spirit humbles a man in the dust, and exalts and honors God in the salvation of poor sinners. So, dear brother, it is evident that your mind has been made ready to receive the precious word of truth, and given you a desire to search the Scriptures; not to just read them as a form, night and morning, and think that God will be pleased and tender you salvation. No; this would be honoring self, and expecting salvation for your good deeds. But instead, you search the Scriptures. You are interested in what they teach. Are these things so? Can it be so? Is it possible that I, a poor sinner, have a real interest in what is therein written? Yes, brother Paul says it is so. He says, "Unto me, who am less than the least of all saints, is this grace given." And in another place, "I am not meet to be called an apostle." But he also says, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." Are these things so? Yea, they are; and by searching the Scriptures we find that it is so; for see how readily Paul received the word when his mind was made ready by the Lord. Ananias said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight." The Lord said he was a chosen vessel. Ah, with what readiness did Paul receive this blessed word; and he at once preached Jesus; not his own works. This is true nobility. For the good Lord raiseth up the poor from the dust, and lifteth up the beggar from the dunghill, to set them among princes, that they may inherit the throne of glory. O! these are blessed things. Are they so? Can they be so? Yes, for Paul says that it is so. He said that the law entered; and it tore his righteousness all to shreds, and stripped him completely of all his creature goodness. Then he declared that the law shall not have dominion over such poor sinners. "For ye are not under the law, but under grace." "But God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ;" or give us the knowledge of the glory of God's righteous law, fulfilled and made honorable by the obedience of Jesus Christ. Therefore ye are not under the law; for there is therefore now no condemna-

tion to them which are in Christ Jesus. Is it possible that these things are so? They received them with readiness of mind. So did Paul. So did you, dear brother, and searched the Scriptures. O, brother, when the Spirit of God awakens a poor sinner, what a searching man it makes of him. He finds, says Paul, that in his flesh there is no good thing. He finds a law in his members warring against the law of his mind, and bringing him into bondage to the law of sin, so that he cries, "O wretched man that I am! who shall deliver me from the body of this death?" But again he says, that no man ever yet hateth his own flesh, but nourisheth and cherisheth it, even as Christ the church; for the church is his body. O blessed things! Are they so?

I cannot continue the subject. The brethren are all well, and send their love to you. May the good Lord bless and comfort you, is our prayer.

Your brother and sister in hope,
J. P. & MARY ALLISON.

YELL COUNTY, Ark.

DEAR BROTHER BEEBE:—With a trembling hand and heart I will pen a few thoughts which have made some impression on my mind; not for edification, for I feel too little for that task; but merely by way of sanction of that precious truth which flows to us through the columns of our family paper, the SIGNS OF THE TIMES. I have many times been deeply impressed with a feeling to add my feeble testimony; but feeling my inability, I have forborne. If I may but write with the Spirit and with the understanding, as the dear brethren and sisters do, what little I may say may be of some comfort to some little one; for sometimes when I have been reading those sweet experiences which so enrich the columns of our paper, ere I was aware I found a tear stealing down my cheek; and as drops of water run together, so are my feelings toward the writers of those articles. At other times my heart is cold, as though it were entirely locked up with icy chains of carnality. My dear brethren and sisters, there is not one good thought, word or deed without the operation of the Holy Spirit. If you feel as void of power as I do, to do anything but that which is wrong, you will not have any merit of your own to claim. I have had a name among the Primitive Baptists since June, 1866. I find myself growing no better, but every day see more imperfections in the flesh; but O the thought of turning back! He that putteth his hand to the plow, and looketh back, is not fit for the kingdom of God. I feel as did the disciples of Jesus, "Lord, to whom shall we go? Thou hast the words of eternal life." If I press forward, there are so many things in the way, so many crooked ifs, and something says, "Perhaps you have caught the shadow and missed the

substance." Tell me, dear brethren and sisters, is it thus with you? If I have some encouragement, if I have anything wherein to glory, it is in my daily infirmities. I feel to cry, Lord, help my infirmities. I know he has said that he will make crooked things straight, and rough places smooth; and every promise that he has made concerning his children will be fully verified. But in steps that crooked if again, "If you are one of them." Yet with all these things I sometimes hope I have a little foretaste of those living streams, the promises of the gospel. And from whence flow those living streams but from the fountain? Yes, they flow from Jesus, the living Fountain, from whence every blessing must flow. But here is another if. How can one so unlike a christian, one who yields so little fruit, if any, dare hope to have access to that Fountain? Dear reader, I believe that each and every one who gets a foretaste from those living streams will ere long have full and free access to the Fountain, and will never thirst any more, neither come hither to draw. O blessed thought!

I want to say a few words concerning the Babylonish systems which prevail all over our land. Their dealers have made themselves rich. They must first receive a fine education to acquire worldly wisdom, before they are ready for their work. I think they may properly be called merchants, who enrich themselves from the store of Mystery, Babylon. But these things will ere long come to naught; for her sins have reached unto heaven, and God hath remembered her iniquities. Money is their chief corner-stone; not Christ, the living Fountain; not Jesus, but money, is the main post upon which all their powers are centered. Remove that, and down goes the whole fabric; yes, down like a mill-stone that sinks to rise no more. But not so with the church of the living God. She is complete in Jesus, adorned as a bride for her husband. "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready." Yes, she is dressed in pure linen clean and white; for this fine linen is the righteousness of saints. Not one of the stakes of Zion will ever be removed, nor one of her cords be broken. Not one more can be added, nor can one be taken from her. When Jesus bowed his head upon the cross, he said, "It is finished!" and so it was. When the last material is brought in, she will then hear those angelic voices, saying, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Who that has ever felt the weight of a guilty conscience, or tasted of those living streams, would want salvation in any other way?

I now want to ask our brethren

and sisters a few questions, for them to think about. Do you love the truth? Do you believe that the doctrine of the Old School Baptists is the doctrine of the Bible, and therefore the truth? Do you believe it is the duty of your preachers to faithfully fill their appointments? Do you love to see them come? Do you love to hear them preach? Do you know that a faithful minister must spend from one-third to one-half of his time in traveling and preaching the gospel and visiting the sick? Do you know that they are generally poor men? Do you know that their families have to eat and dress, as do other people? Do you know that the minister often has to pay out money to have his horse shod, his buggy repaired, as well as for other things? Do you not know that some churches are suffering because they have not done their duty?

But I must stop. I have written much more than I expected to write. I cannot tell what I want to tell, and will only ask some brother to take up the subject and try to do it justice, for I cannot.

In hope of eternal life, I am your unworthy sister,

M. J. HARKEY.

VALPARAISO, Neb., July 2, 1894.

DEAR BROTHER BEEBE:—I enclose you a letter from brother Joseph Bruce, which we would like to have published in the SIGNS OF THE TIMES, if it meets with your approval.

Yours in hope of eternal life,
MARY DEVORE.

CHENEY, Neb., June 24, 1894.

MRS. MARY DEVORE—DEAR SISTER IN CHRIST:—Your most welcome and precious letter came to hand yesterday, and its contents were read with deep interest. We were truly glad to hear from you, and to learn that you all were well, and that God, who is the giver of every good and perfect gift, impressed it upon your mind to speak of his dealings with you, and request the same to be read to the church. Your request, dear sister, is a reasonable one; and I assure you it will be a delight and pleasure to poor, unworthy me to read it to the church for their comfort, as well as for mine. I do feel that this is a happy privilege God's humble poor have, to speak often one to another of the great things God has done for them, and especially to hear such comforting words from those who are deprived of the privilege of attending their regular church meetings, as you are. Being deprived of the privilege of meeting with your brethren and sisters here in the church does not deprive you of the many rich blessings and crumbs of comfort which his hand alone can and does give from day to day. We cannot subsist on the food and provision of yesterday, but must have it day by day. So it is with the poor, helpless children of God, who have no

strength of their own, but are as dependent upon him as the little infant is upon its mother or nurse for its needful nourishment to sustain life and comfort. Then, realizing the fact that we are always in his presence, and he keeps us as the apple of his eye, feeds us with the rich provisions of his grace, and ministers to us day by day such things as are needful for us, let us take courage, and press toward the mark of our high calling of God in Christ Jesus our Lord, who hath loved us with an everlasting love, and given himself for us a ransom. Yes, dear sister, Jesus our great High Priest was made to be sin for us, poor, sinful worms of the dust, who have many times trampled his mercies under our feet, and done despite to his goodness. He who knew no sin was made to be sin for us, that we might be made the righteousness of God in him. What condescension of love the Father hath manifested for us, in giving his only begotten Son, who was ever with him, and by whom all things were made, to suffer and bear the reproaches of us all. What for? That we might be made the righteousness of God in him (Jesus). That implies, dear sister, that we have been regenerated and born again. We have been brought to the knowledge of what poor, helpless sinners we are in the sight of God. Our sins were like mountains, and we were made to see the justice of God in banishing us from his presence; and when all hope of mercy was gone, and we were reconciled to his will, we could truly say with the poet,

"And if my soul were sent to hell,
Thy righteous law approves it well."

But at an unexpected moment our burden of sin was removed, and our sorrow and mourning was turned to praise and thanksgiving to God for his mercy so richly bestowed upon us. We were enabled to see how God could be the justifier of such hell-deserving sinners as we were. We saw that it was for the great love wherewith he loved us; that we could not be redeemed with the corruptible things of earth; that nothing but a pure and holy sacrifice could reach our case. We were made to look to Jesus as our Savior, and were made to rejoice with that joy which is unspeakable and full of glory. Truly, dear sister, God, who commanded the light to shine out of darkness, hath shined in our poor hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. Such a one, dear sister, I do believe is an heir of God and a joint heir with Jesus; and if so, they shall be like him when brought home to that upper and better kingdom. Then is it not our duty to speak often one to another of the glorious plan of salvation, and tell each other of our trials and afflictions in this world of sin and sorrow, as we journey down the steep of time?

I can only speak for myself. I

know that in me, that is, in my flesh, there dwells no good thing; for when I would do good, evil is present with me, and how to perform that which is good I find not. The things that I would I do not; and the things that I would not them I do. So you see there is a continual warfare between the flesh and the Spirit. Paul found it so, and I believe that all God's humble poor find it the same with them. This, I think, is that thorn in the flesh which Paul speaks of, and prayed God to remove it from him; but what was the answer of God? "My grace is sufficient for thee." Then, dear sister, while it is our lot and privilege to live in this world of sin and sorrow, let us strive to keep the unity of the Spirit in the bond of peace, and speak often one to another as we journey by the way; not forsaking the assembling of ourselves together, as the manner of some is. We may be, and often are, deprived of the blessed privilege of assembling ourselves together in person for the worship of our God, when it is not in accordance with our wish; but let us remember that all things work together for good to them that love God, to them who are the called according to his purpose. If we cannot be with the church at her stated meetings, let us write them a few lines. It is a great comfort to the church to hear from those who are deprived of the privilege of being present, and the prayers of the church are always in behalf of those little ones. So, while it is your lot to be deprived of the privilege of being with us, let us hear from you by letter. Let us comfort each other by the way.

May the rich blessings of God be with you and all of us, and may he keep us by the word of his power, ready to be revealed in the last time, is the prayer of your unworthy brother,

JOSEPH BRUCE.

VINTA, Cherokee Nation, Ind. Ter.,
Aug. 19, 1894.

DEAR BROTHER BEEBE:—As my remittance is due, I will send it with one new name. We have no organized church here, and there are but few of the old order here. What preaching I hear is through the dear SIGNS OF THE TIMES. I have been requested by a brother to write a few of my travels, and in weakness I will try to do so, feeling my inability.

I was born on January 1st, 1854, two and one-half miles west of Fort Scott, Kansas, and was taken to Canie River at the age of three years. When I was seven years old my father sent me to the Osage Mission, to a Catholic school, under old "Father Shamaker." I stayed there most of the time for six years. My father then sent me to Anna, Illinois, to stay until my schooling was complete. In the year 1874 I became dissatisfied, ran away, and came back to this Territory. In the year 1876 my mind was troubled

about my sinful condition, and I went to work, doubting nothing, but feeling that I was competent to accomplish my salvation. I read the Scriptures, and there found that Jesus died "for the sins of the whole world," and that he was too wise to err. As I read the Scriptures more, I found in Revelation that the whole world wondered after the beast. I thought, O my soul! is this the world that Jesus died to save? I then joined the M. E. Church, thinking I could do some good; but I became dissatisfied there, and so stepped down and out into the world again. I found I was doing them more harm than good.

Thirty-one years had elapsed, and I had done nothing good. I only found that I was a justly condemned sinner. I had heard several denominations, and they all seemed to advocate nearly the same doctrine or cause. My father was a Missionary Baptist minister, and tried to teach me to be a christian; but it pleased the good Lord to show me that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

I am making this scribble too long, and will close with remarking that I am only an Osage Indian by blood, a lost sinner by nature, and imperfect in practice. If you should publish this, please correct mistakes.

I remain your most humble brother, if one at all,

E. F. MOORE.

PERRIS, Riverside Co., Cal.

DEAR BROTHER BEEBE:—I desire a little space in our medium of correspondence. My object is to solicit the correspondence of brethren in California, especially of ministering brethren, as I am looking forward to the time when I hope to see a visible organization of the Old School Baptists again in this state; and not knowing the address of any of the Elders, I take this mode of calling them out, as I desire help in the work of organization. I know of seven baptized believers in Riverside County and four unbaptized believers in the same county, some of whom have signified to me a strong desire for an opportunity to walk in obedience to the command of their Lord and Master. Besides these, there are a number in an adjoining county—Orange. I wish to say to any brother, Elder, living within a reasonable distance of Perris, Riverside County, that I feel sure the Lord has a people there, and as servants of God it is our duty to gratify them by organizing them into a visible body. We have no promises to make, nor rewards to offer, only such as the Lord our God has promised to those that love and obey him. Hence I again ask for correspondence, believing it is the Lord's work. Address A. H. Hagans, Perris, Riverside Co., Cal., care of W. D. Ball.

SPENCERVILLE, Ohio, Sept. 5, 1894.

WILL the brethren and friends throughout the south please inform us by mail where we can find brethren of the Old School, Absolute Predestinarian, Eternal Union, Anti-Means and Anti-Secret Society order? We desire to visit the south a few months this winter, if we can make arrangements here to that end, giving an early idea of the location of churches and of scattered brethren, whom we also wish to call upon. We only wish to visit the south for the mutual and fraternal enjoyment of our faith in Christ as a blessed Savior of sinners, both theirs and ours.

Please give addresses for future correspondence if we can arrange to go. Write to our church Clerk, C. G. Miller, Spencerville, Allen Co., Ohio.

A. B. BREES.

CORRESPONDING LETTERS.

The Roxbury Old School or Primitive Baptist Association, in session with the Second Church of Roxbury, at Roxbury, Delaware Co., N. Y., Sept. 5th and 6th, 1894, to the associations and corresponding meetings with which we correspond, sends christian greeting.

BELOVED BRETHREN:—Another year has passed away, and we are met according to previous appointment, in the capacity of an association, to behold how good and how pleasant it is for brethren to dwell together in unity, endeavoring to keep the unity of the Spirit in the bond of peace. "There is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism." This is the spirit that moved Jeremiah to proclaim to Israel, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." The letters from our churches show them to be steadfast in the faith once delivered to the saints, although the additions to their numbers have not been very great.

Your messages of love through your Minutes are thankfully received by us. Your messengers have come to us laden with the rich treasures of the gospel of Christ, for which we feel to praise God, the giver of every blessing. Dear brethren, we desire a continuance of your correspondence, hoping at our next session we shall receive a goodly number of your messengers.

Our next session will be held, if the Lord will, with the Church of Olive and Hurley, at Olive, Ulster Co., N. Y., on the first Wednesday and Thursday in September, 1895, commencing at 10 a. m.

J. D. HUBBELL, Mod.

JAS. A. HUNTLEY, Clerk.

CIRCULAR LETTERS.

The Licking Association of Particular Baptists, now in session with the Elk Lick Church, Scott Co., Ky., to the several churches of which she is composed, sendeth christian love and salutation.

VERY DEAR BRETHREN AND SISTERS:—Another year has passed since last we saluted you with a Circular Letter; a year in which the great head of the church has called to their eternal home many of the dear saints, while we are left in these low grounds of sin and sorrow. But it is all in accord with his holy and immutable will, and with that exercise of his will it should be our chief desire to be reconciled. We know that it is through the grace and mercy of our covenant-keeping God that we are permitted to still remain and meet in holy convocation at this meeting, and join our voices in songs of praise and adoration to his great and holy name, and have our faith and hope strengthened by the preaching of the gospel and the presentation of the name of Jesus by his faithful ministering servants; that ever precious name which was borne to earth by a heavenly messenger. That name means a Savior. That messenger declared, "Thou shalt call his name Jesus; for he shall save his people from their sins." O what an undertaking that was, when he became clothed with mortality, when he took that body which was prepared him, in which he suffered, that you, dear saints, might reign with him in glory. He said, "Ought not Christ to have suffered these things, and to enter into his glory?" He wept in Gethsemane, and suffered on Calvary, that he might bring in everlasting righteousness and redemption to his elect, his chosen people. They were his, given to him in the everlasting covenant of redemption, ordered in all things and sure. He said, "All that the Father giveth me shall come to me; and him that cometh unto me I will in no wise cast out." He has all power in heaven and earth, and says, "My counsel shall stand, and I will do all my pleasure." The prophet said of him, "Yet it pleased the Lord to bruise him: he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul, and shall be satisfied. By his knowledge shall my righteous Servant justify many, for he shall bear their iniquities." He bore the sins of his chosen people on the tree of the cross, and thereby met in his own glorious person all the demands of the law against them. Having thus redeemed them, he in regeneration gives them spiritual, eternal life; that life which was treasured in him before time began. It was thus that he by grace divine made them heirs of God and joint heirs with himself

to the glorious inheritance of the saints in light. And while here below may it be your chief delight to give to the Lord the glory due unto his name; and may you while in your earthly pilgrimage ever have the presence of your glorious Lord to guard, guide and uphold you amidst all the scenes of sorrow, pain and death through which you will be called to pass, till you are brought off conquerors, and more than conquerors, through him that hath loved you and given himself for you; to whose ever precious and glorious name be all the glory.

H. COX, Mod.

J. T. McCOUN, Clerk.

The Roxbury Old School or Primitive Baptist Association, in session with the Second Baptist Church of Roxbury, Delaware Co., N. Y., Sept. 5th and 6th, 1894, to the churches in our fellowship, sends greeting.

BELOVED BRETHREN IN THE LORD:—Through the abounding goodness and mercy of our covenant-keeping God we are permitted to meet together in an associate capacity once more; and as you will expect a letter called a Circular, we will call your attention to some Scriptures as they may present themselves to our mind; for all Scripture given by inspiration of God is profitable to the children of God when their minds are exercised thereon. The apostle John in his first epistle, third chapter, writes these words, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The apostle has presented the love of God as the moving cause of all our joy and comfort in this world, and also in that which is to come. Take that away, and where is our comfort? for we only love him because he first loved us. First of all he cites us to 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. While personally we have not seen the Lord Jesus as we believe John did, yet we can say with Paul that "last of all he was seen of me, as one born out of due time;" for by faith we view Jesus as the one altogether lovely, and the chiefest among ten thousand; who himself bare our sins in his own body on the tree. Truly this is love unspeakable and full of glory; for it is written, "For a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us," ungodly. Here then is the only salvation for sinners, by the death and resurrection of the Son of God; for sacrifices and burnt offerings under the law could not make the comers thereunto perfect; for had there been a law given that could have given life, then righteousness would have been by the law; but the Savior says that in sacrifice and burnt offerings he had no pleasure. "Then

said he, Lo, I come, to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."—Heb. x. 9, 10. What a blessed assurance the children of God have, that their eternal salvation does not depend upon their own doings, nor their own natural will; for that is enmity against God, not subject to his law, neither can be; but their salvation is according to his own purpose and grace, given them in Christ Jesus before the world began. Paul says to the Ephesian brethren, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved."—Eph. i. 5, 6. To sum up in short, dear brethren and sisters in Christ Jesus, our living head, this love of God brings to view the eternal vital unity of Christ and his bride, which is the church of the living God.

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

In covenant from of old,
The sons of God they were;
The feeblest lamb in Jesus' fold
Was bless'd in Jesus there."

When Jesus died, it was for their redemption, or deliverance from death; and when he arose it was for their justification; and because he lives, they shall live also. But this mortal body must die; and when it shall put on immortality, then shall come to pass the saying, "O death, where is thy sting? O grave, where is thy victory?" Thanks be to God, who giveth us the victory through Jesus Christ our Lord. Amen.

J. D. HUBBELL, Mod.

JAS. A. HUNTLEY, Clerk.

MINUTES.

PLEASE do not forget that we are prepared to print Minutes of the proceedings of the Associations and meetings of the brethren more correctly than the publishers of secular papers, who know nothing of the terms and expressions peculiar to the old, despised Baptists.

RECEIVED FOR MARY PARKER.

SUBSCRIPTIONS to the Mary Parker fund:

Mrs. D. C. Clark, Ill., 5; Louisa Staton, Del., 50c; Elder Benton Jenkins, N. Y., 2; E. C. Tollinger, Miss., 10.—Total, \$17.50.

The above is the amount as published in the SIGNS of September 12th by Elder S. H. Durand.

ADDITIONAL.

Mrs. Fannie Thomas, Va., 5; Harrison Clore, Ky., 3; Mrs. Gaines, Ky., 1.—Total, \$9.00.

B. F. COULTER.

OBITUARY NOTICES.

Abi Albin Skinner was born in Perry Co., Ohio, in the year 1833, and died in Jay Co., Ind., Sept. 3d, 1894, aged 61 years, 7 months and 12 days.

He was married to Mary Ann Hooper, in Perry Co., Ohio, in the year 1854, and moved the same year to Jay Co., Ind., and settled upon the farm that he lived upon until the day of his death. To this union were born nine children, four of whom, with their mother, preceded him to the spirit land. His second marriage, to Isabel Brown, was in the year 1870. To this union were born three children, who with their mother survive him. He was a faithful member of the Primitive Baptist Church for more than thirty years. His long pilgrimage to the spirit land is now ended in the presence of him whom his soul loved, who maketh intercession for his people at the right hand of God.

The funeral services were conducted by Elder J. Peters. May the Lord be a husband to the widow and a father to the fatherless.

NEWTON PETERS.

PORTLAND, Ind.

Mrs. Lovegrove died August 26th, 1894, at the residence of her daughter, in Grass Lake, Michigan. Her third husband was the late David Odell. After he died she married Mr. Lovegrove. She was for many years greatly afflicted with asthma, and suffered a great deal for about a week before she died. While suffering so much she said to her daughter-in-law, "I wonder if I shall get well. The Lord's will be done. My trust is in him." She received a hope in Christ when young, was baptized by Elder Morley, and joined the Baptist Church at Clyde, Wayne Co., N. Y. She took much comfort reading the SIGNS, which with the Bible were the greatest comfort she had on earth. She was a firm believer in the doctrine of salvation by grace, and grace alone. She was favored to have her senses until the last, and quoted Scripture as long as she could be understood. Her last words were, "Come, Jesus, come."

She has left two daughters, one son and his wife and three grandchildren to mourn, but not without hope. She was a firm friend, a kind mother and a good neighbor.

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

ESTHER.

MALCOM, N. Y., Sept. 6, 1894.

DIED—At the residence of his daughter, Mrs. L. W. Moore, in San Francisco, Cal., on June 8th, 1894, my beloved husband, **Thomas A. Harding**, aged 85 years and 9 months.

One year ago he fell and fractured his thigh. In due time he was able to get around on crutches, and was in excellent health until the day he was taken down. I found him on the bed in the afternoon of June 2d, and asked him if he were sick. He made no complaint, and only wanted to sleep. Paralysis came slowly on, his mind and body giving out together. Two days before he died he hardly stirred, and gently breathed his life away. I miss him, but do not grieve nor wish him back. I feel that I will soon receive the summons to come home. I wish to be submissive to the Lord's will.

Yours in faith,

P. A. HARDING.

BROTHER Harding was baptized, in company with his wife, the writer of the above, by the late Elder Gilbert Beebe, in the fellowship of the Old School Bap-

tist Church at New Vernon, N. Y., Aug. 20th, 1854, and on April 26th, 1856, united by letter with the Middletown & Wallkill Church, where his membership continued until the time of his death. Very soon after uniting with the latter church he was chosen as her Clerk, which office he filled until his removal to California, about the year 1870. He was one of the sweet singers in Israel, and for many years led the singing in the church at this place.

May the Lord comfort and support our dear sister, the widow, in her old age, until she shall receive the summons, "Child, come home."—Ed.

By request I send for publication in the SIGNS OF THE TIMES the obituary of our beloved brother, **Deacon Gideon Buck**, who died at his residence in Dorchester, Westmoreland Co., N. B., July 17th, 1894, aged 73 years.

I was intimately acquainted with our departed brother, and can testify to his high standing as a dear and beloved member of the body of Christ, and one who lived in the love and fellowship of the church. He was a kind and loving husband, a good citizen, and a strictly honest man, and was regarded by his neighbors as one whose character was without reproach. Most deeply do I sympathize with our dear sister Buck in her bereavement, with his children and all the relatives, and pray God to bless their great loss to their good, and to reconcile them to this dispensation of his grace; to be still, and know that he is God.

Brother Buck, his father and mother, several brothers and sisters and his wife were all members of the church of God. They were firm believers in the doctrine of salvation by grace, through faith being the gift of God bestowed on all the elect.

A very large concourse of people attended his burial. It was the writer's privilege to try to speak a few words of comfort and consolation to the sorrowing relatives and friends, using as a text Revelation xiv. 13.

ALSO,

DIED—At her home in Dorchester, Westmoreland Co., N. B., **Mrs. Hicks**, the beloved wife of Captain Marcus Hicks, aged 31 years.

She leaves a sorrowing husband and two children. The cause of her death was consumption. Her hope of salvation was in the merits of the crucified Redeemer. I preached her funeral from 1 Thessalonians iv. 14: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

ALEXANDER BARNETT.

DEAR BROTHER BEEBE:—It becomes my painful duty, by request of the sorely bereaved parents, to record the heavy and grievous affliction which has befallen Mr. and Mrs. J. W. McGuire, of Woolford, Dorchester Co., Md. On the 24th of June, 1894, their eldest son, **John W. McGuire**, aged 8 years, 4 months and 24 days, was taken from them, after a short illness with typhoid fever.

The mother writes, "Lonely the mother and sad the hours since our darling Johnnie has left us; but a brighter, better home in heaven is his.

"Dearest Johnnie, thou hast left us,
Here our loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

"Yet again we hope to meet thee,
When the day of life is fled,
And in heaven with joy to greet thee,
Where no farewell tear is shed."

ALSO,

On July 24th, of the same disease, their baby boy, little **Lee McGuire**, was taken from their fond and loving embrace, we trust, to be with Jesus.

Of him the mother writes, "God in his wisdom has called a precious one to rest, and we must give him up to him who knows what is best. It is hard to give him up; but we trust in God, and that we shall meet him again."

"Jesus, while our hearts are bleeding
O'er the spoil that death has won,
Teach us in the hour of trouble
To calmly say, Thy will be done.

"By thy hand the boon was given,
Thou hast taken but thine own;
Lord of earth and God of heaven,
Evermore thy will be done."

Truly this is a severe stroke on these afflicted parents. Many fond hopes centred on these their only sons; but they seem to feel that the Lord has done it, and that it is for the best. I feel to sympathize with them in their great bereavement. May the Lord bless them, and sanctify their affliction to their spiritual good and his glory.

A. B. FRANCIS.

WILLARD, Va.

G. BEEBE'S SON:—By request of the bereaved sister and widow I send you the following notice of the death of **Deacon Wm. Pace**, who died at his residence in Ouachita Co., Ark., July 28th, 1894, at the advanced age of 87 years, 5 months and 21 days.

He was born in Kentucky, Feb. 7th, 1807. His father moved to Tennessee about 1808, and the next fall to Clarke Co., Ala. A sketch of the life and experience of brother Pace was published in the SIGNS OF THE TIMES August 27th, 1890, to which the reader is referred for particulars. He had been married three times. First, April 7th, 1830, to Miss Sarah Yarbrough, a native of Tennessee, from which marriage there were ten children born, only two of whom are now living (both sons), one in Dallas, Texas, and the other in Alabama. He was next married in 1858 to Mrs. Pernicia Reed, widow of Christopher Reed. She died in 1870, leaving no children. His third wife was Mrs. Nancy Smith, widow of W. O. Smith, who now survives him. They were married in 1871.

Brother Pace united with the church at Antioch, Ala., April 7th, 1830. He moved to Ouachita Co., Ark., in 1844, and became a constituent member of the Primitive Baptist Church at Bethesda, where his membership remained up to the time of his death. He served as Deacon about forty-four years, to the entire satisfaction of the church; always vigilant and watchful in the discharge of every duty, being ever ready and forward to help the sick, afflicted and needy, and mindful to entertain strangers. His house was at all times a home for his brethren and friends. As a kind and affectionate husband and father none could surpass him. As a citizen he was highly esteemed by all who knew him. He was known by all as "Uncle Billy." The writer of these lines was intimately acquainted with the deceased during forty-four years; and being only two years his junior, and living near each other, it seemed that our love one for another surely surpassed that of nature. During these years we frequently met, and spent many pleasant and profitable hours together. He was uncompromising in the faith and doctrine of the Primitive Baptists, as maintained by the SIGNS OF THE TIMES, of which he had been a reader for many years.

Brother Pace was very feeble for several years previous to his death, during which I visited him often; and during all this time, to the last day I was with him, I never heard a complaint nor a murmur pass his lips, always saying he had the best kind of sickness, that he suffered no pain whatever. A few days before his death he became speechless so far that we could understand but little he tried to say. He was perfectly re-

signed to the will of him whom he had tried to serve so many years. He was no trouble during the whole time of his affliction, he was so calm, and rested so peacefully. Thus he seemed to pass away without pain, as one overcome with sleep. Thus the bereaved family will mourn the loss of an affectionate husband and father, the church a beloved brother, and the community a worthy citizen; but we mourn not as those without hope. May the Lord bless the bereaved wife, children and friends, and enable us all to live up to the example he left behind.

His remains were buried by the side of his first wife, in the Bethesda cemetery. A large concourse of people attended the funeral, to whom Elder W. McDonald read a chapter, and delivered a short but appropriate discourse.

A. W. BACCHUS.

CAMDEN, Ark.

ASSOCIATIONAL.

THE Juniata Primitive Baptist Association will be held with the Sidling Hill Church, in Fulton Co., Pa., to commence at ten o'clock on Wednesday after the first Sunday in October, and continue Thursday and Friday.

We extend a cordial invitation to all of our faith and order to meet with us. All persons coming by railroad east or west will have to come on the Baltimore & Ohio R. R. to Hancock on Tuesday, where they will be met on the Hancock side of the bridge and conveyed to the place of meeting. Try to be there as early in the day as possible, as the distance is about twenty miles.

AHIMAAZ MELLOTT.

THE Pilgrims' Rest Association of Old School Predestinarian Baptists will, the Lord willing, meet with the Big Blue Church, in Johnson Co., Kansas, sixteen miles southwest of Kansas City, and five miles southeast of Lenexa, commencing at two o'clock p. m. on Friday before the second Saturday in October, 1894.

We extend a cordial invitation to all sound Baptists, especially ministers of the gospel, to attend.

Teams will be at Olathe to meet those coming from the west and south, and at Seneca, on the K. C., F. S. & S. R. R., to meet those coming from the east. Come on the morning trains Friday to get conveyance.

W. L. HALL, Clerk.

YEARLY MEETINGS.

A YEARLY meeting is to be held with the First Church of Roxbury on Wednesday and Thursday, September 26th and 27th, 1894, commencing at 10:30 a. m. on Wednesday.

Also at Union Grove (Andes Church) on Saturday and Sunday, October 6th and 7th, 1894, commencing at 10:30 a. m. on Saturday.

PLEASE publish in the SIGNS OF THE TIMES that a yearly meeting will be held, the Lord willing, with the Columbia Old School Baptist Church, Jackson County, Michigan, on the first Saturday and Sunday in October, 1894. A cordial invitation is extended to all lovers of the truth.

Those coming from the north will be met at Napoleon, and those from the south and west at Woodstock.

WM. L. BROWN, Church Clerk.

APPOINTMENTS.

At Jefferson, N. Y., September 22d and 23d; Schoharie Hill, 24th; Middleburgh Church, 25th; Broome Centre, 26th; Gilboa, 27th.

Elder H. M. Curry and others, of Ohio and Maryland, are expected to be with us. All lovers of the truth are invited to attend.

D. M. LEONARD.

THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,
AT TWO DOLLARS A YEAR,
BY GILBERT BEEBE'S SON,
MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, SEPTEMBER 26, 1894.

NO. 39.

D. L. Blackwell 1 June 94

CORRESPONDENCE.

PORT JERVIS, N. Y., Aug. 15, 1894.

DEAR BROTHER BEEBE:—I have had a desire for months to ask for your views on the portion of Scripture recorded in 1 John v. 16, 17, and more especially the clause, "There is a sin unto death." I have hesitated to comply with the desire, as I always feel a sense of guilt whenever I attempt to write to a child of God, as if I were misleading them, causing them to think better of me than I deserve, and an ever abiding sense of not being able to express myself as I feel. Truly I am one of the dumb ones of the family, if I am one at all.

A dear brother said in a published letter to you, a short time ago, that he sometimes thought it would be an evidence to him of a work of grace in him, if his tongue was restrained from uttering things which he knew nothing about. And I sometimes feel it would be an evidence to me of a work of grace in me if my tongue could utter what is in my heart. But the dear Lord is too wise to err, and in his wisdom has seen fit to withhold this most coveted gift. Yet,

"If many things I cannot say,
One thing I know (all praise to thee),
Though blind I was, yet now I see."

"Bless the Lord, O my soul; and all that is within me, bless his holy name," for opening these blind eyes and causing them to see the way, the truth and the life. But I will stop, lest I weary you with my scribbling. Excuse me for troubling you; I could not get the subject off my mind in any other way.

Your sister, I hope,
HATTIE A. WINFIELD.

SIN NOT UNTO DEATH.

"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it. All unrighteousness is sin; and there is a sin not unto death."—1 John v. 16, 17.

In considering this portion of the testimony of Jesus it is important to observe the subject presented by the apostle in the connection of the text, and the characters to whom he wrote, as well as to remember that this is included in the one record which God has given of his Son. It must be consistent with all that inspired truth, or it will tend to prove all Scripture a tissue of falsehood. Too much importance cannot be attached to a correct understanding of

this declaration of the apostle. It is certainly of interest to all who hope in the salvation which is revealed in Jesus, as there is no instruction given in the inspired Scriptures but that is profitable to the man of God. Therefore, every lover of gospel truth must be interested in arriving at the spiritual significance of this portion of the infallible word.

In the context it is clearly expressed that the apostle was writing to certain characters to the exclusion of all others. They are not only described as believers on the Son of God, but it is further said that each of them hath the witness in himself. This is the infallible seal of the Spirit of truth, giving assurance that they have already received eternal life, which is the only evidence by which they "may believe on the name of the Son of God." Whatever profession they may make, no others can possibly believe except the character who has this "witness in himself." These are all brethren, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." In this birth they are all of one Father, even God; and Jerusalem which is above the bondage of the law of sin and death, is the mother of all the spiritual children; therefore they are indeed free born brethren. This relationship is made manifest by the effect of that life in the development of the belief on the name of the Son of God to which John refers as identifying those to whom he wrote. To the same subjects of redeeming love Paul wrote, "For sin shall not have dominion over you; for ye are not under the law, but under grace."—Rom. vi. 14. This is the liberty wherewith Christ hath made his people free, having delivered them from the power of darkness, and translated them into his own kingdom of perfect light and righteousness. Hence, the subjects of this work of salvation cannot sin against that law from which they are freed by the work of Jesus. This is the only hope of those who have learned the exceeding sinfulness of sin in their own personal experience. They know by bitter feeling of its power that there is nothing but death in the demand for perfect obedience from them. The adversary is ever ready to rob them of rest in the grace of God by directing their thoughts to that law as still claiming their service; and they can rely on nothing of their own works to satisfy its requirement. If they

are still under that law, they must despair; "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."—Gal. iii. 10. Since that law demands perfect and perpetual obedience, there can be no sin but that brings its utmost condemnation. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—James ii. 10. Its only judgment for the sinner is "unto death." Hence, it is clear that the "sin which is not unto death," is not any transgression of that law. If a saint could sin against that law there could be no salvation from death for him. But, as already shown, it is not possible that they should sin against that law, since it has no dominion over them. "For Christ is the end of the law for righteousness to every one that believeth." There can be no life in that law since it is exclusively designated as "the ministration of death."—2 Cor. iii. 17. By its inflexible standard all unrighteousness is manifestly denounced as sin; and its only sentence against the sinner is death. Under that dispensation every sin is unto death.

In the gospel kingdom of our Lord Jesus all his people are redeemed from the power of death by the blood of the everlasting covenant. They cannot fall under the condemnation of the law of sin and death; because Christ has redeemed them from all its demands. Yet they are not without law to God, but are under the law of Christ.—1 Cor. ix. 21. While the transgression of the law of this spiritual kingdom cannot result in the final destruction of those unto whom Jesus has given eternal life, there is yet an experience of death to which they are subjected in the forsaking of the path of obedience to the commandments of their Lord. This is not the loss of that life which is hid with Christ in God; for that life never was subject to their disposal. Indeed, Christ Jesus is himself the eternal life of all the members of his body. Surely nothing can ever remove him from that glory which he had with the Father before the world was. Neither is it possible that his dying prayer should ever fail of securing the object for which he poured forth his soul unto death. Therefore, none of his ransomed ones can be absent from the throne of his glory, where he prayed that they might be with

him. As they have immortality in their divine Redeemer, certainly no sin can result in their separation from the love of God which is in Christ Jesus. Whatever may be the correct understanding of our text, it cannot signify that one of his elect people may forfeit that life which was given them in Christ before the worlds were made. No such death can defeat the eternal purpose of God. Nor can the saints be guilty of any sin which shall bring upon them the condemnation of that law whose only penalty is death, in the sense of their final separation from the favor of God. No such death is found in the heavenly kingdom of our Lord.

In the perfect law the saints are not driven by terror to the performance of burdensome duties. Yet they are held to a strict obedience to that law of liberty which is put in their mind and heart. The reward of obedience and the chastening inseparable from disobedience are alike found in the very action or desire by which they are merited. No external testimony is needed for the decision of any case. The judgment seat is in the heart of every saint; and it is to them Paul declares, "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh; for if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Rom. viii. 12, 13. Under this perfect law of liberty there is no more death. That is, no sin can separate the saint from the love of God in Christ which is eternal life. The sin which is unto death is that violation of the law of Christ by which there is a separation of the sinner from the fellowship of the saints. This is not a penalty to be visited by the judgment of the church. It is already experienced by the sinning one in his action when he yields his members servants to sin. Even though the sinful deed may be unknown to the church, and therefore there has been no formal action taken in the case, the sweet fellowship is broken so far as the sinner is concerned, and he is dead to spiritual enjoyment. No reasoning of his carnal mind can satisfy him in this state of death. He is cut off from the light and liberty of the sons of God. Only by the infinite grace of God can the joys of his salvation be restored to such a sinner. Neither can such death be felt by any one who has the love of God in his heart. Having sinned unto death, he must know the bitter-

ness of that death in his own soul; no prayer of his brethren can save such a presumptuous sinner from the death unto which he has sinned. Not that they may not feel to pity his deplorable condition, and desire the mercy of God on his behalf; but the prayer of faith never seeks that which is contrary to the will of God. The blood of Jesus Christ alone cleanses his saints from all sin. When this antidote is applied by the Holy Spirit, then all sin is cleansed. But until this is manifested it is the bounden duty of those who love God to withdraw from the sinner whose sin has killed him to their fellowship.

No saint may presume to indulge his carnal mind in serving sin under the idea that his sin is not unto death. There is no unrighteousness in which there is not sin. It is not that one form of sin is unto death, and another form is not unto death. Remember that "All unrighteousness is sin." It is sin when one who loves Jesus confers with his own reason, and refuses to keep his commandments. It is unto death in his own soul when he persists in that sin. He can never know the life of a good conscience toward God in such rebellion. The admonition in our text does not enjoin that the saints should pray for the reversal of this ordinance of the King in Zion. Infinite love and wisdom have set this decree. It is the inflexible law of the Lord that "Whatsoever a man soweth, that shall he also reap." When a man sees his brother sin in such a way that he is still living in his fellowship, he is authorized to ask, and the promise is that he shall receive the gift of "life for them that sin not unto death." Whoever can ask in faith for the life of an erring or sinning brother, must retain him in his fellowship. That instant when one has sinned so as to be out of that fellowship it is impossible to pray for his restoration. He has sinned unto death, and the text forbids prayer on his behalf. This does not involve the decision whether the sinner is a subject of salvation in Christ. No mortal has the passing of that judgment. All the directions of the inspired record are applicable to the present state of the saints. In eternal glory they have no need of scriptural instruction. It is in the bondage of the body of this death that the saints need to be instructed in righteousness; and here we have the complete guide in the written law of Christ as given by inspiration. In this law nothing is written which conflicts with the direction of the Spirit of Christ in the heart of those who are born of God. Whenever anything seems to vary from this test it is for want of divine light by which to discern the true meaning of the Scripture.

These reflections have been written at the request of sister Winfield, of Port Jervis, as expressed in her note accompanying this article. Fully conscious of the imperfection and obscurity of my manner, I sub-

mit what is written to her as an indication of willingness to comply with her wish. Also, I would unite in the request that others give their views on the subject without apprehension that I shall object to correction on any point wherein they may detect error.

In hope of life in Christ Jesus,
WM. L. BEEBE.

WARWICK, N. Y., Sept., 1894.

THE CREATION OF MAN.

THIS subject has been upon my mind of late with a desire to write such thoughts as present themselves upon the subject, and submitting the same to the consideration of my brethren, trusting they will in charity overlook my vanity in trying to write upon a theme that seems too deep for mortal man to comprehend. The Scripture bearing upon the subject is found in Genesis ii. 7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

In considering this sublime subject, the formation of man of the dust of the ground, also his creation in the mind of God, in his image and likeness, there is food for reflection, which brings forth thoughts. Is there anything in the formation of man that is of a spiritual character? If I judge from a natural standpoint it would seem that when God made man there was a purpose to be fulfilled in the make-up of man that would reflect honor and praise upon his handiwork. I do not believe there was any mistake made in the creation of man, and his formation of the dust of the ground, but that man in all his parts just fulfilled the design and purpose of God in bringing into existence that which was created in the mind of God in eternity, before a man was found to till the ground on the face of the earth. Any other view, to my mind, would cause confusion in the whole work of the Creator. Then, taking this view of the subject, I wish to take up man as we find him here upon earth. We see him a creature of God, originally formed of the dust of the ground, having body, soul and spirit. All his offspring are but the production of the man whom God formed of the dust of the ground. I find him a responsible being, subject to the will of his Creator, and under law to him. I find him a transgressor of the law which his Creator gave him to keep, and by the act of disobedience made a subject of death. I see daily the penalty of that transgression visited upon the man, and his body borne away to the silent tomb. I witness mortality swallowed up in death, and the body returned to its mother earth. All this I witness concerning man in his earthly estate; now do we find in man any living substance that is spiritual in the narrative given by the inspired writer of the formation of man? We read, "God formed man of the dust of the ground, and breathed into his

nostrils the breath of life; and man became a living soul." Then is there anything spiritual in the breath of life? We know this breath of life is what gives action and power to move the man on the face of the earth, and without that breath of life man would be an inanimate form, having no power, no more than a lump of clay in form. Then is this breath of life spiritual? It certainly came from God, and God is a Spirit; and they that worship God must worship him in spirit and in truth. Solomon, in writing upon this subject, says the body returns to earth, and the spirit unto God who gave it. Then is this breath of life the spirit of the man? According to natural reasoning it would seem so. If I go back to the creation of man I read, "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." I also read that "God created man in his own image, in the image of God created he him; male and female created he them." I wish to notice particularly that creation was before formation; showing to my mind that man had an existence in the mind of God before he was formed of the dust of the ground, which to me seems significant that man was to be elevated and made conformable to the image in which he was created; for it is written that Jesus was the express image of the Father; and in him was life, and that life was the light of men. Thus it would seem that man was formed in the image of Jesus, who was God manifest in the flesh. We have now a living substance, which seems to open up the great work of the creation of man in his own image, after his likeness; which is also significant that it was the purpose of God when he created man that he should be heir to his glory, and an inheritor of immortal life, and one with him in the heavenly world; that this image should be made perfect through the process it had to pass through in time; first being formed of the dust of the ground, a natural being, moved and acted upon by the breath of life, which manifested it as a creature of God; and second, that this same being should be born again, by the power of God, transforming him into a spiritual man, by the Spirit of Christ dwelling therein; having spiritual desires, and thereby reflecting the image of God, in which he was created. For illustration, I wish to take up Eve, who is said to be the mother of all living. Was the desire of Eve to attain knowledge, to know good and evil, to be wise, and become as a god, contrary to the will of God? I think not. Was she not created to manifest and bring forth all her seed into the world? Certainly Eve's disobedience was according to the will of God, that she might multiply and bring forth every image created in

man to be manifested upon the earth, even Jesus, the express image of the Father. She inherited the penalty of death, by her act of disobedience, on all her progeny, yet in the act she became wise to know good and evil; by which knowledge she could fill the place assigned her by her Maker, to be the mother of all living. In her primitive state Eve, in her innocence, was like a little child, not knowing good and evil, and could not in that state fill the place of a mother to bring up children and teach them what was right and what was wrong; thus the necessity of Eve's transgression, to fill the place assigned her by her Creator in multiplying and replenishing the earth. I will notice particularly that the transgression was committed in the garden of Eden; and after the transgression they were cast out of the garden, in the earth, to till the ground from whence they were taken; therefore the transgression was necessary, to replenish the earth. In the transgression of Adam, who was created in the image of God, we have the figure of Jesus, the Son of God, brilliantly set forth. His wife, his bride, had gone into transgression. She by virtue of the act which she had committed became a subject of death. She was bone of his bones and flesh of his flesh. The idea of separation from him was impossible, for it took Eve to make the body of Adam perfect. God in his wisdom had taken away a part of the body of Adam to make him a helpmeet. Let us sketch a picture of Adam after Eve was taken from him, and you will see an imperfect man in form and stature. One of the main stays of his body has been removed, and without Eve he is an imperfect man; therefore when Eve transgressed Adam also transgressed, for she was bone of his bones and flesh of his flesh. There could be no separation, and he willingly received the fruit of the tree at her hand, preferring death to separation from part of his body. In like figure Christ willingly received the penalty of transgression, which is death, for the love he had for his bride, the church, which was given him by the Father before the world was made; for she was created in his image, after his likeness. Let us take the hope of the saints of God to day, and what is the foundation on which that hope is based? It certainly is not based upon the works of the creature; for the works of the creature were the transgression of the command of God. Then we must go back to a better foundation to base hope upon, and that foundation is found in the creation of man in the image and likeness of God; for in Adam was the seed of every subject of grace that should be manifest in the flesh in time, bearing the image of God, after his likeness. Let us take up the experience of the children of God to day, and what is their hope based upon? Is it not that their names were written in heaven before time

was, or created in Christ Jesus before the world was; that the image or likeness they represent was with the Father, preserved in Jesus Christ, when as yet there was none of them; that the great work of creation, also the work of redemption, was settled in eternity, before man was fashioned of the dust of the ground; and that the work of creation was only the fulfilling of what was already in the mind of God when he created man in his image, and breathed into his nostrils the breath of life? This would seem to be a foundation to rest hope upon, and a sure foundation, that man, bearing the image of his Creator, was significant; that according to the purpose of God he should pass through these changes, and when all was fulfilled concerning him on earth should be gathered back to the God that created him, to dwell forever in his presence. It is written, "It repented the Lord that he had made man, and it grieved him at his heart." What a consoling thought is presented in this Scripture, "It repented the Lord." What a fatherly affection is here displayed, that God should repent on the account of man; that when he looked upon his image, plunged into disobedience and sin, his bowels of mercy should be moved, and the end of all flesh should come up before him, to destroy that which offends. How often in our own experience the same thought comes up in our mind, when we see the workings of the flesh in our own sinful bodies, which causes us to repent that the Lord made man, and grieves us at heart. We often say, "O! if I could lay aside this body of sin and death, what a relief it would be to my troubled soul." Is this not the cry of every one that bears the image of Jesus? It was the Spirit of the Lord Jesus in the inspired writer that wrote this language, that it repented the Lord that he had made man; and the same Spirit in every child of God brings forth the same repentance, as an evidence that he is a child of God, bearing the image of Jesus. We know that without repentance there is no remission of sin. Then, if the Lord repented that he had made man, it would seem that his love was great for the man he created in his own image. Natural men do not repent unless their heart is grieved. How much more then should it repent the Lord. When the end of all flesh came up before him Jesus, the Redeemer of man, said, "Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." These were the words of the express image of the Father. How touching the prayer of Jesus! Did the Lord repent? Was he grieved at heart? Yes, Jesus repented, and said, "Not my will, but thine be done." So says every lover of Jesus that bears the image of the Father, when the end of all flesh comes up before him, a just penalty for his sins. This view of the subject may seem strange to the natural mind, why it should

repent the Lord that he had made man; yet to the spiritual mind it brings hope and assurance that the Lord is mindful of the man that bears his image, and will never leave nor forsake him. His likeness is ever before him in the presence of Jesus; and the substance which that likeness represents shall in his own good time take the place of the image in the world of glory, to be forever with the Lord. I have often thought, Was my name written in heaven in the Lamb's book of life? If not, what hope could I have of ever entering that blessed abode? Certainly if my name, image or likeness were not there when man was created, how can it be put there in time? for we are told that the work was finished, and the end declared from the beginning. No additions, no subtractions, can be made in the predestinated purpose of God concerning the children of men. Every one must fill the place appointed for him of his Creator; and every image shall be transformed into a living substance, to meet around the throne of God, that was created in the ancients of eternity, to be manifested in time. This view of the subject, it seems to me, is the only foundation that poor mortal man can rest hope upon; that being created in the likeness of God, and bearing his image, he has some assurance that when he is called from time to eternity he will in the likeness of God be found, a subject of his mercy, redeemed from this body of death by the blood of Jesus, and raised to newness of life by his resurrection power, and come forth a living substance, to join the innumerable host around the throne of God. Such thoughts give comfort and hope to a poor, lost sinner now sojourning in the flesh, as I find myself to be; and my prayer is, May my hope be strengthened, and my faith fail not, trusting that when I awake in his likeness I shall be satisfied.

I submit these thoughts to the brethren. I have not put into words what I hope I see set forth in the subject, because of my inefficiency to write as I would like, not having the gift to express on paper the vision of thought. If brethren Beebe and Jenkins should think what I have written is suitable matter for the SIGNS they may correct language and publish the same.

Affectionately yours,
JOSEPH BROTHERS.

ALEXANDRIA, Va.

SANCTIFY--HOLY.

G. BEEBE'S SON—DEAR BROTHER:—I was so much comforted and instructed in reading Elder F. A. Chick's letter in the SIGNS of August first, on "Sanctification," that I wrote to him concerning it, and suggested some additional thoughts on the subject. He replied to my letter, asking me to rewrite my letter and enlarge upon it, and send it to the SIGNS for publication. I have consented to do so, but with no thought

of improving upon what brother Chick has written so ably and comfortably, but to present some features of the subject not presented by him.

I have often come in contact with modern Pharisees who "make broad their phylacteries, and enlarge the borders of their garments." Two of these persons claimed to have lived without sin for more than twelve years; but, as brother Chick says, their neighbors had not learned of it except through their publishing it. Another said, "There is no such thing as hope with me. I am living in the eternal now." Yet this same man employed me, as a mechanic, to superintend the construction of a storm-cellar, into which he might run for safety in time of danger. For fourteen consecutive weeks, day and night, beginning with the second week in March, three men continued to publish their holiness (?) on the streets and in the houses of our town; and they are here now, with reinforcements to the number of fifteen, holding a tent-meeting. So you see that I have had some incentive to examine the subject, which I have done with considerable care. Not being a Hebrew nor Greek scholar, I have had to rely on approved authors for the literal rendering of the Hebrew and Greek. The Hebrew word from which "holy" and "sanctify" are translated occurs more than five hundred and fifty times in the Bible. It is four hundred and thirty times translated into some inflection of the word "holy," and about one hundred times it is translated into some inflection of the word "sanctify." Thirty-five times it is rendered "hallow," and seven times "consecrate;" and in every one of the texts referred to the word is defined as meaning "separate, set apart." The Greek word from which "holy" and "sanctify" are translated, and which has the same meaning as the Hebrew word, occurs about fifty times in the Bible. Twenty-four times it is translated "holy," twenty-four times "sanctify," and twice it is translated "hallow."

There is one other Hebrew word, meaning "kind, gracious," five times translated "holy." This word occurs in the following texts: Deuteronomy xxxiii. 8; Psalm xvi. 10; lxxxvi. 2; lxxxix. 19; cxlv. 17. There is also a Greek word of the same meaning that is seven times translated "holy," in the following texts: Luke i. 75; Acts ii. 27; xiii. 35; Ephesians iv. 25; Hebrews vii. 26; 1 Timothy ii. 8, 10; Titus i. 8; Revelation xv. 4.

I have simply used the one inflection of the words "holy" and "sanctify," but have included in the numbers given all their inflections, such as holiness, sanctification, sanctified, &c. These words occur more than six hundred times in the Bible, and never mean "sinless." When such is intended other words are used, as in the following texts: "The Lord is righteous in all his ways, and holy in all his works."—Psalm

cxlv. 17. "In holiness and righteousness before him all the days of our lives."—Luke i. 75. "That ye put on the new man, which after God is created in righteousness and true holiness."—Eph. iv. 24. "God that is holy shall be sanctified in righteousness."—Isa. v. 16. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—1 Cor. i. 30. "That he might sanctify and cleanse it with the washing of water by the word."—Eph. v. 26. If the thought intended to be conveyed by the words "righteous" and "cleanse" can be expressed by "holy" or "sanctify," then they are superfluous in the foregoing texts; but they are entirely different words in the original, and are therefore needed to convey thought not expressed by any other words in the text. The only difference that I am able to discover between the words "holy" and "sanctify" is a difference in the inflection of the same original Hebrew and Greek words. Wherever the original word is used as a pure adjective it is always translated "holy;" and wherever it is used as a verb or participle it is translated "sanctify." There are other inflections, but suffice it to say that the word is translated either "holy" or "sanctify," according to its use, and not according to its meaning; for in both renderings its meaning is the same.

I would not convey the idea that literal separation, in the sense of division, is the meaning of these words. Words in the Bible conveying that idea are translated from entirely different words. Its meaning is better understood by the words "hallow" and "consecrate," which are exact synonyms of "sanctify," and translated from the same original word, but not so much perverted by false teachers. Among the Jews it meant a ceremonial preparation, or setting apart for sacred or divine service; by which sanctification the person was qualified, or the object consecrated, for the worship of the true and living God. All the things in the temple were holy, and everything to be used in the service at the temple was holy. It was set apart or consecrated to the service, and separated from other things of its kind, in that it was not to be used for any other purpose. God sanctified the seventh day—set it apart as a day of rest, and commanded the Jews to keep it so; that is, to "keep it holy." They were required to devote it to his service. In Exodus xix. Moses was commanded to sanctify the people, and told how to do it. He did not purge them from their sins, but prepared them by a solemn ceremonial washing to meet with God, which should take place on the third day. Aaron and his garments were sanctified for the priestly office. Certain fields or parts of fields were sanctified, and the proceeds went into the sacred treas-

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EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 26, 1894.

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

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

G. BEEBE'S SON.

JEREMIAH XXIII. 33-40.

DEAR FRIEND AND PASTOR:—If not asking too much of you amid your various cares and labors, may I ask of you to give an explanation, as far as the Lord may give you light, on Jeremiah xxiii. 33, through the remainder of the chapter?

I have frequently, when reading these verses, thought of asking your views of them through the pulpit; but this day when reading them my mind was so forcibly impressed with the weighty meaning conveyed by the prophet's words, I could not longer delay asking you, through the SIGNS, by the aid of the Spirit, to unfold your views to my mind, as the Lord has so often made it my happy privilege to have his word, through you, set home with joy, comfort and edification to my soul. May his Spirit open the eyes of your understanding to impart knowledge of his truth, and illumine my mind to receive the truth as it is in Christ Jesus, is the desire and prayer of your friend and sister, if I can claim so great a privilege in Christ.

E. C. ROBERTS.

MIDDLETOWN, N. Y., June 23.

R E P L Y .

We have not so clear a view as we could wish of the text on which our views are called for by our esteemed sister; but such views as we have, and such as may be suggested to our mind, we will cheerfully submit. We are fully convinced from our own experience, and from the testimony of the Scriptures, that the record of eternal truth can only be clearly understood so far as the Holy Ghost, by whom holy men of old were inspired to write, may graciously open them to our understanding. Any view which we may have independently of the Spirit's teaching is only speculative, and can neither be satisfactory to our own mind nor edifying to our readers. Venturing some general remarks on the passage proposed, we hope to utter nothing discordant with sound doctrine, and if we utterly fail to bring out the true sense of this subject, it is our happiness to know that we have among the Old School Baptists many brethren sufficiently instructed in the school of Christ to correct us.

The period in the history of Israel and Judah, at which these words were applied, was remarkable for the degeneracy of both branches of Israel. The context tells us that the land was full of adulterers, and mourned because of swearing. Their cause was evil and their force was not right. Both prophet and priest had become profane; those of Samaria prophesied in Baal, and those of Jerusalem committed horrible things, walking in lies and committing adultery, until they had become unto the Lord as Sodom and Gomor-

rah. From the prophets of Jerusalem had profaneness gone into all the land, making the people of Israel vain, speaking the visions of their own hearts, and not from the mouth of the Lord. God says of them, "I have not sent these prophets, yet they run; I have not spoken to them, yet they prophesied." "I have heard," saith the Lord, "what the prophets said, that prophecy lies in my name, saying, I have dreamed, I have dreamed!" "How long shall this be in the hearts of the prophets that prophecy lies? Yea, they are prophets of the deceit of their own hearts." "Behold, I am against the prophets, saith the Lord, that use their own tongues, and say, He saith. Behold, I am against them that prophecy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord."

"And when this people, or a prophet, or a priest, shall ask thee, saying, What is the burden of the Lord? thou shalt say unto them, What burden? I will even forsake you, saith the Lord." By "the people," we understand the people of Israel and of Judah, and especially those of them who perverted the word of the Lord, and delighted in the abominations of the priests and prophets who caused them to err. The same are referred to by Peter among whom he said there were false prophets, even as there should be false teachers among the Christian churches, privily bringing in damnable heresies, &c. The prophet and priest, who should thus inquire of Jeremiah, were evidently those who prophesied lies and committed abominations. To their inquiries the prophet of the Lord should reply, "What burden?" Thus signifying that all communications to them as the people, prophets or priests of the Lord, were interdicted; for he adds, "I will even forsake you, saith the Lord." In the execution of his righteous judgments on them for their abomination, he would send them no peaceful messages as aforetime; that they should no longer hold communication through the priesthood or by the Lord's anointed prophets with the God of heaven. No longer should they enjoy the succor and protection of God against famine, sword and pestilence; but they should be given up to the sword of the alien, and carried away into long captivity in Babylon. Forsaken of the God of Israel, they should make a feeble and ineffectual resistance against the invading armies of the Chaldeans, and such as escaped immediate death should go with their degraded prince to Babylon, and there be shut out from the hearing of the word of the Lord, until the time of their captivity should be accomplished.

"And as for the prophet, and the priest, and the people that shall say,

The burden of the Lord, I will even punish that man and his house. Thus shall ye say, every man to his neighbor, and every one to his brother, What hath the Lord answered? and, What hath the Lord spoken?" In this part of our subject a difference is made between the "burden of the Lord" and the answer, or the thing or things spoken by the Lord. By the burden of the Lord we may understand those communications which God from time to time made to his people through his prophets, and were so called to express the manner in which the Lord by his Spirit wrought on the hearts of his prophets when he made them the bearers of his messages to his people; when his word became as fire shut up in their bones, and they could not forbear, without weariness, to speak that they might be refreshed. The communications of the Lord were weighty; they felt the responsibility that was on them, and with trembling and fear obeyed the commandment of their God, not daring to think their own thoughts or use their own words. They spake only as they were moved by the Holy Ghost, without conferring with flesh and blood. Perhaps every child of grace who has felt constrained to declare what God has done for his soul, or to stand as a witness for God and truth, has learned to understand experimentally how the word of the Lord was a burden to the prophets of the Lord. But how inappropriate when the false prophets of Israel, or the false teachers of Christendom, who use their own mouths, and say the Lord saith, who tell their false dreams and prophesy lies, for such to use these words in reference to their lies, "the burden of the Lord." It is not only presumptuous, but profane and blasphemous; attributing to God the abominable corruptions of their depraved hearts. There was much of this hypocrisy among the false prophets of ancient times, even before colleges and schools were instituted for the express purpose of teaching men to manufacture their own burdens; but now, false teachers having thrown off all restraint, shook hands with shame, and forgotten how to blush, it is not unusual for men to come before their congregations with the burden, if so it may be called, of their own words in their pockets, or hats, but not in or upon their hearts; and with a countenance long drawn and solemn as those worn by their ancient brethren, the Pharisees, talk of the burden of the Lord. They dare to call on God, in solemn mockery, profaning his name, and taking it in vain, and plead with him to release them from the burden of the Lord, under which they pretend to labor, by giving them a subject, and a door of utterance, a fruitful mind, a clear and experimental perception of his word, of his mind, and enable them to speak as the Spirit may direct, and as the oracle of God; when in their hearts they have never

known the Lord, or felt the weight of his truth, or a woe is me if I preach not in honesty, simplicity and faithfulness the preaching which the Lord has bidden me.

The judgment of God recorded in our subject against degenerate Israel should be regarded as an admonition to the Christian church under the present dispensation; and truly we have found in the corruptions of what has been called the Christian church all that was prefigured in the history of the typical church. False prophets were there; false teachers are here. The former multiplied their prophets of Baal, of Jezebel, of the grove, &c., the latter heap to themselves teachers, having itching ears. Those prophesied lies in the name of the Lord; these "teaching things which they ought not, for filthy lucre's sake." The former saying, "The burden of the Lord," when the Lord had not spoken to them; and the latter declaring that their communications are the messages of God by them to the people, when they know that they have, in most cases, garbled their entire manuscript sermons from some popular commentators or eloquent declaimers. But God will punish that man and his house who thus profanely says, in reference to his own productions, "The burden of the Lord." But, "Thus shall ye say, every man to his neighbor," &c., "What hath the Lord answered? and what hath the Lord spoken?" Although the Lord would withhold the burden of his word from the rebellious people described, in the manner and form which we have considered, yet he will reply to their insolence and profanity. He will answer them from his whirlwinds, he will reply to them in tones of thunder. He will speak to their confusion, and utter his voice to their destruction. "And the burden of the Lord shall ye mention no more; for every man's word shall be his burden; for ye have perverted the words of the living God, of the Lord of hosts, our God." To those who pervert the words which God has sent by his prophets, and other messengers, his word is not a burden; it lays with no weight on their hearts; they feel not its force or importance, or they would not dare to pervert it, or to turn his truth into a lie; "for every man's word shall be his burden." The burden which our Redeemer charged the scribes, Pharisees and lawyers with binding and laying on men's shoulders, were words of their own, whereby they taught for doctrines the commandments of men; and made void his law by their own traditions. And it is more abundantly so at this present time. Christ's words, in almost everything, are perverted by those who profess to be his ministers. For instance, he commissioned his apostles to go into all the world, and preach his gospel. This commission is, by a daring perversion, used as authority for Mission

societies, composed of church and world, with state or national charters, for evangelizing the world and saving the heathen! The charge to the saints, "To do good and to communicate," is perverted to sustain religious fairs, lotteries, raffles, mock post-offices, religious tea parties, oyster suppers, &c., &c., &c.; for building splendid meeting-houses, paying church debts, supporting a popular clergy, and for any other pretendedly religious service that the pride and covetousness of the depraved hearts of men may devise. But the word of the Lord is no burden to such characters; their consciences are seared with a hot iron. If John the Baptist should tell them, in the words of the Lord, that these things, like the incestuous course of Herod, were unlawful, his head would be required in a charger. There being no fear of God before their eyes, they are burdened only with the execution of their own devices.

The whole bearing of this subject goes to show the abominable wickedness of ascribing to God the works, the words and doctrines and ordinances of men; the hypocrisy and presumption of those who use their own mouths, and say, "The Lord saith," or who do in the Lord's name what he has not commanded.

The punishment threatened to the rebellious Israelites was literally executed on them in the days of Zedekiah, king of Judah, and more fully consummated almost eighteen hundred years ago, in the destruction of the city of Jerusalem by Titus; and we have seen, in the antitypical application of the subject, those churches of the Baptist profession which once occupied exalted ground among the churches of the saints, for this transgression of the command of God utterly forgotten, or forsaken, and left to be filled with their own ways and burdens. While the various branches of antichrist have been suffered to do the same things, preach the same doctrines, impose the same burdens, and worship the same idols, with impunity, God's people have learned that they cannot sin as cheaply as those who have never known the way of righteousness. From the high ground which the Baptists have occupied, professing to know nothing save Christ and him crucified, and to do nothing religiously without a clear and distinct "Thus saith the Lord" for their authority, all that they have professed to insist on was the burden of the Lord, his easy yoke, and his light burden. In embracing the popular doctrines and modern institutions of this corrupted age, and at the same time retaining their old profession of strict and undeviating adherence to the Scriptures as their only rule, they have virtually said that all these inventions are the burden of the Lord. And as a consequence of their departure from the old paths of Zion, and a righteous judgment for their profanity in saying, "The

burden of the Lord," they are now removed from his presence. They are not placed where he cannot see them; for in that sense he is everywhere present, beholding the evil and the good; but they are removed from the vision of peace, from Jerusalem, and from the sensible presence and smiles of the Lord, forgotten of the Lord in the display of his favors to his people. None of the Lord's ministers are provided for or sent unto them; they must supply themselves, through their schools, or by the attractive charm of their lucre, or remain destitute. The sons and daughters of the Lord are no longer fed and comforted within their assemblies, no more seasons of refreshing from the presence of the Lord are poured out upon them; as their own word is their burden, so all their animation, excitement, accession and apparent prosperity must arise from their own resources. An everlasting reproach and a perpetual shame shall, by the word of the Lord, be upon them, which shall not be forgotten. "Woe unto them, for they have gone in the way of Cain, and run greedily after the error of Balaam for reward, and perished in the gainsaying of Core."

NEW VERNON, N. Y., July 15, 1847.

MINUTES.

PLEASE do not forget that we are prepared to print Minutes of the proceedings of the Associations and meetings of the brethren more correctly than the publishers of secular papers, who know nothing of the terms and expressions peculiar to the old, despised Baptists.

CORRESPONDING LETTERS.

The Powell's Valley Association of Primitive Baptists, now in session with the Holston Church, Grainger County, Tennessee, on Friday before the first Saturday in September, 1894, and two following days, to the associations with whom we correspond, sendeth greeting.

VERY DEAR BRETHREN:—We have been blest again with the privilege of meeting together in an associated capacity, to hear from the Zion of our God. We were glad to hear from you, and to meet with some of your messengers, and to learn that we are all in peace among ourselves. We desire in the future, as in the past, to keep up a christian correspondence with you. Our next association will be held (the Lord willing) with the Big Pigeon Church, Cocke County, Tennessee, four miles southwest of Newport, to commence on Friday before the first Saturday in September, 1895, where and when we hope to meet with some of you. Brethren, pray for us. We have chosen our beloved brethren, whose names you will see in our Minutes, to bear this our epistle of love to you, whom we hope you will receive to sit with you in council. May the grace of our Lord and Savior Jesus Christ be with you, is our prayer.

JAMES McDONALD, Mod.

JAMES C. WALTON, Clerk.

CIRCULAR LETTERS.

The Powell's Valley Primitive Baptist Association, convened with the church at Holston, Grainger County, Tennessee, August 31st, and September 1st and 2d, 1894.

VERY DEAR BRETHREN:—In compliance with your order of last year that I should write you something in form of a Circular Letter, I shall now endeavor to make the attempt. I shall call your attention to a certain Scripture which reads thus: "And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins."—Matt. i. 21. This seems to be sufficient for us. "He shall save his people from their sins;" not try, and fail, as some would have you believe; but "he shall save his people from their sins." Not to be instrumental in their salvation; not to be a co-worker in their salvation; no, that is not what he shall do; but "he shall save his people from their sins." It is not said of him that he came to open up a way by which we can save ourselves, but it is said that he came to seek and to save that which was lost. He said, "I came down from heaven, not to do mine own will, but the will of him that sent me: and this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." This is what he came to do; not to make provision, nor to offer eternal life to those dead in trespasses and sins, but to save his people from their sins. I wish to notice who his people are, and how he came by them, and what relationship exists between him and them.

First, as to whom they are. I understand them to be of the family of Adam, who "were by nature the children of wrath, even as others." I also understand them to be elect, chosen from among the sons and daughters of Adam's family, who had fallen to the very depth of depravity, and were by nature the children of wrath, even as others, and unable to extricate themselves either in part or in whole from that deplorable condition which they were in by reason of sin.

Second. I understand them to be the children of God (by virtue of choice made in Christ Jesus before the world began), and called the "elect according to the foreknowledge of God the Father," and said to be the "sanctified of God the Father, and preserved in Jesus Christ, and called." Also said to be chosen in Christ before the foundation of the world, and predestinated unto the adoption of children by Jesus Christ. It is also said by inspiration, "The Lord's portion is his people, Jacob is the lot of his inheritance." But, says the objector, Are not all the human family his? I answer, Yes, by creation they are his. "The earth is the Lord's, and the fullness thereof." "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." But there is a sense in which the human family as a whole are not his, and that is by election. "Now if any man have not the Spirit of Christ, he is none of his." If any man have not this gift in Christ he is none of his. Consequently if we have this gift in Christ, by virtue of choice, we are his, and it shall be made manifest to us at his own good time and place that we are his children, his elect. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." One more Scripture to show that all men are not his in every particular, that is by election. Jesus said unto certain Jews, "But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." And now we begin to see where he got them. "My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand. I and my Father are one." Hence it appears that his people were given to him by his Father, beyond all doubt. But still the objector might say, Were not all given to the Son? I would answer, No; we do not think they were; for we hear it said again, "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death." A portion is not the whole, but a part of the whole. We hear him say again, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him;" which would imply only a portion of all flesh. We hear it said again, "All that the Father giveth me shall come to me, and him that cometh unto me I will in no wise cast out." This would imply a part given, as all will not be saved. Hence it appears clear to our mind that his people are a chosen people, chosen by God the Father in Christ before the world began, predestinated from eternity to adoption, called in time according to God's own good time and will, without any probability or even a possibility of a failure, and saved unto an everlasting salvation, world without end. Now, as to what relationship exists between Christ and his people, we understand them to be joint-heirs with Christ, having the same God to their Father, being children of the same parents, or in other words, "Both he [Christ] that sanctifieth, and they [his people] who are sanctified, are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in

the midst of the church will I sing praise unto thee. And again, Behold, I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Not something like it, but part of the same flesh that they are partakers of. It is also said that we are "bone of his bones, and flesh of his flesh." Not bones like his, and flesh like his flesh, but of his bones and of his flesh. Our Savior said again to his disciples, "At that day ye shall know that I am in my Father, and ye in me, and I in you." This brings us not only to a close relationship, but to a oneness of Christ and his people. It is said that the church is his body, the church is his bride, the church is his temple; she is his love, his dove, his fair one; she is his delight, while he is her bridegroom. He is her life, her hope, her righteousness, her sanctification, her redemption and salvation. In fact he is her all in all. A church without Christ would be a body without life, a city without inhabitants. And Christ without the church would be a head without a body, a captain without soldiers, a king without subjects. In fact, the oneness of Christ and his church is so plainly taught in Scripture that we are made to believe that when he suffered for her sins, there in a mystery did she suffer in the person of Christ; that when he went down into death, she went down in the person of Christ into death, and there suffered the demands of the law to the full extent. The law now being satisfied, she in the person of Christ arose from the dead, to die no more in that sense. "For by one offering he [Christ] hath perfected forever all them that are sanctified." Yes, by that one offering he hath perfected forever all those chosen vessels of mercy, those elected, those sanctified by God the Father. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." Yes, this is the way he saves his people from their sins; for it is said, "But now once, in the end of the world, hath he appeared to put away sin by the sacrifice of himself: who his own self bare our sins in his own body on the tree; that we, being dead to sin, should live unto righteousness: by whose stripes ye were healed." Yes, he was led as a sheep to the slaughter; and like a lamb dumb before her shearer, so opened he not his mouth. "Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." Yes, this is the way we understand "he shall save his people from their sins;" their sins being imputed to him; and

he bearing them in his own body on the tree, and putting them away by the sacrifice of himself, and his righteousness being imputed to them as their righteousness. So then it is "by grace ye are saved, through faith; and that not of yourselves, it is the gift of God. Not of works, lest any man should boast."

So, in conclusion, I would say, brethren, live in peace among yourselves, believing that "all things work together for good to them that love God, to them who are the called according to his purpose." And, I would say, they cannot work otherwise. May the grace of our once crucified but now risen and exalted Redeemer rest and remain with you, and all the Israel of God here and elsewhere, to that world without end, is our prayer for Jesus' sake.

JAMES McDONALD, Mod.
JAMES C. WALTON, Clerk.

UNTIL FURTHER NOTICE

WE will continue our offer to send two new subscribers, and credit an old subscriber one year, for three dollars; but we cannot afford to send to one new subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any new subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

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(Continued from page 307.)

ury. They sanctified certain things in payment of vows; but it must not be the firstling of their flocks or herds, for that was sanctified by the law of Moses.—Lev. xxvii.

The whole nation of Israel was sanctified, and was therefore a holy nation.—Ex. xix. 6; Lev. xi. 45; Deut. xiv. 2. But who will say that it was without sin? No people had suffered so much for sin as they, nor shall it be so again.—Matt. xxiv. Jerusalem was called "the holy city;" yea, more holy than the nation, in that it was sanctified above all the other Jewish cities for the service of God. In it was the temple, the grandest structure of its age, if not the grandest of all ages. This temple was sanctified to the special service of God. It was more holy than the city. This temple was divided into its apartments, one holier than another, until the holiest of the holy was reached, where no man dared enter except the high priest, and he not without the proper offering. But God is more holy than the temple or its most holy place, for no man can come into his presence. He is the one and only true object of worship. His name is above every name, his glory is incomprehensibly great, and his dominion reaches to the ends of the earth. When he made himself manifest to Job, Job said, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes." Would the modern boasting Pharisee do well to take counsel of Job?

The Jews could get no nearer to God in their worship than to the temple in Jerusalem. They could only worship in form, having their law written on tables of stone; but there is a people more holy than the Jews, whose sanctification is not an outward, ceremonial work, but a work of the Spirit. Their sanctification, like that of their type, is not limited to an act. They are "sanctified through the offering of the body of Jesus Christ once for all."—Heb. x. 10. By this sanctification they are separated from the condemnation of the law and all their sins in a legal sense, and were consecrated to God when Jesus arose from the dead and was seated at the right hand of the Father. Sanctification should not be confused with redemption; but, as brother Chick said, by election it is inseparably connected with it; yea, is not sanctification a part of election and redemption? Yet it falls far short of expressing the full meaning of those words. They were sanctified by the Holy Ghost when they were personally and experimentally delivered from the bondage of sin, separated from the love of it, and made to love God and serve him.—1 Cor. vi. 11; 2 Thess. ii. 13; 1 Peter i. 2. They are sanctified by the word of God. Of this brother Chick has spoken instructively, and all would do well to read his article again. The people of God "are a

chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."—1 Peter ii. 9. Anything that tends to separate them from the world, and consecrate them to God, contributes to their sanctification, even their own obedience to the law of Christ; for Peter said, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy."—1 Peter i. 13-16. Read the whole chapter. See also 1 Thess. iv., and especially third to eighth verses. Their sanctification is not made manifest by boasting about their own righteousness, but rather by a confession of sin, humility, meekness and love.

The people who are sanctified of God in spirit learn their own helplessness in sin, and the power of God in salvation, to a degree that could not be attained unto in the ceremonial worship. The ceremonial is a type of the spiritual; and as the substance is greater than the shadow, so is our sanctification greater than that of the Jews. The new Jerusalem is more holy than the old, in that every inhabitant is a priest, qualified to offer up spiritual sacrifices unto God. Their High Priest is infinitely more glorious and holy, for he has entered not into the holiest of the holy made with hands, but into heaven itself. God, to them, is more holy, made so by the more excellent gifts bestowed upon them through his love and mercy. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" "Sanctify the Lord God in your hearts."

I will say in conclusion that I have sometimes noticed quotations from Webster's Dictionary in giving definitions of biblical terms, which are objectionable for two reasons at least. First, Webster did not translate the languages, but restricted his work to the compiling of an American dictionary of the English language. He did not need to know what the word formerly meant, nor even what other nations may mean by it, but what do the popular speakers and writers of America mean by it. Second, for this reason he consulted mechanics for mechanical terms, botanists, scientists, theologians, &c. I think that he stated in an early edition that he assigned the theological part of his dictionary to a certain eminent Catholic priest. His definitions accord with common usage. If all the religious denominations should agree that to baptize was to sprinkle with water, the next edition of Webster's Dictionary

would be revised so as to conform to their decision.

Brother Beebe, I submit this to you. Do with it as you think is right and I will be content.

Your brother in gospel bonds,

W. N. THARP.

LIBERTY, Ind., Sept. 6, 1894.

WEST UNION, Iowa, Feb. 28, 1894.

DEAR BRETHREN BEEBE:—I will remit to you for volume fifty-three of the SIGNS OF THE TIMES, as we deem it one of the best mediums of correspondence in the world; for therein is contained much good news from the heralds or ministers of our God, which makes us feel as did the old prophet when it was revealed to him by the Lord that he had reserved to himself seven thousand men who had not bowed the knee to the image of Baal. Even so at this time also there is a remnant according to the election of grace, who will be saved with an everlasting salvation, by that God who declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure." He is able to carry on his work, and none can hinder. He is calling one here and another there, and he places them in the body as it pleases him.

Dear brethren, I have heard many of my Father's dear children telling through the SIGNS the dealings of the Lord with them in bringing them from darkness to light, and the relation is comforting to us. Our God is ever faithful in his work of translating his dear children from the power of Satan, and bringing them under his own banner of love. They can all say with the apostle, that it is by grace they are saved. This is what makes manifest the relationship we sustain to our Lord and Master and to one another. There is neither male nor female, but all are one in Christ Jesus, their living Head. All are made to drink from that fountain which was opened to the house of David for sin and for uncleanness. Thus being led along we are made to say, "O Lord, how wonderful are thy works!" His ways are past finding out.

Dear brethren, I feel like throwing in my mite, and if you will bear with me I will try to relate some of the outlines of my travels from nature to grace. When I was about twenty years old I thought, as I always had, that I could get religion at any time I would go about it. My father and mother were members of the Old School Baptists. We lived in Muskingum County, Ohio. As their place of meeting was some distance from our home, it was very seldom that I attended. But there were a number of Methodist meetings, and I generally attended them. My associates began to unite with them, and they talked to me about joining them. They received their members on probation of six months, and guaranteed that they would get religion. I always thought I would rather be anything else than a hypo-

crite, so I came to the conclusion that I would get religion first, and then I would not be a hypocrite. I commenced in earnest one Monday morning, and tried all that week, but at the end of the week could find no change in my feelings. The thing that betrayed me most was swearing. I would swear before I could think. Right there something seemed to tell me that religion did not come in that way; so I concluded that if I ever got religion the Lord would have to give it to me. I was satisfied that I could not get it.

I now wish to quote a passage of Scripture found in Job xxxiii. 15, 16. "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and seal-eth their instruction." It is in the fear of God I pen these lines, yet I may be called a dreamer. About a year after I had given up all hope of getting religion I had a vision in the night. It seemed to me as though it were day when I awoke. I seemed carried up into the sky, and all at once I was sitting in a nice large room, and on looking up I saw a man in black clothing, who said to me, "Thy sins, which are many, are all forgiven thee." Then I saw him no more. I was rejoicing with joy that is unspeakable and full of glory, and knew it was religion. I thought I could tell everybody of the glory and happiness there is in religion. Then the words came to me in a moment,

"Tongue cannot express the sweet comfort and peace

Of a soul in its earliest love."

I have never from that time doubted the reality of the Christian religion. But alas! those happy feelings soon seemed to vanish, and left me only the shadow. I thought Christians were always in possession of that love and joy; but alas for me! I was left to roam and wander in the wilderness of sin for twenty years. Right here I will quote another passage of Scripture. Paul in his charge to Timothy says, "Some men's sins are open beforehand, going before to judgment; and some men they follow after." Some of God's dear children, in being brought from nature's darkness into the light and liberty of the sons of God, in a very great measure see themselves as sinners, and seek to justify themselves by being good; but the poor creatures seem to get worse instead of better; and when all their efforts fail them, and they expect only to be banished into everlasting torment, suddenly Jesus appears to them and says, "Thy sins, which are many, are all forgiven thee."

But my situation seemed to be so different; for my sins followed after, and I got into Universalism. I moved to Iowa in the year 1850, where I made myself a large farm, and thought I was getting rich. Everything seemed to prosper with me, and I was fond of mirth. It was then the Lord showed me my

poverty. I got out my violin to play, when something told me I was doing wrong, and it sounded in my ears until I was compelled to give it up. It lost all its sweetness to me. My other evil habits left me in the same marvelous way. I heard an Old Baptist preach, and he told me all the things that ever I did. My faith began to grow, and I was relieved in a measure of my trouble. After that I went to the church and told them some of my feelings, and what I hoped the Lord had done for my soul; but O how unworthy I saw myself. After I was baptized I thought I never would see any more trouble. I was happy for two weeks, when suddenly a voice told me that I would have to preach. But I thought I could not, for I was very ignorant and unlearned, and of a stammering tongue. I cannot tell all my ups and downs, but you who have traveled this way know it far better than pen can express it.

Yours in christian fellowship,
HARRISON BUTLER.

MISSOURI VALLEY, Iowa, Nov. 16, 1893.

DEAR BRETHREN BEEBE:—I am sorry I have not been more punctual in renewing my subscription, for I do love the good news the SIGNS OF THE TIMES brings me each week. I have not done my duty toward you as I should; but I hope you will forgive me, and I will endeavor to do better by you in future. I know it is my duty we owe to God, to ourselves, and to you as dear brethren, for your faithfulness in sending your paper, when many times you get nothing for it. If we will but lay away a few pennies each month we can pay our subscriptions; but I have been careless, and have not done this. I will send you five dollars for the renewal of my subscription, and I do hope the good Lord will put it into the hearts of his people to do as I have done in renewing their subscriptions, and not neglect the matter as I have in the past. My dear brethren, I send you my best wishes for your success, and hope you may pray for me, a poor sinner saved by grace alone, if saved at all.

WM. T. BRONSON.

EDITORIAL NOTICES.

ANOTHER APPEAL.

WHILE we do not wish to distress any of our subscribers who are in arrears with subscription, yet we are compelled to again appeal to all who can make a remittance on amounts due to please assist us through our present financial cramp by sending on such amounts as they can conveniently spare. Several weeks ago we sent out nearly a thousand notices to delinquents, the aggregate of whose accounts amounts to about three thousand dollars, and thus far we have received only about two hundred dollars upon these accounts. Brethren and friends, please do not forget us.

OBITUARY NOTICES.

G. BEEBE'S SONS—DEAR BRETHREN:—I send you the obituary of my daughter, Mrs. J. K. Boyd, who departed this life August 31st, 1894, aged 39 years, 10 months and 11 days.

The subject of this notice was born in Bremer Co., Iowa, Oct. 20th, 1855, and was the second child of Wm. B. and Mercy M. Martin. In the year 1865 she crossed the plains with her parents. She obtained a hope in Christ in her sixteenth year, and was baptized in the fellowship of the Siloam Old School Baptist Church by Elder John Stipp. She became acquainted with James K. Boyd, became his wife, and moved with him into the bounds of the New Hope Church, where she retained her membership until death. She died in the triumphs of a living faith and hope in Jesus Christ, being conscious until the last. Six children survive her, four boys and two girls, with a loving husband, to mourn their loss; and we all feel that our loss is her eternal gain.

Your brother in hope,

WM. B. MARTIN.

DILLEY, Oregon, Sept. 10, 1894.

ASSOCIATIONAL.

THE Salisbury Old School Baptist Association will convene, the Lord willing, with the Broad Creek Church, Sussex Co., Del., on Wednesday, Oct. 24th, 1894, and continue three days. Ministering and other brethren and friends are cordially invited.

Those coming from the north will take the train leaving Broad St., Philadelphia, at 10:20 a. m., on the Delaware R. R., and those from the south will take the train leaving Salisbury at 2:02 p. m. (Old Point Express), and ticket for Laurel, Del., on Tuesday before the meeting. If it suits any to come on the Mail Train, leaving Philadelphia at 7:25 a. m., they will be met and cared for.

A. B. FRANCIS, Pastor.

THE Juniata Primitive Baptist Association will be held with the Sidling Hill Church, in Fulton Co., Pa., to commence at ten o'clock on Wednesday after the first Sunday in October, and continue Thursday and Friday.

We extend a cordial invitation to all of our faith and order to meet with us. All persons coming by railroad east or west will have to come on the Baltimore & Ohio R. R. to Hancock on Tuesday, where they will be met on the Hancock side of the bridge and conveyed to the place of meeting. Try to be there as early in the day as possible, as the distance is about twenty miles.

AHIMAAZ MELLOTT.

THE Pilgrims' Rest Association of Old School Predestinarian Baptists will, the Lord willing, meet with the Big Blue Church, in Johnson Co., Kansas, sixteen miles southwest of Kansas City, and five miles southeast of Lenexa, commencing at two o'clock p. m. on Friday before the second Saturday in October, 1894.

We extend a cordial invitation to all sound Baptists, especially ministers of the gospel, to attend.

Teams will be at Olathe to meet those coming from the west and south, and at Seneca, on the K. C., F. S. & S. R. R., to meet those coming from the east. Come on the morning trains Friday to get conveyance.

W. L. HALL, Clerk.

THE Corresponding meeting of Virginia will be held, the Lord willing, with the Bethlehem Church, near Manassas, Prince William Co., Va., commencing on Wednesday, Oct. 17th, and continuing three days.

Friends coming from the north or east will come through Washington or Alexandria, taking trains from either place on the Southern Rail Road for Manassas, Va., which is about one hour's ride from either point.

Friends coming from the south will come direct to Manassas on the same Rail Road.

There is a morning train from Washington and Alexandria, due at Manassas between nine and ten o'clock a. m.

The place of meeting is one mile south of the station. Friends will be met and cared for. All who love the truth for the truth's sake, and the Lord's people for his sake, will be heartily welcome.

Affectionately yours,

J. N. BADGER.

YEARLY MEETINGS.

PLEASE publish in the SIGNS OF THE TIMES that a yearly meeting will be held, the Lord willing, with the Columbia Old School Baptist Church, Jackson County, Michigan, on the first Saturday and Sunday in October, 1894. A cordial invitation is extended to all lovers of the truth.

Those coming from the north will be met at Napoleon, and those from the south and west at Woodstock.

WM. L. BROWN, Church Clerk.

A YEARLY meeting will be held, the Lord willing, with the London Tract Church, Chester Co., Pa., commencing at two o'clock p. m. on Saturday, Oct. 20th, 1894, and continue three days.

Brethren and friends, especially ministers, are cordially invited. Those coming by rail will take the train leaving Baltimore, on the B. & O. R. R., at 8:45, and Philadelphia (Reading Terminal) at 11:26, on Saturday morning. Take tickets for Newark, Del., and there transfer to Newark Centre, on the Pomeroy Branch of the P. R. R., at 1:25 p. m. Ticket to Yeatman, where trains will be met in time for the meeting.

A. B. FRANCIS.

THE yearly meeting of the Old School Baptist Church of Olive & Hurley, of the Roxbury Association, will be held on the first Wednesday and Thursday in October (3d and 4th), 1894. We hope to see many of our brethren and friends, as we like to have them with us. Those coming from the east will be met at Olive Branch, and those from the west at Shokan.

A. BOGART, Clerk.

WE, the Old School or Primitive Baptist Church at Indiantown, Md., cordially invite each and every one of the same faith and order to visit us at our annual meeting on Wednesday and Thursday after the first Sunday in October (10th and 11th), 1894.

Those coming from the north by public conveyance will leave their homes so as to connect with the B. & E. S. R. R. at Salisbury, Md., on Tuesday, about twelve o'clock, for Pittsville, where they will be met and taken to places of entertainment.

L. A. HALL.

TWO DAYS MEETINGS.

A two days meeting is appointed to be held (if the Lord will) with the Andes Old School Baptist Church, at Union Grove, Delaware Co., N. Y., on the first Saturday and Sunday in October, 1894, meeting to begin at ten o'clock a. m. on Saturday. We cordially invite all lovers of the truth who can to meet with us.

J. A. HUNTLEY, Clerk.

It is appointed by the church at Otego, N. Y., to hold a two days meeting on October 17th and 18th, 1894, Wednesday and Thursday after the second Sunday in October. Our meeting place is in Otego village, only a short walk from the depot of the Delaware & Hudson Canal Company's Rail Road. All lovers of gospel truth are cordially invited to attend with us.

B. BUNDY.

THE "SIGNS OF THE TIMES," (ESTABLISHED 1832.)

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PUBLISHED EVERY WEDNESDAY,
AT TWO DOLLARS A YEAR,
BY GILBERT BEEBE'S SON,
MIDDLETOWN, ORANGE CO., NEW YORK.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

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NO. 40.

D. L. Blackwell June 94

CORRESPONDENCE.

THOUGHTS ON PSALM CXLI.

NUMBER FIVE.

"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: for yet my prayer also shall be in their calamities."

This is the language of David, but only as he was moved by the Spirit of Christ. It does not express the feeling of a natural man. Neither David, nor any one of Adam's fallen race, could ever have felt what is here expressed if Jesus had not come in the flesh, taken their sins upon him, humbled himself as a servant under the law, received its just smittings and borne its reproach for them, and "become obedient even unto death." The Spirit of the crucified and risen Son of God alone can cause any one to feel sin to be a burden and pain, experience godly sorrow for it, and be truly submissive under the chastisements which it justly merits.

We naturally hesitate to speak, or think, of language which confesses sin, and acknowledges the justice of stripes received for transgressions, as being the language of the holy Son of God. At first glance the very thought seems like profaning his holy and blessed name. But a reference to the fortieth and sixty-ninth psalms, as well as many others, will clearly show that it is so, for such psalms are referred to in the New Testament as speaking of him. And indeed this is the very marrow and fatness of the word. Jesus bore all the burden and shame of his people's sins, and received all that was done for their transgressions; and in his cries and supplications while suffering under the curse of the law for them, the poor sinner finds the feelings of his own heart told better than he could himself express them.

When I refer to this as the language of the Spirit of Christ, speaking by David, and telling his own feelings in his humility under the law, it is that we may more clearly recognize the same Spirit as moving his people when the same language expresses their feelings now; and that we may distinguish in ourselves and in others, between the feigned humility of the carnal mind, which would cause one to use such language who never felt its power, and the true humility which is produced by the working of the Spirit of Christ

in the heart. David and the prophets truly felt what the Spirit of Christ moved them to speak, although that Spirit which was in them was at the same time testifying "beforehand of the sufferings of Christ and the glory that should follow."—1 Peter i. 11. It is the testimony of the same Spirit in his people now which causes them to have the same humble feelings, the same "fellowship of his sufferings," and the hope of the same "joy that was set before him," and so makes the same language suit them.

He who inspired this language was one who could speak of the future experiences of his people with the assurance that only the Spirit of the dear Savior can have, and say, "For yet my prayer also shall be in their calamities;" and looking forward with the certainty of omniscience to the time in the experience of each of his children when all human judgment and help shall fail, being "overthrown in the strong places," could declare that his words should be heard by them, and could say of them what is true of no other words but those of our glorious Redeemer, that "they are sweet." Sweet, as the honey Samson took from the carcass of the lion which he had slain. Sweeter than honey and the honey-comb, because they tell that the enmity of the law is slain, and eternal redemption obtained for us. Sweet, because they are full of grace, and truth, and mercy, and love, and power; and because they raise up the sinner from his death under the law, and wash him clean from his sins, and set his feet upon a rock, "and established his goings, and put a new song in his mouth, even praise unto our God."

God only is righteous, and is the only source and fountain of righteousness among men. Of all the sons of men none are righteous except those unto whom the Lord gives his own righteousness, imputing it to them without works. In order to give them this righteousness the dear Savior must be smitten by the holy law of God, and so "fulfill all righteousness" for them, as it was written: "Awake, O sword, against my Shepherd, against the man that is my fellow, saith the Lord of Hosts. Smite the Shepherd, and the sheep shall be scattered, and I will turn my hand upon the little ones." He bowed himself to the stroke. "Let the righteous smite me." It is in the singular. Only one is righteous, "And let HIM reprove me." He

looks to God alone. "He was wounded for our transgressions."

"It shall be a kindness." Such kindness the world has never known. It was the kindness and love of God toward man that appeared in the smiting of his dear and well beloved Son. That kindness and love was in the heart of the dear Savior as he received the stroke which was for their deliverance, and "For the joy that was set before him, he endured the cross, despising the shame." Had the stroke fallen upon the guilty sinner he would have sunk down under it to everlasting woe. But it was Jesus who received the rod and reproof which give wisdom, and the reproofs of instruction which are the way of life.—Prov. vi. 23; xxix. 15. And this was that kindness of God which brings peace to the poor, mourning sinner, and that excellent oil which makes his face to shine as "God, who commanded the light to shine out of darkness, shines in his heart to give the light of the knowledge of the glory of God in the face of Jesus Christ." This is the excellent oil which was poured upon his head, and which comes to each of the members of his body as "the oil of joy for mourning." It did not break his head, but the very stroke of death saved him from death, and saved all his people. It gave him that knowledge by which he justified many, and that tongue of the learned by which he should speak a word in season to him that is weary. Through it comes to every child of God that holy anointing by which they know all things, and which abides in them as they abide in him.—1 John ii. 20, 27.

"Let the righteous smite me." By this same meek and lowly Spirit of Christ are his people through all time made willing to receive the stroke of chastening, and the just and wise reproofs of the righteous, which their sins require. "I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause and execute judgment for me: he will bring me forth to the light, and mine eyes shall behold his righteousness."—Micah vii. 9.

This is no indiscriminate inviting of reproof at the hands of brethren and sisters because we esteem them better than ourselves. It is no weak abasing of one's self before whomsoever he may meet; it is no cringing, cowering feeling caused by conscious baseness of motive, which would, in times of slavish fear and apprehen-

sion, seek chastisement at the hands of those esteemed holy, as priests, as a means of possible absolution. The principle which moves one to use this language, making request to be smitten and reproved by the righteous, is a most exalted and holy principle. It regards the honor of God's name, and the sacred purity and holiness of the church which he has established for his own glory. The request is also very discriminating as to the character of the one who shall smite and reprove—"the righteous." God only can "visit the transgressions of his children with the rod, and their iniquities with stripes." Only the dear Savior can "reprove with equity for the meek of the earth." Only his Spirit can make his people conscious of their need of reproof, and willing to receive it; and only by his Spirit can any one be prepared and made willing to administer the word of reproof.

Whatever is done in the church that God will approve must be done by the direction of his Spirit. By this power his servants are made to "preach the word, reprove, rebuke, exhort, with all long-suffering and doctrine." By the Spirit the members are all set in the body as it pleases him; and by the same Spirit every needed gift, and word, and power, is distributed to each one severally as he will. In nothing is the absolute power of the Spirit to direct in all the order and work of the church more manifest than in this matter of discipline. One may be spoken to, and labored with on account of some fault, and yet have no recognition of the fault, and no sorrow or repentance on account of it, even if the fact is acknowledged. Those whose lot it is to attend to this matter can only in meekness instruct such an one, "if God preadventure will give him repentance, to the acknowledging of the truth." God must give that or he cannot have it. One may, through a high regard for his brethren, or because of an unwillingness to lose his place in the church, or from some other fleshly motive, submit to reproof when it is evident he does not feel at all humbled and tender under it, and does not feel his need of it. Only the wisdom of our dear Savior can show the church what to do in such a case. It is clear that faithfulness and honesty shall always be used toward every one, while there should be all long-suffering and patience.

When one is made to feel most

clearly and deeply his need of reproof, it is not every one who is qualified to administer it. There must be a special preparation of the Spirit for this solemn and delicate work. The one who has the clearest view of the fault, and the best understanding of the scriptural teaching concerning it, may not be at all qualified at the time to attend to the matter of discipline. He may come with such a feeling of indignation, and in such a haughty manner to the work, that the erring brother feels no benefit, although he may be quiet under the reproof, and may feel no resentment because his sense of his unworthiness, and of the magnitude of his transgressions, is so great that pride and anger are excluded. He does not feel that he has received the chastisement his soul has desired. He may not know what the trouble is, and may submit meekly; but he has not experienced the effect of heavenly kindness in the smiting. He has felt no oil in the reproof, no melting of soul under it, no tenderness of heart, such as he longs to feel, no comfort under the stroke, as of a child looking up into the father's face while being chastised, and seeing there the tender expression of love, and the tears of sorrow for the pain he must inflict upon the child he loves.

Whatever knowledge, and wisdom, and zeal, and faith, one may have, and eloquence of speech, if we have not love to guide and control every word and act, and to shine out through all, he is nothing in this or in any other gospel work.

Not only one brother, but a whole church may be lacking in the true spirit which qualifies them to administer the stroke of correction at the time when the erring brother is made contrite, and humbly desires it. There have been instances where a whole church, or the acting part, were in a carnal state, moved by some carnal impulse, so that they could not judge righteously, nor reprove with equity. There are times when the Lord's people are so carnal that they can only judge after the sight of the eyes, and reprove after the hearing of the ears. Happy is it for them at such a time if they can recognize their condition, and wait until the dear Savior is again manifest among them, upon whom rests the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.

When a church is in gospel order, and the dear Savior is very manifestly present with them, then how earnestly they will look to him for counsel in the important matter of discipline, that he will appoint unto each his lot, and give unto all his own meek and lowly spirit, and work in them to do his will. Then the church, as a body, is righteous, and each of her members is righteous, and their walk and work are righteous, because Christ, who is their righteousness, is dwelling in them,

as he promised, and walking in them, and "working in them both to will and to do of his good pleasure."

"*It shall be a kindness.*" A kindness indeed are the smittings of the dear Lord, beyond all the kindness of the dearest earthly friend. "*It shall be an excellent oil.*" His reproofs are truly so; they are the source of true and lasting joy and comfort. How sweet it is to feel this humble and contrite state of mind before the Lord, and before our brethren, and to have this spirit of submission to them. How sweet to our souls at such a time are the tender reproofs that come to us from our loving Father. How precious are the strokes of his chastening hand. When we are favored with the meek and lowly Spirit of Christ we receive each stroke as a token of his Fatherly care and love, and as an evidence that he receives us. We do not struggle and resist, do not feel injured by the stroke; it does not break our head, but carries healing power in itself for the wound and hurt it makes, and shows to us the kindness and never-failing love and faithfulness of our God.

The one by whose hand the Lord administers the chastening may not have us in his mind as he speaks, may not even have any knowledge of us at all. I have received the smittings and reproofs of the Lord while listening to the preaching of the word by his servants, when I was sure he himself had no thought of me while speaking, and had no thought of conveying a reproof to any one. Yet I had no doubt that the Lord had spoken to me distinctly through him. And how humble and thankful it made me feel that the Lord should remember me with such love as to chasten me, and thus deal with me as with sons.

Those who regard themselves as appointed and qualified to smite, reprove and correct their brethren, are very apt to be greatly mistaken altogether. Those whom God appoints to this most important work are so clothed by him with humility and meekness, that they would conclude that any other would be appointed rather than themselves to reprove the erring. They can only speak in judgment and rebuke when compelled by the Spirit to do so; and it is often the case that the mind and speech of those whom God appoints to the work are so contrasted by his Spirit, that the most effective chastenings received through them were not at all intended as such by them. They spake as they were moved to speak, and the Lord guided and sent the words home, and wrought his will by them in the broken and contrite heart.

When this work is done in the church of God by the direction of his Spirit, it is indeed a time of brotherly love, and tender regard for each other, and melting of heart and humbleness of mind. There is no anger or reproach or haughtiness in the word of reproof, but tender

forbearance and love; and there is no feeling of wounded pride, and chafing of spirit, and resentful anger, which naturally we could not help feeling, under the necessary and deserved smittings and reproofs of the gospel church, but a subdued and softened feeling, a kissing of the rod, a tender thankfulness to God for the visits of his chastening hand, proving to us through the afflicting stroke that we are sons, and a closer drawing of our hearts to the brethren who have been given a spirit to deal faithfully with us, though the work was a painful one for them. It is indeed a time of refreshing from the presence of the Lord.

But when such work is entered upon without the dear Savior's presence, and urged by fleshly passions, what havoc is often done in the church, what breaking down of the carved work with axes and hammers, what casting of fire into the Lord's sanctuary, and what defiling of the dwelling-place of his name, by casting it down to the ground, bringing it down to the grade of our base carnal minds.—Psa. lxxiv. The propensities of our vile natures are enemies to the Lord and his ways and people, and whenever they take the lead, destruction and desolation and sorrow are the result. Oh! how careful we should be of our movements in his house. How it becomes us to wait for the Lord, to wait patiently for him, and never to go forward, however urgent the occasion may appear to us, until he appears. We should remain still until we are sure of his presence. Whenever his ancient people presumed to go forward without his express bidding they fared badly. They were chased and overcome by their enemies, and brought into great distress; but when they went by his direction prosperity attended them. It is so in his church to-day. Therefore our eyes must be unto him. "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord."

SILAS. H. DURAND.

SOUTHAMPTON, Pa., Sept. 21, 1894.

REISTERSTOWN, Md., Sept. 18, 1894.

G. BEEBE'S SON—DEAR BROTHER IN CHRIST:—Ever since the departure of Elder W. J. Purington from the midst of the many brethren who loved him so well I have felt like penning down some reflections for the readers of the SIGNS, connected with what I had learned concerning his last hours upon earth. I do not think that my feelings concerning this are of the flesh, or that they grow out of my close associations with him almost from my infancy, though perhaps this may to some extent prompt me in this direction; neither would I be guilty of simply seeking to praise the man. This, I realize full well, could be of no satisfaction to those who are spiritual, and would be wholly contrary to the wish of Elder Purington himself. He spent most of the years

of his life in preaching that doctrine which abases the creature and exalts the Creator, and this was the whole substance of his heart's desire to the end. Yet it is fitting to seek to magnify the grace of God through his servants, and through their memory after they are gone. When a servant of God has been called away, and we find that thousands of the children of God cherish his memory as a precious treasure, there must be a reason for it; and that reason is always found in the fact that in all things that servant has sought to magnify the name of Christ, and not his own. The whole burden and spirit of Elder Purington's ministry was expressed in the words of John the Baptist concerning Jesus, "He must increase, but I must decrease;" and in those other words of Paul, "I determined not to know anything among you save Jesus Christ and him crucified." The blessed Lord had written this in his very experience so deeply that he could not preach without preaching Christ. All who ever heard him know that his views of God were very exalted, and that his presentation of the character of God was at times awfully sublime. In that respect there was a wonderful similarity between his ministry and that of the late Elder Gilbert Beebe. Both at times have preached upon the theme of the character and attributes of Deity so that lovers of truth were spell-bound with awe, and even the careless would feel that in their solemn earnestness there was no room left for levity or caviling. This gift they had from God, and it was for the special edification of the church. My father heard Elder Purington preach his first sermon, and often when a youth I have heard him speak of it. The text was, "Thou shalt call his name Jesus: for he shall save his people from their sins." In this, his first sermon, from the pulpit he presented with the ability of a man, rather than that of a beginner, the glorious doctrine of a finished salvation. The atonement was all his life a precious theme to him. He regarded it, as it indeed is, the very foundation of a sinner's hope, and as the only way in which God could be just and justify the ungodly. His firm faith in this method of salvation made him firm and unyielding in its defense, and often he would seem to those who did not know him very stern in the pulpit; but all of us who knew him best knew that his heart was as tender and his disposition as simple and confiding as a child. I have heard him say often, when he would come down out of the pulpit and meet his brethren, "Did you think I was angry?" or, "Did I seem angry to-day?" This he would say, alluding to the fact that some thought him stern in his preaching; but his earnestness grew out of the fact that he believed what he said, and that, more perhaps than is given to many,

he felt that he stood in the presence of God.

There never was anything uncertain in his views of the doctrine of salvation, nor concerning the character of Jehovah. "Salvation is of the Lord" summed up his faith and hope concerning this doctrine; and Jehovah to him was that Being who is omnipotent, omniscient and omnipresent, who is unchangeable, infinite and holy, who is the Creator of all worlds and beings, and who upholds them by the word of his power. He believed with all his heart that this God has both foreknown and foreordained all things that come to pass, and that always in time and in eternity he works, fulfilling all his eternal purpose in all things. As far back as I can remember, at my father's house I have heard him in solemn tones, with impressive words, declare these things. In these great and solemn truths I knew then that he found his joy and hope. Concerning these truths he never changed. So far as my acquaintance has extended, I know of no minister who more earnestly insisted upon a becoming manner of life in those who profess to be followers of the Lamb. He held his own conduct under stricter guard even than he required of others. I have often thought that he heeded more than most of us the apostle's admonition to Timothy, "Take heed unto thyself, and unto the doctrine;" and the conclusion of this Scripture was plainly fulfilled in him and those among whom he labored, "For in doing this thou shalt both save thyself and them that hear thee."

I have heard him say many times that while he was glad when his brethren walked in the joy and peace of the felt presence of God, he felt nearer to those of a sorrowful spirit, because it had also been his lot to walk much in conflict and gloom. One thing is certain, that though he was in his ministry emphatically a son of thunder, he was also a son of consolation to many. In this respect also he and Elder Gilbert Beebe were much alike. God gave to them both the courage of a lion and the gentleness of a child.

It would be a labor of love upon my part to call up many reminiscences of all these past years of my acquaintance with Elder Purington, but I will not indulge this feeling much longer. It would be a labor of love, because from a child Elder Purington has been in my heart as no other minister of Jesus ever has been. I mean that he gave me words of comfort and words of counsel and advice which have influenced my whole life and ministry, and for which to-day I am glad.

But I wanted to speak a little of his last days among us who yet remain. The time came to him, as it comes to all sooner or later, when he must face the king of terrors. He who had been called upon to minister comfort to thousands as they wept for their dead must also in his turn

face the realities of which he had so often spoken; and he had strength to endure the pain attending dissolving nature, and strength to depart. He showed no fear, and on the other hand he realized the full solemnity of the trying hour. I saw him twice after his work was near its end. This he knew, but I could not perceive any change in his manner nor in his testimony, except such groans as suffering extorted from his lips. He realized that the end was near, and his speech was earnest and solemn; but so had it always been whenever he spoke of the things of the eternal world. He seemed to me like a man who was now meeting what he had expected and looked for all his life. Death did not come as a surprise; and if his presence presented any terrors he was enabled to remember that Jesus had conquered death also. It seemed to me that he felt that the toil was over, and that soon the suffering would be, and then the everlasting life in which he had believed should be his. He seemed to me to be as one who follows calmly and earnestly the appointed path, sure that his God and Father had appointed it, and would be with him to the end. It is hard for me to find words to express just how I was impressed by the manner more than the words of Elder Purington in his last illness. I could wish that some one would write of this who can command better words than I am able to.

On Saturday after the Delaware River Association I am told that he preached his last sermon to the church at Hopewell. Brother Curry was expected, but missed a train. The brethren and sisters were sorry not to have brother Curry, but they are glad to have heard their beloved pastor once more. His subject was the twelfth chapter of Romans. He read the hymn beginning, "Begone, ye gilded vanities," No. 689, Beebe's Collection, and also the hymn beginning, "God of my childhood and my youth," No. 1210, Beebe's Collection. It would seem that he was guided, especially in this last selection, to choose his own farewell hymn. On Sunday he was out to the meeting, and heard two visiting ministers preach. Several young ministers visited Hopewell during the last weeks of his life, and with emotion he expressed his gladness that the Lord was raising up the young to declare the truth, now that others were becoming aged and were passing away. On this, the last Sunday that he was able to be at the meeting of his church, he spoke briefly at the close of each sermon, and, I was told, with his usual solemn earnestness. From that time he went down rapidly until the summons came.

I feel sure that many will be glad to hear of some of the last words that fell from his lips in the intervals of his suffering. One day, just before the Delaware River Association, he said that he hoped there would

be plenty of ministers there, and that he liked to see the young ministers coming on, as we who are old must soon go hence. He said that he felt that his time was short. After the association, when Elders Curry and Carnell and brother Brink were there, he seemed much elated, and said, "I am so glad to see the young ministers, and hear them proclaim the glad tidings." He looked forward to Elder Lively's coming, but could not go out, and said, "I will have to submit to the inevitable, and there is something fastening upon me that I will never get rid of." One night, just before he finally took his bed, he was restless, and with his sister-in-law walked out into the yard. He gazed much up into the sky, and said, "I will never be freed from pain until I get into that great beyond." One day, to some of the church members who called, he said, "For to me to live is Christ, and to die is gain." One morning his sister-in-law said to him, "You have had a hard night." "Yes," he said, "but not a pain too many, nor one too severe." He often said, "All the days of my appointed time will I wait, till my change come." He said to another friend, "I know that I am in the hand of God. He performeth the thing that is appointed for me, and many such things are with him." He said to one of his warmest friends that he never before realized the meaning of the poet in the words, "O land of rest! for thee I sigh!" One night, during terrible suffering, when a dear friend from Philadelphia was with him, he continually repeated the words of the hymn, "Begone, ye gilded vanities." He so often said to his wife, "Mary, do not weep; you will soon follow me." The morning he died he repeated thrice, slowly and earnestly, "There is a balm in Gilead; there is a balm in Gilead; there is a balm in Gilead." The last he almost whispered. The loving friend who watched with him said that during the night he had repeated those words so often. Other things he said equally consoling to his friends and brethren, but perhaps these are sufficient. We do not need these testimonies of his dying lips to prove to us the faith that was in him—his whole life and ministry was a living proof of that; but these expressions are strengthening to our faltering faith, because they show the power of grace to sustain and console in sickness and death, as well as in life and health. It seems to me, when I read Paul's last written words of faith and hope, when he said, "I am now ready to be offered," &c., that they are wonderfully strengthening to my heart, which is so ready to shrink as I think of death; and so when the dying saint to-day, in the very hour of weakness, can testify to that mercy which is sufficient for the most trying hour, it serves to encourage our fearful hearts and strengthen our faltering souls, so that we can press on without fear. Our brother had

grace to live by; he also had grace to die by. So we also need not fear but that for us also it will be true that as our day our strength shall be.

I have not written this in praise of brother Purington. His praise was indeed in all the churches; and they but obeyed the apostolic injunction when they esteemed him very highly for his works' sake. But the praise for all that Elder Purington was, as a child of God and a minister of Christ, belongs to God. By the grace of God he was what he was. By the grace of God he is what he now is at the right hand of God. While we sorrow for that we shall see his face no more, let us rejoice that we did once have him among us; and let us rejoice again that he now beholds the face of his Lord without a veil between. One thing to sorrow for, but two things to rejoice over.

In conclusion I will but add that the dear bereaved wife, the companion of forty-six years, has the comfort of knowing that hundreds of hearts go out to her in sympathy. This is a comfort so far as it goes, but it cannot heal the wound. Jesus only can work this work of healing, and he will heal the wounded heart.

I remain your brother in the hope of Christ,

F. A. CHICK.

WOLF CREEK, W. Va., May 27, 1892.

DEAR BRETHREN BEEBE:—As my mind has been moved in the direction of writing something for the dear SIGNS OF THE TIMES, I take my pen to make the effort, hoping I may feel relieved in mind by putting some of my thoughts on paper. I wish first to say to you and the dear readers of the SIGNS that I send you all a loving greeting, for you are near my heart. While I know myself to be a poor, weak and very unworthy brother, if one at all, yet I do want to come to the household, and talk to you all a little while, if you can bear with my weaknesses and imperfections. I am inclined to call you my Father's children; for if I know and have experienced anything in the way of life, it is all by divine grace, without my aid; and when I read the testimony of those who are partakers of the heavenly love and holy calling, it stirs me up; and I want to tell all such to be of good cheer, and also to tell them that I believe their God is my God. Their language says so, and their general conversation leads me to hope that, little though I am, I belong to that family, the dearest of people on this terrestrial globe. Very precious to me are the Primitive Baptists, and I cannot express the feeling of gratitude to my God for giving me, as I humbly trust, a like precious hope with them, and a home among them. It is the highest honor to which any one can attain, to be a member of the body of Christ. It is not like unto worldly honor, which has a

(Continued on page 318.)

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 3, 1894.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF
G. BEEBE'S SON.

HEBREWS VI. 1-8.

BROTHER BEEBE:—At some convenient season I should like to have your views on the first eight verses of the sixth chapter of Hebrews. I make this request from a sincere desire to receive instruction.

AHIRA SANFORD.

BUFFALO GROVE, Ill., June 6, 1847.

[In the original the text was not quoted; but for the more convenient reading of the article we give the text in full.—Ed.]

"THEREFORE, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned."

REPLY.

From the number of verses proposed for our consideration, and on which we are desired to give our views, we judge that our brother expects only some general comments. The entire system of salvation by Christ, contrasted with all the imagery of the typical dispensation, is embraced in the text proposed. The doctrine of Christ, embracing repentance from dead works, faith toward God, baptisms, laying on of hands, the resurrection of the dead, and eternal judgment, christian experience, and the impossibility of the saints losing their interest in the atonement of Christ, together with the profession of the saints in their experimental knowledge of the things of the kingdom of the Redeemer, is but a part of what these eight verses contain. Each point embraced is of sufficient magnitude and importance to constitute a theme for an inspired apostle to preach, or a redeemed sinner to contemplate. This chapter is introduced with an evident allusion to the preceding. "Therefore, leaving the principles of the doctrine of Christ." Three questions must be settled before we can proceed farther with the text, namely:

1st. What are the principles of the doctrine of Christ intended?

2nd. How are they to be left?

3d. Wherefore are they to be left?

On each point we must necessarily be very brief.

First. By the principles we are not to understand the doctrine of Christ itself; for we are commanded to stand fast in it, to contend earnestly for it, and to reject the apostle himself, or even an angel from heaven, should either come to us and not bring it. Timothy is admonished to take heed to the doctrine, and to continue in it; and there can be no license in the text before us for departing from the doctrine of Christ, as none depart but such as give heed to seducing spirits and doctrines of devils. By the principles, we are to understand the elements or first principles, as the alphabet contains the elements or first principles of the English language; and to go on to perfection in the knowledge of our language, requires that the learner shall not always continue in his A. B. C. lessons; but when he has learned the principles, he is to leave the study of the alphabet, and go on to a perfect knowledge of their application. In the preceding chapters the subjects of address were chided for their long tarrying at the alphabet; "for when for the time ye ought to be teachers, ye have need that some one teach you which be the first principles," &c. The letters of the spiritual alphabet are formed, like those of our language, by the use of types, hence the Old Testament is often referred to as the letter, or as containing the types of good things which were to come. On such types the inspired writer of this epistle had been dwelling. He had spoken of Adam as a type, of Jewish festivals and sabbatic seasons, and of the abolished priesthood of Aaron and his sons; all these were types, or letters, setting forth the elements of the doctrine which they prefigured. For the time the Hebrew brethren had been in the school of Christ, it might have been expected that they had learned that these types or letters were not the very things they were designed to spell, but they were the elements or first principles to be learned by the disciple or learner.

Second. How are these principles to be left? According to the similitude we have used, the same as the child is to leave the A. B. and C. in the progression of his studies, that he may go on to a more perfect proficiency in the knowledge of the things to be learned. As the infants fed on milk will leave the breast when they have attained a full age, and by reason of use have their senses exercised to discern both good and evil, to eat strong meat.

Third. Wherefore should the principles be left? For the very reasons already assigned, because they can never become perfect scholars if they learn only the alphabet. An other reason assigned is contained in the fourth, fifth and sixth verses of our text, on which we shall say

something more presently; but the apostle gives those stated in the latter part of the fifth chapter as sufficient; this we justly infer from the "Therefore," with which this chapter begins. The first verse of this chapter is a conclusion drawn from premises laid down. "Therefore," for the reasons already considered, "leaving the principles," &c., "let us go on," not tarry longer here, dwelling no longer on the types and shadows of good things to come, but let us go on to the good things to come; "not laying again the foundation;" but let us go and build on the foundation already laid. For if this foundation should fail, no other can be supplied. Other foundation can no man lay than that is laid. Having learned the principles, or rudiments, let us go on, for we cannot return again to infancy and require again to be fed on milk, if we have tasted the good word of life and the powers of the world to come. Therefore, if God permits, we will not tarry, but go on. "For it is impossible."—What is impossible? It is impossible for enlightened christians, who have experienced all that is implied in knowing the principles of the doctrine of Christ, tasting the heavenly gift, partaking of the Holy Ghost, and the powers of the gospel, or of the world to come, to fall away and be renewed again; for, "if they shall fall away," it is impossible to renew them again unto repentance. But why will it be impossible to renew them again, in such a supposed case? Because if the foundation on which their repentance, experience and hope rests should fail, in order to lay it again Christ must again be crucified; and that is not all, nor the greatest difficulty; for in such a case he must submit to the mortification, or open shame, of acknowledging that his sufferings, his blood and righteousness were not sufficient to secure the safety of the saints and the accomplishment of the purpose contemplated in the divine mind. It is impossible, for it would require a recreation of the universe, and a re-establishment of the legal dispensation, a revision of the counsel of God, another advent of Christ into the world, a re-assumption of flesh and blood, and subjection to the law; and finally, as the apostle sums up all in a word, a crucifying of the Son of God afresh, which must put him to an open shame; all of which is impossible, and therefore there can never be a necessity for laying again the foundation of repentance from dead works, &c.

Some have supposed that the characters described in the fourth and fifth verses were only "almost christians;" but what additional evidence a child of God can have that he is a subject of grace, we have never heard stated. If to be translated out of darkness into marvelous light, to taste or partake of Christ as the heavenly gift, to be born of the Spirit (for there is no other way in which a soul can partake of the Holy

Ghost), to taste the good word of God (by which Peter says we are born again, and which he calls an incorruptible seed, that lives and abides forever), and to taste of the powers of the world to come; if all these evidences are not sufficient to warrant a soul that he has passed from death unto life, what must they think who are not always sure that they have experienced all of these marks? Or what farther testimony is a christian warranted to ask the Lord for? If these are not enough to establish the point, are those who have experienced all these doing wrong when they cherish doubts of their adoption? There is in truth no such thing as an "almost christian." We are either dead or alive; we are either quickened, regenerated and born again, or we are dead in trespasses and sins; there is no intermediate state.

The doctrine of falling from grace, contended for by a portion of the Arminians, cannot be true; because they hold that a christian may fall away, or fall from grace, and then be renewed again to repentance; which thing the apostle in our text pronounces impossible. It is easy to prove by the most positive declarations of the Scriptures that those who have experienced the things stated in the fourth and fifth verses of our text have passed from death unto life, and that they shall never come into condemnation; that Christ has given them eternal life, and they shall never perish, neither shall any pluck them out of his hands.

The argument of our subject is applied to show the necessity of an onward progression from the legal rites of the old covenant to the spiritual things of the heavenly kingdom to which they pointed, and from the first rudiments of the doctrine of Christ to the perfect development of that doctrine; from the infantile state of using milk, and in which the son differeth nothing from the servant, to the maturity of christianity; and the argument demonstrates that the weaned child will not again become an infant to require milk; that the established christian is built upon the foundation of the apostles and prophets, and shall have no occasion to lay again the foundation. This subject is further illustrated by the doctrine of election and reprobation, asserted in the seventh and eight verses.

How beautiful are the figures in their application! "The earth which drinketh in the rain that cometh oft upon it," describes the children of God, on whom his doctrine shall drop as the rain, and his speech shall distill as the dew, as the small rain upon a tender herb, and as showers upon the grass. The Lord's portion is his people; Jacob is the lot of his inheritance.

"That little spot inclosed by grace, Out of this world's wide wilderness," drinks in the rain, that is, the doctrine and the speech of Christ, and is refreshed, invigorated and made

fruitful, so that it brings forth herbs meet for him who cultivated it, even fruits which are unto holiness, and the end of which is everlasting life. Such earth receives blessing from the Lord; even as the church of God, thus clearly described, is blessed with all spiritual blessings in heavenly places in Christ Jesus, according as God has chosen her in Christ Jesus before the foundation of the world, that she should be holy and without blame before him in love. The blessing is not for receiving the rain, and bringing forth the herbs; for that construction of the text would pervert the figure. The natural earth only receives, drinks in the rain, and brings forth herbs, &c., while the Lord gives the increase; and all the fruits of righteousness developed in the garden of the Lord result from his special blessings, and are therefore an evidence that she has received blessings, and is blessed of the Lord. While, on the other hand, that which beareth thorns, &c., is rejected; not chosen or elected; is nigh unto cursing; as the production of thorns and thistles was the result of the curse which God pronounced on the earth for Adam's sake in the beginning. Here is a clear representation of the case of the Hebrews. Those among them who were enlightened, and were partakers of the heavenly gifts, and of the Holy Ghost, who had tasted the good word of God, and the powers of the world to come, had, according to the similitude, drank in the rain, or doctrine of Christ; and these fruits were the evidence of the same; while the scribes and Pharisees, together with all the carnal Jews among whom Christ and his apostles had preached and wrought miracles, were only hardened, drank not in his doctrine, had no thirst or relish for it, but continued to yield thorns and briers, as formerly, and thereby to show that they were nigh unto cursing, or to that day of retribution in which they should be destroyed root and branch, according to the words of the prophet of the Lord. They were rejected, and the day of the Lord, that should burn as an oven, and in which they that were proud &c., should be stubble, was at hand.

Much more might be written on the subject; and indeed much more may be written by abler writers for the edification of the saints on the subject which has been the theme of this article; but our time and space will not allow us to enlarge.

NEW VERNON, N. Y., Aug. 1, 1847.

MINUTES.

PLEASE do not forget that we are prepared to print Minutes of the proceedings of the Associations and meetings of the brethren more correctly than the publishers of secular papers, who know nothing of the terms and expressions peculiar to the old, despised Baptists.

CIRCULAR LETTERS.

(By E. F. RANDELL.)

The Mount Pleasant Association of Regular Baptists, now in session with the Mount Hope Church, Harrison Co., Ind., August 31st and September 1st and 2d, 1894, to the churches composing her body sendeth christian salutation in the Lord.

BELOVED BRETHREN:—As it has been a custom with the Regular Baptists to address a Circular Letter to the churches composing an Association, we again seek the old paths and walk therein, hoping that the candle of the Lord may shine about Zion. We are thankful to the God of all grace that he has been with us the past year, and again permitted us to meet together, at the time and place appointed at our last year's session. In order to show our steadfastness in the faith of the children of God, we will present a few thoughts, contending for the faith once delivered to the saints. Upon the great subject of religion we will address you, calling your attention to some of its principles; yet there is but one Lord, one faith, one doctrine, one God and Father of all, who is above all, and through all, and in you all. To the church of God, which is the pillar and ground of the truth, it is given to know the principles or wisdom of the gospel of Christ. Jesus said that his gospel should be preached among all nations, beginning at Jerusalem; and to his children is given the wisdom to know when it is proclaimed by his called servants. Jesus said to his disciples, "Go ye, therefore, and preach," &c. "All power is given unto me in heaven and in earth." He speaks, and it is done; he commands, and it stands fast. The gospel ministry can, through Christ who strengtheneth them, preach the gospel with the Holy Ghost sent down from heaven. They are first taught that they are sinners, and can sympathize with and comfort the poor, hungry children of God, saved by grace. And this gospel will be preached, without the support of man, unto the end of the world. The gospel of the Son of God is glad tidings to his people. It contains all the doctrine, love, grace, mercy, the redemption of all his chosen people, their salvation from sin, death, hell and the grave. Christ is preached by the gospel unto the people, both Jews and Gentiles. This gospel of the kingdom shall be preached in all the world, for a witness unto all nations. The question may be asked, Who believes the gospel? We answer, The preaching of the gospel is to them that perish foolishness; but unto us who are saved it is the power of God and the wisdom of God. The preaching of the gospel makes known the believers and the unbelievers. It divides the sheep from the goats. Those who hear through the Spirit's power, call upon Jesus to save them from their sins. To those who have

ears and hear not, it is a stumbling-block. The doctrine of Jesus drops as the rain, and his speech distills as the dew. God's people know the truth, the doctrine, and rejoice in God with joy unspeakable and full of glory. Then, if we have the truth, proved to be such by the word of the Lord, let us run with patience the race set before us, ever looking unto Jesus, the author and finisher of our faith. "But without faith it is impossible to please God." Our faith beholds in Jesus an incorruptible and unfading inheritance. Our hope enters into that within the veil, and fastens upon Jesus as a sufficient Savior. This mystery among the Gentiles is Christ in you the hope of glory. All that the Adam man derives from being born again is from God in Christ. "Christ in you the hope of glory." "The gift of God is eternal life through Jesus Christ our Lord." The gospel of Christ thus preached is the only way of salvation, and our only hope. May the Lord direct our steps in the right way, and keep us in peace, is our prayer for his name's sake.

P. W. SAWIN, Mod.

E. F. RANDELL, Clerk.

The Elders and messengers of the Lexington Old School Baptist Association, in session with the church of Olive and Hurley, September 19th and 20th, 1894, to the several churches of which it is composed, sends greeting.

DEAR BRETHREN:—We desire to stir up your pure mind by way of remembrance, by presenting that portion of the word of God recorded in the epistle of Paul the apostle to the churches of Galatia, fifth chapter and twenty-fifth verse: "If we live in the Spirit, let us also walk in the Spirit." "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."—Col. ii. 6, 7. "This only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?"—Gal. iii. 2, 3. It is very evident that the spirit of the flesh or the works of the flesh had been manifested among them, contrary to the Spirit of Christ. "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with

the affections and lusts."—Gal. v. 19-24. Now, dear brethren, in these six verses we have enumerated the works of the flesh and the fruit of the Spirit. Let us give heed to the word of God. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. vi. 7, 8. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him, ought himself also so to walk, even as he walked."—1 John ii. 3-6. "As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation."—1 Peter i. 14, 15. "And now I beseech thee, lady [church], not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."—2 John 5-7. "These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ, how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."—Jude 16-25.

JOHN CLARK, Mod.

JOHN A. MORSE, Clerk.

JAMES AVERY, Ass't Clerk.

CORRESPONDING LETTERS.

The Lexington Old School Baptist Association, in session with the Olive and Hurley Church, Ulster Co., N. Y., Sept. 19th and 20th, 1894, to the associations with which we correspond, sends greeting.

DEAR BRETHREN:—Through the continued mercies of our unchanging God we have the privilege of meeting and greeting one another once more in an associate capacity. We are happy to find peace and quietude in our borders, so that we can say, How good it is for brethren to dwell together in unity. Five have been added to our membership by baptism, and one Elder ordained, during the past year. We feel to continue to extend the hand of fellowship to the brethren of our sister associations, and to all who love our Lord in sincerity and truth. We have been favored with visiting ministering brethren, Elder H. M. Curry, of Ohio, and Elder Wm. L. Beebe, of New York, who have spoken to us, as we trust, in the name of the Lord, and for which we would feel grateful. We wish to say to our brethren far and near, Come among us, and we will not harm you. And now we commend you to God and the word of his grace, desiring the Shepherd to be over us and to lead us gently to our journey's end.

JOHN CLARK, Mod.

JOHN A. MORSE, Clerk.

JAMES AVERY, Ass't Clerk.

The Mount Pleasant Association of Regular Baptists, now in session with the Mount Hope Church, Harrison Co., Ind., August 31st and September 1st and 2d, 1894, to the several associations and meetings with which we correspond sends greeting in the Lord.

GOD in his providence has again smiled upon us, and permitted us to meet and mingle in an associated capacity; a meeting that is indeed pleasant and harmonious throughout, all dwelling together in unity, all bowing at the feet of Jesus, ascribing praise alone to him.

For the coming of your messengers and messages of love we are grateful. We desire a continuance of your messages and christian correspondence, that our hands and hearts may be knit together, as it were, in a bundle of love. Your ministers sent to us preach Christ and him crucified in the Spirit's power.

Our next Association will be held with the Mount Pleasant Church, at Pleasureville, Henry Co., Ky., commencing on Friday before the first Saturday in September, 1895, when and where we hope to meet your messengers and hear from you.

P. W. SAWIN, Mod.

E. F. RANSDELL, Clerk.

(Continued from page 315.)

tendency to exalt and make us proud and God-forgetting. On the contrary it brings us low at the precious feet of Jesus, and we cry unto God to make us better. We hate ourselves; or in other words we hate the sins that make us mourn. Instead of this exaltation in Christ making us proud, and to feel above our brethren, it makes us conclude that the least of God's dear lambs are far better than we. The grace of our God makes us humble, and thankful to his most holy name for his great love and condescension in visiting us, calling us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Very ancient is this purpose and grace; but it is not too old for you, my dear brethren. It does not rest on the "possible" plan that we hear so much about at the present time. The Arminian world has not learned that their poor fabrics of man-made theories would have left us just where this blessed, rich and eternal grace found us, away down in the pit of total depravity, a great distance from God, and loving that distance well; naked and poor, low sunk and far gone. This knowledge must come to the man or woman by their being quickened or made alive. Then we need not tell them they ought to pray. O no! You might just as well address one literally dead, and tell him to walk, as to tell the poor sinner, who knows he is a sinner before God, to not pray. The first thing for a new born babe to do is to cry; and so with the child of God, when made to feel his helplessness before God, he will pray. That prayer comes from within and ascends to the ear of the God of mercy, and will be answered in tender love. If it is not answered at once, it will in time be answered; for I am made to believe that every prayer that is truly a prayer is indited in the heart by the Holy Spirit; for it is written, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Then, dear ones, you see that our God purposed to save his people, and that by grace, before the world was; and we love to think of him as being so wise and so good as to made every necessary arrangement for our salvation. Christ is our great Head, our Prophet, our Priest and our King. He foreknew, and by his holy prophets foretold that which would come to pass concerning his people. He was our great High Priest to make an offering of himself for our sins, and to make intercession for us. He is our King to go before us in battle, to conquer death for us, to live for us, to reign for us and over us, to give us wholesome laws by which we are to be governed. He is our King to establish us in his kingdom of righteousness; to guide us in the way

everlasting; to shield us from the curse of the law which demanded our life; to deliver us from death; to appear before the Father in our behalf; to satisfy every demand against us, paying the last item and canceling the whole debt. Surely then we have enough to encourage us to put on the whole armor and contest every inch of the ground against the enemy of truth, and not be afraid of the popular notions of the present time; for all the new and smooth eloquence is being brought to bear against the old-fashioned, Bible plan of salvation; so that it certainly does appear that the time is now at hand for every lover of Jesus and his truth to stand together in faith and practice, and follow that which makes for peace, and not be disputing one with another and trying to gain the mastery. My dearly beloved kindred in Christ, our Master has said, "He that exalteth himself shall be abased; but he that humbleth himself shall be exalted." Then let each esteem other better than himself; for if we are what we profess to be we are all brethren, and all our interests are one, and there should be no falling out by the way. But let us love one another, and so fulfill the law of Christ. If it please God to give unto one brother the discerning of spirits, to another the gift of healing, to another the gift of prophecy, to another the gift of teaching, it is all of God, and all for the edifying of the body of Christ; and no brother has a right to boast, but to thank God, and labor for the peace and comfort of Zion, honoring the great Head of the church, from whence all must draw their every supply. For my part if I can just be one of the little ones in this glorious spiritual building, that will be enough for me. One of the greatest hinderances to our peace is contentions about words to no profit, and a great deal of it arises from a jealous spirit among the preachers. This is plain talk, but nevertheless it is true, and it is sad to think about. It is sad to see those who are sent forth by a divine calling, to be examples to the flock, striving among themselves for the mastery, when they have the word before them, "Whosoever will be chief among you, let him be your servant." Instead of that, it looks like a great many want to be served, instead of ministering. They want to be looked up to. Many dear brethren have been led off from the true gospel path, and are following after that which brings strife and contentions, murmurings, divisions and confusions, which amounts to nothing less than a Babylon. Associations are dividing, and all on account of preachers who are leading in the movement. Let those who truly love the Lord Jesus Christ, and for his sake, and for the sake of the dear, little, feeble and tender saints, stand together, and bear with each other; for we all do wrong, and all need much forbearance with one an-

other. Let the preachers just go forward, and as much as in them is preach Christ, and feed the flock of God, over which the Holy Ghost hath made them overseers, taking the oversight thereof, not for filthy lucre's sake, nor by constraint, but willingly, and of a ready mind, urging the church to keep every jot and tittle of the laws given her by her great Head. Let the church look to her Lord for all her spiritual food, and ask him to give her such servants as will edify her, and that they may have wisdom from on high, in order to glorify God and edify the church. Brethren, let us not look to man, but look to God, to send such laborers into his vineyard; for the harvest is great, and the laborers are few, and it is so much the more needful that they should be of one mind in working in the Lord's harvest. If he sends one to reap, and another to bind, some to gather the sheaves, and another to thresh out the precious grain, and another to prepare it for the garner, that is all being done by and through the Lord's own way. So let us labor, and so let us love to be found at our post, wherever that may be. Let us try, as much as in us is, to so live and act that we may abide in our Master's love, and serve one another for the sake of him who has redeemed us by his own precious blood. Soon we hope to be with him, where strife and turmoil will not be known, where no sinful, fleshly feeling can come to mar our peace.

Dear brethren, pardon me for my long scribble. I have felt like writing as my mind was led. If you think it worthy a place in our beloved paper, insert it therein; but if not, all will be right. I crave an interest in the prayers of all God's dear children.

Fraternally yours,

H. A. HARVEY.

MERRIFIELD, Va., Jan. 27, 1894.

DEAR BRETHREN BEEBE:—There is scarcely any Old Baptist preaching in this locality, and not many who have the least idea of even the letter of the word that is held by us. Elders Francis and White have preached here twice on special occasions, and the congregations speak highly of their manner of preaching, and of the men themselves. The people here are very sociable. If it could be so, I would like some of the brethren in the ministry to call here often; but it may be selfishness in me. As my own place of meeting is so far away I cannot get there very often, and it does seem that I never before did so long to hear the gospel preached. I have heard but two sermons since the Corresponding Meeting. My wife and I stay here, and but seldom meet any whom we can call our Father's children. I was glad you published that correspondence of brethren Jenkins and Brink. I was an eye witness to all that brother Brink wrote. As you are aware, I

was once among the New School, but had to come home and declare that the new way of that people was not the way the Lord showed me in my first experience; yet the way of life and salvation in Jesus alone was not so clear to me at first, owing, as I have since thought, to the great relief I felt when my burden was taken away. I knew nothing, only as a little, glad-hearted child, having no other thought than that I wanted to let everybody know I was glad. While in this condition I was taken to that new school, and it took several years there, and nearly three years of sickness, for me to graduate, ere I could come home. Dear brethren, in view of all this, with Jesus in view, I think that Missionary preacher would have to bring something more substantial than an illustration of the cultivation of a potato field to take me from home. But if left to myself there is no telling where I would go, as I see so plainly in the lesson taught by our Lord when Peter denied him. I feel to tremble when I read or meditate on that lesson. If that deacon had ever been there with Peter, potatoes, field and all, could not have caused him to become a convert to another doctrine. That doctrine of "Potatoes and Missions" sounds very much like that which I heard when in Babylon.

Your brother,

ELI. T. KIDWELL.

EDNA, Kan., July 7, 1894.

DEAR BROTHER BEEBE:—My heart pains me to think that I have had my lamp under a bushel so long. Sometimes I am made to cry aloud, "O Lord, be merciful to me, a poor sinner." My anxiety and trouble of heart no one can know, except those who have traveled through the dark wilderness alone, with no one to cheer them on the way. But O! when we come to the place where we say, "Lord, save, or I perish," there we see our blessed Redeemer with outstretched arms, ready to raise us from the mire, and to place our feet on a firm foundation. Then we can sing that beautiful song that the children of Israel sang at the Red Sea. Yes, I can well remember when I crossed over that sea. O how often my mind runs back to that time.

A few days ago, while I was on the streets of our little village, a young man came to me and asked me when we held our meetings on Snow Creek. My heart was faint to tell him that our meetings had gone down. I gave him a few copies of the dear old SIGNS OF THE TIMES, which he took home with him. He came back on the fourth day of July to my little shop, and I could see that he was troubled. I pointed him to that great Physician who was born in a manger in Bethlehem of Judea. The Lord from on high told Joseph and Mary that they should call his name Jesus, for he should save his people from their sins.

Yes, he had a people, and they were chosen in him before the foundation of the world. As for me, I am too poor and unworthy to have a place among them.

Yours most unworthily,

H. REDMAN.

EDITORIAL NOTICES.

ANOTHER APPEAL.

WHILE we do not wish to distress any of our subscribers who are in arrears with subscription, yet we are compelled to again appeal to all who can make a remittance on amounts due to please assist us through our present financial cramp by sending on such amounts as they can conveniently spare. Several weeks ago we sent out nearly a thousand notices to delinquents, the aggregate of whose accounts amounts to about three thousand dollars, and thus far we have received only about two hundred dollars upon these accounts. Brethren and friends, please do not forget us.

UNTIL FURTHER NOTICE

WE will continue our offer to send two new subscribers; and credit an old subscriber one year, for three dollars; but we cannot afford to send to one new subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any new subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

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MARRIAGES.

On Sept. 26th, 1894, by Elder Benton Jenkins, at the residence of the bride's parents, near Winterton, Sullivan Co., N. Y., Mr. Calvin I. Avery and Miss Anna M., daughter of Mr. Moses W. Jordan.

OBITUARY NOTICES.

DIED—On August 14th, 1890, of pneumonia, Samuel S. Fox, in the 33d year of his age.

Mr. Fox resided in Baltimore, and was the son of brother and sister Fox, of Port Deposit, Md.

Your brother,

D. M. THOMAS.

LYLES, Pa.

BROTHER Noah T. Terry died at his home in East Farmingville, Long Island, N. Y., on August 4th, 1894, in his 87th year.

His eyesight was so impaired that he could not read, and he felt life a burden. His mind seemed to be with the words, "I would not live always, no, welcome the tomb;

Since Jesus hath lain there I dread not its gloom.

There sweet be my rest till he bid me arise,

To hail him in triumph descending the skies."

JANE E. SMITH.

PATCHOGUE, N. Y., Sept. 22, 1894.

Jesse B. Green departed this life on the 13th of August, 1894. He was born on the 14th of February, 1814, thus being 80 years and 6 months old. About sixty of these years he was a member of the Old School Baptist Church. He was a man of strong and decided convictions, and ardent in attachment to his church, giving liberally to her interests.

Brother Green was patient and submissive during his long continued and sore afflictions, enjoying a good hope through grace of entering the rest that remaineth to the people of God.

Father Green was a good citizen and neighbor, an affectionate father and a humble, devoted christian. He leaves five children, a large connection and a host of friends to mourn their loss; but they mourn not as those who have no hope.

A FRIEND.

Mrs. Catharine C. Suddeth was born in Fauquier Co., Va., Feb. 14th, 1814, and died after a brief illness Jan. 16th, 1894, aged 79 years, 11 months and 2 days.

She was married to Edward Garrett March 30th, 1830. For more than half a century she was permitted the companionship of a loving and devoted husband, when death severed those ties, June 10th, 1883. To them were born ten children, of whom six survive her (two sons and four daughters); also twenty grandchildren and twenty great-grandchildren. She united with the Primitive Baptist Church called Brookfield, in Noble Co., Ohio, about 1838, after which she moved her membership from that church to the Goshen Church, in Muskingum Co., Ohio, of which she lived a faithful and consistent member until her death, which occurred at her daughter's, Mrs. Alice Peters, in Licking Co., Ohio. By request the funeral was conducted by Elder L. T. Ruffner, using as a text the following, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."—Isaiah lx. 1. After which her body was laid away to await the coming of the Lord.

L. T. RUFFNER.

HEBRON, Ohio.

It is with a sad and heavy heart that I record the death of my dear wife, Annie M. Lake, who departed this life at her residence near Laidig, Fulton Co., Pa., August 20th, 1894, aged 36 years, 9 months and 26 days, after a lingering illness and great suffering in the flesh for more than three months from a complication of diseases.

She had for about two months before her death been able to sit up part of the time, and walk a little with my help, or

the use of a cane. She often spoke of dying, and her only desire to live was that she might stay with me to help raise her children. She did not seem much worse until about fifty hours before her death, when she awoke in the morning with a weakness in her speech and a despondency in her mind. About noon she was taken with spasms, which continued in succession for twenty-three hours, rendering her speechless and unconscious, in which condition she lay for twenty-four hours more, when she fell asleep, "from which none ever wake to weep." Her maiden name was Logne, being a daughter of the late Elder Samuel Logne, of Bedford Co. She was a firm believer in salvation by grace, had a warm feeling for all christian people, and was always ready to entertain all who might stop under our roof, and as ready to go with me to Baptist meeting as to any of her own. She was a kind, loving and affectionate companion, always willing to bear her share of the many cares and afflictions that we have had to pass through during our married life of a little more than fourteen years. She was the mother of seven children, of whom only four survive her, the youngest only living four days after her departure, aged three months and five days. Our loss is her eternal gain, for she has gone home to reap her reward. May the Lord comfort and care for us while here in this vale of tears.

Her remains were laid to rest in the Sidling Hill Baptist Church cemetery, by the side of our children gone before. Her funeral sermon was preached by Elder Ahimaz Mellott, to a large and attentive congregation, her three surviving brothers and only sister being present. Brethren, pray for me and my little ones, that we may be made more submissive to the Lord's will.

Your unworthy brother, I hope,

JONAS LAKE.

LAIDIG, Pa., Sept. 3, 1894.

ASSOCIATIONAL.

THE Salisbury Old School Baptist Association will convene, the Lord willing, with the Broad Creek Church, Sussex Co., Del., on Wednesday, Oct. 24th, 1894, and continue three days. Ministering and other brethren and friends are cordially invited.

Those coming from the north will take the train leaving Broad St., Philadelphia, at 10:20 a. m., on the Delaware R. R., and those from the south will take the train leaving Salisbury at 2:02 p. m. (Old Point Express), and ticket for Laurel, Del., on Tuesday before the meeting. If it suits any to come on the Mail Train, leaving Philadelphia at 7:25 a. m., they will be met and cared for.

A. B. FRANCIS, Pastor.

THE Juniata Primitive Baptist Association will be held with the Sidling Hill Church, in Fulton Co., Pa., to commence at ten o'clock on Wednesday after the first Sunday in October, and continue Thursday and Friday.

We extend a cordial invitation to all of our faith and order to meet with us. All persons coming by railroad east or west will have to come on the Baltimore & Ohio R. R. to Hancock on Tuesday, where they will be met on the Hancock side of the bridge and conveyed to the place of meeting. Try to be there as early in the day as possible, as the distance is about twenty miles.

AHIMAAZ MELLOTT.

THE Pilgrims' Rest Association of Old School Predestinarian Baptists will, the Lord willing, meet with the Big Blue Church, in Johnson Co., Kansas, sixteen miles southwest of Kansas City, and five miles southeast of Lenexa, commencing at two o'clock p. m. on Friday before the second Saturday in October, 1894.

We extend a cordial invitation to all

sound Baptists, especially ministers of the gospel, to attend.

Teams will be at Olathe to meet those coming from the west and south, and at Seneca, on the K. C., F. S. & S. R. R., to meet those coming from the east. Come on the morning trains Friday to get conveyance.

W. L. HALL, Clerk.

THE Corresponding meeting of Virginia will be held, the Lord willing, with the Bethlehem Church, near Manassas, Prince William Co., Va., commencing on Wednesday, Oct. 17th, and continuing three days.

Friends coming from the north or east will come through Washington or Alexandria, taking trains from either place on the Southern Rail Road for Manassas, Va., which is about one hour's ride from either point.

Friends coming from the south will come direct to Manassas on the same Rail Road.

There is a morning train from Washington and Alexandria, due at Manassas between nine and ten o'clock a. m.

The place of meeting is one mile south of the station. Friends will be met and cared for. All who love the truth for the truth's sake, and the Lord's people for his sake, will be heartily welcome.

Affectionately yours,

J. N. BADGER.

YEARLY MEETINGS.

PLEASE publish in the SIGNS OF THE TIMES that a yearly meeting will be held, the Lord willing, with the Columbia Old School Baptist Church, Jackson County, Michigan, on the first Saturday and Sunday in October, 1894. A cordial invitation is extended to all lovers of the truth.

Those coming from the north will be met at Napoleon, and those from the south and west at Woodstock.

WM. L. BROWN, Church Clerk.

A YEARLY meeting will be held, the Lord willing, with the London Tract Church, Chester Co., Pa., commencing at two o'clock p. m. on Saturday, Oct. 20th, 1894, and continue three days.

Brethren and friends, especially ministers, are cordially invited. Those coming by rail will take the train leaving Baltimore, on the B. & O. R. R., at 8:45, and Philadelphia (Reading Terminal) at 11:26, on Saturday morning. Take tickets for Newark, Del., and there transfer to Newark Centre, on the Pomeroy Branch of the P. R. R., at 1:25 p. m. Ticket to Yeatman, where trains will be met in time for the meeting.

A. B. FRANCIS.

WE, the Old School or Primitive Baptist Church at Indiantown, Md., cordially invite each and every one of the same faith and order to visit us at our annual meeting on Wednesday and Thursday after the first Sunday in October (10th and 11th), 1894.

Those coming from the north by public conveyance will leave their homes so as to connect with the B. & E. S. R. R. at Salisbury, Md., on Tuesday, about twelve o'clock, for Pittsville, where they will be met and taken to places of entertainment.

L. A. HALL.

TWO DAYS MEETINGS.

A two days meeting is appointed to be held (if the Lord will) with the Andes Old School Baptist Church, at Union Grove, Delaware Co., N. Y., on the first Saturday and Sunday in October, 1894, meeting to begin at ten o'clock a. m. on Saturday. We cordially invite all lovers of the truth who can to meet with us.

J. A. HUNTLEY, Clerk.

It is appointed by the church at Otego, N. Y., to hold a two days meeting on October 17th and 18th, 1894, Wednesday

and Thursday after the second Sunday in October. Our meeting place is in Otego village, only a short walk from the depot of the Delaware & Hudson Canal Company's Rail Road. All lovers of gospel truth are cordially invited to attend with us.

B. BUNDY.

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,

MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, OCTOBER 10, 1894.

NO. 41.

D. L. Blackwell June 94

CORRESPONDENCE.

SPENCERVILLE, Ohio, Sept. 5, 1894.

DEAR BROTHER BEEBE:—This looks so much like the old method of addressing the letters for the SIGNS; yet it is not altogether without its sorrow. I feel timid about asking so much space in the SIGNS, but will you please grant it for the sake of others, who join in this request for the inclosed letters to be published? I have marked them in the order in which I think they will best illustrate God's gracious care for his people. The first two are from sister Alice Wien, who stands as an accepted candidate for baptism. The last two were written by sister Bettie Peters, who was baptized, as was also her husband, brother George Peters, on the fourth Sunday in April, and illustrate the wilderness travel of the saints, and the heavenly places that await them by the way.

In love for the household of faith,
A. B. BRES.

MAY 15, 1894.

ELDER BRES AND FAMILY:—I thought I would send your SIGNS home, the reading of which I appreciated greatly. I find that the writings in the old numbers are just the same as in the last one. They all preach Jesus, if I am not deceived. Sometimes I am afraid I have deceived you good people. Elder Ford has been so good to come to see me, a poor, loathsome worm. I sometime think I ought not to read the Bible or the SIGNS, nor talk to God's chosen people, nor be in their company; for I am not fit nor worthy; yet they are the people and company I crave and long to be with. I thought when you told me about those who were going to be baptized at Sidney that by June I would be able to go to the church and offer myself (big offering) for baptism; but it does not look much like it now. The Lord knows what is best; let him do what seemeth him good, and all will be well.

"And if my soul were sent to hell,
His righteous law approves it well."

I would like to write more, but I do not feel able. I have not been feeling so well for the last three or four days. I will send you one of my SIGNS to read, as it contains better letters than I can write. This letter looks like myself, so little and good for nothing. Will you remember unworthy me when you pray?

ALICE WIEN.

SPENCERVILLE, Ohio, Aug. 22, 1894.

DEAR BROTHER AND SISTER

BRES:—If I am worthy to address you so. It seems too good to be so blest as to be

"Gathered into the fold,
With believers enrolled,
With believers to live and to die."

The SIGNS you sent me is full of truth. I think the letters are all good. If I could express myself as do the writers in the SIGNS, I would write some of my thoughts and feelings. I often have the sweetest of meditations in the daytime, and often at night on awaking the most precious of thoughts come to me. I am often telling the brethren, sisters and friends of the hope there is within me; but when they come to see me I am all shut up, and the foolishness of the world is all I can talk about. I think I have enjoyed myself the most since the association last September that I ever have in all my life before. It does not look like anyone could enjoy themselves in a sick bed, but,

"Prisons would palaces prove,
If Jesus would dwell with me there."

The blessed Lord has sent the gospel to me while lying here, and it has been a great feast to me. I feel as did Ruth, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God." My prayer is, "God, be merciful to me, a sinner." I ask not for riches and glory in this world. "Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us." I often fear that I am deceiving the people of God, yet I do not want to. May the Lord direct my thoughts and ways, for in and through myself I can do nothing. O how I would like to go to the association next month; but I must be content with my lot.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word;
At home or abroad, on the land, on the sea,
As thy days may demand shall thy strength ever be."

Remember me when it goes well with you. With love to all, I am your sister, I hope. I believe I get stronger every day. I hope I will be able to go forward in baptism before long.

ALICE WIEN.

ZANESFIELD, Ohio, April 1, 1894.

MR. BRES:—My mind so often runs back to the time when I first

heard you preach the gospel at my father's house, when I was quite small. Those were dark days to me; but in my twentieth year I was relieved of my great burden; yet I was left to rejoice such a short time, until I felt at a loss to know what to do. For the last fifteen years and more my life has been so dark; so much so that I actually thought I was losing my mind entirely. I could not keep my mind on a question long enough to answer it. I was not only a worry to myself, but also to my dear family and companion. They thought I was losing my mind, I seemed so worried. But the Lord willed to give me peace of mind, quiet and contentment, and to take me, even me, before his dear saints, to ask them for a resting place, that I might feed my poor, hungry soul with that spiritual food, without feeling myself as a thief and a robber by trying to eat of what I had no right. It pleased the Lord to keep me from hearing the experience of others, but I will murmur not for that. I could not open the Bible without feeling condemned, which gave me great distress of mind and heart. It pleased the Lord to withhold my affection from my dear companion, and only at times could I express my mind to him, who held all my earthly affections. I often thought I would tell him how much I thought of him; but when I would undertake to talk to him such a feeling would come over me as if I were being hit with something in the breast, and my head seemed as in a vice. Sleep was almost a thing of the past, as I had not slept much for two years. What a helpless being I found myself to be. Things that I would not, those I was found doing. How mysterious are God's ways, and past finding out! "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God." I have not words to express my joy and comfort of mind. Surely none but the Lord knows what my many trials have been. I long so much for my full deliverance, though I am so happy. I feel so quiet, knowing that the Lord's will will be done. I can now see where he has walked close by me when I was in such dark clouds, with not the least spark of light. When you were here in the fall I thought I would talk with you if I dared; but without the Lord's help I was still helpless. You looked so bright that I could only stand and gaze. I longed to hear you talk, but I had not the courage and confi-

dence. Since I have been so reconciled I can read, and I find things different from what I supposed they were. O what a comfort it was to find it so! It was so much better than I had imagined. Mine was imagination; for I had felt as if I dared not read, I was so corrupt. I long so much to see you all, and to hear you all talk, I can hardly wait, as I have been hungry and thirsty so long, though I have been feeding on spiritual things for a short time, I hope. I can see so much pleasure in the Scriptures that I can hardly let them alone long enough to eat.

I have scribbled so long, but have not told anything yet; but I must close, hoping to see and be with you all soon, if the Lord wills. This is the desire of one who feels to be so small that nothing can compare with my littleness as I can see. I am less than the least, if one at all. I hope to hear from you soon, and to drink in the comforting words which the Lord has inspired.

Yours with the greatest of esteem.
The Lord willing, D. and I will be at Sidney the fourth Sunday in April to follow our Master.

BETTIE PETERS.

ZANESFIELD, Ohio, April 26, 1894.

DEAR BROTHER AND SISTER BRES:—I cannot but weep for joy. The Lord has blessed us. I can see nothing but blessing, mercy, peace, love. O! what a merciful Savior, to give the hope of that pure love, so spotless, so divine, to one so small as I. Could anything give more comfort to a poor sinner like me? What a comfort it is to know that others have felt that same blessing. I was singing the hymn which begins,

"Not with our mortal eyes
Have we beheld the Lord."

How much this hymn tells my feelings. I have been made to be still and gaze on his glories, which seem to have no end. I had such a beautiful dream on Monday. It seemed as if it were Sunday, just as it truly was with all your beautiful faces before me, as it were, and you were leading me to burial with my dear Savior, I hope. I heard, as it were, a voice from heaven, saying, "I speak as to the angels in heaven. My yoke is easy, and my burden is light. I lift thee up out of the horrible pit and miry clay, and place thy feet upon a rock, and establish thy goings, and put a new song in thy mouth, even praise unto my great name. I the Lord do all these things."

BETTIE PETERS.

REISTERSTOWN, Md., Sept. 18, 1894.

G. BEEBE'S SON—DEAR BROTHER IN CHRIST:—I send you inclosed for publication in the SIGNS the following letter from sister Alderton. It seems to me to breathe the spirit of the humble-hearted followers of the Lamb. It is the record of the daily travel of a soul that has been translated out of the kingdom of darkness into the kingdom of the dear Son of God. I send it because I think it will reach and touch many of the children of God. I trust the dear sister may often be enabled to rejoice in the house of her Father among his children.

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

GOOD HOPE, D. C., Aug. 30, 1884.

ELDER F. A. CHICK—MY DEAR BROTHER IN CHRIST:—Once more I must ask you to pardon the liberty I take in writing to you; but the Lord has been so graciously good and kind to me that I feel a desire to tell it to some one of his dear chosen, and have no one to whom I can speak on the subject; so I have longed to write out a few thoughts and send them to you. First, I want to tell you something of the blessing I have felt to receive from attending your meeting last Sunday. I had never met you, nor one of your members, but I came to the city a stranger, to make my future home here, about four weeks ago; and having heard that you preached here once a month, I determined to find out where and when you preached. I searched the papers diligently, and found notice of the services of every other denomination, I think, except the Old School Baptists, the despised of the world, but loved of the Lord; that people I love so well. Again I was reminded that the Lord's humble poor are not counted worthy to be "reckoned among the nations of the earth" by the unregenerate; but O, dear brother, if the Lord be for us who can be against us, or what does such persecution amount to? O that we could at all times be enabled to look away from our crosses, our trials, our weakness and disappointments, and from everything of an earthly nature, and "let the dead bury their dead," and we look unto Jesus, the author and finisher of our faith. But, alas! I am too apt to dwell on those things which are so distressing, my most bitter trials, and forget that the Lord rules and reigns, and has said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." I emphasize these words because they are so precious, and have been such a comfort to me. But O! if it takes all these crosses and trials to keep us where the Master wills, then let them come and welcome; for he has said, "Where I am, there ye shall be also."

But to return (for I have wandered off). Through many difficulties I found out your place of meeting, and went there last Sunday. When I

entered the house and took my seat among the few gathered together there I felt in my heart that I was indeed among the Lord's dear people, and then and there I felt to rejoice. Then in the singing of those precious songs again I was made to rejoice; and in listening to the preached word I felt so encouraged, so lifted up. As you so beautifully described those who are led by the Spirit as being the children of God, I never before felt a more sweet and blessed assurance that I was a child of God. But O what a longing I felt to bear the image of the heavenly! My whole soul seemed to go out in prayer and praise, and I could see the image of the blessed Savior in you while you were speaking; but, alas! I seem to bear the image of the earthly instead of the heavenly. How weak, how insignificant I must be! and yet how good and kind is the dear, compassionate Savior! He will have mercy on our unrighteousness, and our sins and iniquities he will remember no more. All the week he has been so graciously near unto me. Why is it such a joy and satisfaction to meet together with the Lord's dear people in the capacity of worshipers? This has often been a question with me, since we can enjoy the presence of the Lord in our homes; yea, some of my most precious seasons have been when alone in my home. No, not alone, for surely Jesus was there, and was so precious that I felt (in my imagination) that I could reach out my arms and embrace that sacred being. Yet this does not quench my longing, hungering and thirsting to meet with his people, and to hear more and more of this blessed Jesus. Nothing else is quite like it; nothing else will satisfy. There are no other people like his people. I feel to hope that the Lord has heard my supplications and my cries, inasmuch as he has given me an earthly home where I can meet with his people regularly. This is a privilege I never before have had. I do feel that it is of the Lord, and I cannot thank him enough. But again I must lament my ungratefulness, and loathe myself for it. Then the thought is suggested to my mind, Will these dear people be willing to recognize me as a sister, being a stranger among them? I cannot blame them if they cannot; for I feel to be very unworthy to be recognized as such among God's people. But you did not seem as strangers to me, but as children of the same heavenly Parent. I felt that I could not leave the house without shaking hands with you. Yes, I feel in my heart to love the same things that you love. The grace and power and love and predestination of God in the salvation of sinners are precious truths to me. On them rests my hope of salvation. Your communications through our religious papers have been a lasting comfort to me. Ever since I received a hope in Christ it has been my lot to be cast among Arminians. My husband being a Methodist, I have

been thrown mostly in that society, and deprived of the society of those who feel as I do and see as I do, and deprived to a great extent of the care of faithful ministers, as I have always lived away off from the Baptists; but as we sit upon the banks of Babylon, and listen to its noisy, disturbing sounds, with our harps upon the willows, how our hearts go out after that dear people who alone know the joyful sound, and who alone can speak that dear, familiar language. But O these strange sounds, of which the world is full (I am sick of it), which exalt man and abase God. How disgusting! how God-dishonoring! I wonder that any one can feed upon such dry husks. But my mind goes back to a time when I too tried to feed upon these things; but instead of feeding I was starving. But in due time the dear, compassionate Savior found me, and gave me no peace until I came out from among them. What a Savior! what a Friend! Can any trials, any troubles, be half so distressing to the child of God as that of living in disobedience to his commands? But is there not sweet rest in obedience? Peace seems to flow as a river. How my sympathies go out after the poor, trembling lambs who are halting, faltering, and still living in disobedience on account of obstacles in the way. How I would like to tell them some of my own experience in this way. How I would like to say to them,

"Rise, go on, and falter not,
Till you reach the dreaded spot;
Then with deep thanksgiving say,
Lo, the stone is rolled away."

Do you not believe, my brother, that if the Lord's fearful ones will only go forward in discharge of duty he will remove all obstacles out of the way?

But indeed my pen has run off. When writing to my Father's children I do not know when to stop; but I will not weary you longer. If I have been presuming please cast over it the mantle of charity. I cannot ask nor expect an answer to this, though I would love to hear from you.

Yours in a precious hope,

ARAH ALDERTON.

PHILADELPHIA, Pa., Aug. 27, 1894.

MR. JOHN MCCONNELL—VERY DEAR BROTHER IN THE LORD:—It is said, "Out of the abundance of the heart the mouth speaketh." But if the heart is empty, what then? Just now is one of the times in my life when I hardly dare take the name of the Lord upon my polluted lips. And even as I write the name, a feeling goes over me which plainly says, You speak very familiarly of that which you know nothing. And this has led me to ask myself a question, which is very important to me, How does the heart of the children of light differ from the heart of the children of darkness? Could I answer that question satisfactory to myself I feel sure my hope would be strengthened, because I believe only God's

children know that there is a difference, and only they do know the deceitfulness of their own heart. It does seem strange, does it not, that if one has the mind of Christ he should doubt his heirship, or interest in the kingdom of Christ? Still more strange, we have to admit that one must have the mind of Christ ere he is capable of doubting. My memory carries me back only a few years, to a time when I did not believe that my heart was "deceitful above all things and desperately wicked," and that in me was no good thing; and just how I came afterwards to believe that which I once disbelieved, I cannot tell. I feel certain I was not taught it of man, for I was worshiping the gods of this world, in following after those who taught for doctrine the commandments of men, and was not with the Lord's people when I was favored to behold the true church, and myself a vile and wretched sinner. When it was made plain to me that those who called themselves Old School Baptists are a manifestation on earth of the true church, at the same time this knowledge came into my possession (how, I know not), that whereas this people were once begotten, of the corruptible seed of Adam, unto all the depravity of heart which falls to natural man under the curse of sin, now they are begotten from a seed that is incorruptible, by the word of God. "Which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." But although I could see this perfection for the church, I could not see it for myself. Therefore with the knowledge that I had been given a knowledge beyond that of man, I doubted more and more that I had any part in the matter; yet more and more did I long to be identified with them. At this time I began to know myself more and more clearly. But alas! that knowledge drove me farther and farther from that which was my heart's desire. I found myself now longing to be with that people whom I seemed to be so widely separated from. If now I were asked to try to answer the question, "How does the heart of the children of light differ from the heart of the children of darkness?" I could only answer it out of that experience. The same wicked and deceitful heart was there; no change in that; the same carnal and sensual desires of my flesh permeating all my being; no change in that. But there seemed to be a new principle implanted there, yielding new desires and new aspirations; desires that filled me with fear and trembling, and yet a kind of boldness that led me on in an opposite direction to that which I was wont to go before. I had before attended meetings in fine edifices, and listened to intellectual sermons on the topics of the day, entirely void of spirituality. Well do I remember the first meeting I attended in following out my new desires. It

was held in a soiled and untidy room, up three flights of unswept stairs, where were eight or nine souls congregated to worship the Lord of heaven and of earth. That was indeed a happy forenoon to me. My heart did echo the every words of Jacob when he said, "Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven."

My dear brother, I did not intend to write to you in this strain when I began this letter, but somehow I am glad I have written just as I have; yet I recognize in it a selfish feeling, for a new feeling has arisen in my breast while writing. Now I want to be right honest with you; I want to lay bare all that is in my heart before you; I want to tell you how my heart has been drawn out to you in especial love during this little season. You remember how I told you, in the beginning, of my feelings in uttering the Lord's name, or in writing it. That is all gone now; and as I write the name, or think upon it, it is with a subdued feeling, as though it were bathed in God's love; a feeling of reverence intermingled with gladness, for your own experience has been in my mind all the time, going hand in hand with my own; and surely I have seen the hand of the Lord as he has guided each step in our journey; how he has graciously and mercifully restrained us; how, as wandering sheep, he has brought us again and again out from the mountains of sin, and gently and sweetly led us into his banqueting house, among his honored guests. I just now seem to realize that we never would have stood where we stand to-day, had we not by the abundant mercy of the gracious Redeemer been "begotten again unto a lively hope." Do you not sometimes get just a little glimpse of the glorious inheritance awaiting us, and you try to tell it, and cannot? I had some pleasant thoughts last evening, and I thought perhaps just a little was revealed to me of the way, or rather one of the ways, in which we eat the broken body and drink the spilt blood of our dear Redeemer; that is, by way of communion or communication one with another. If with the broken heart and contrite spirit my brother comes to me, and lays bare the burden of his bleeding heart, I do eat and drink the glad revelations of a heaven-born soul, which is Christ in him the hope of glory. Now I want to tell you why it is a selfish feeling that I have had while writing. It is simply because I feel that I myself have been profited, without much assurance that you will derive either profit or comfort. I have somehow been favored to drop the veil of the flesh, and have had sweet communion with you in the Spirit, while in it a closer fellowship has sprung up within me for your hitherto feverish experience; and I feel drawn very

near to you. Although we have been led in a somewhat different channel, yet by the same spirit, subject to the same temptations, having one faith, and one hope of our calling in Christ Jesus our Lord, and all, as we fondly hope, to the declarative glory of our covenant-keeping God. Then, may not we each rejoice in our infirmities, seeing that the strength of our Lord is made perfect in our weakness. * * *

We all join in love to you both, and will be glad to hear from you.

Your brother in hope of life eternal,

B. F. COULTER.

WOODSTOCK, Michigan.

DEAR BRETHREN:—Often the many different frames of mind that we experience is a subject for consideration for us. Some can tell when they had no serious nor distressing thoughts concerning things of death or a future state; and others, like myself, can remember no time, perhaps, when these things did not trouble them; and this can be as deep a state of trouble as can be realized when brought to bear upon us with its full weight. It can be all that the heart can bear, and its removal from us can so lighten us that our joy can be full of glory and unspeakable. Or there may be diversities of operations, but all of the same Spirit. This is the beginning of spiritual exercises with us, whether we be gloomy or rejoicing, sad or sorrowful. And as we walk the thorny road how many changes come to us; too many to repeat; too many to at all times keep in mind; yet now and then they come back to us, sometimes by hearing others tell their travels and trials by the way. How cheerful we are as they tell their evidences, and we can say, These are my evidences too, although I had lost sight of them, or could hardly claim them at the time I was exercised by them. When I first began to hear the dear ones tell of their deliverances from the bondage of sin, of their first quickening in the regeneration and the new birth, I supposed they always remained in the same state of love and joy and peace. I supposed I were always to remain in that state too. I knew nothing of how we can "die daily," of how "death worketh in us." I knew nothing of

"A daily cross, a stubborn will,
A heart replete with every ill."

I knew nothing of the warfare, nor of being brought into capacity to the law of sin and death. So much have I realized a dead state. It is not so much to mourn that we are dead to the things of the world, although I have ever wished to be more alive to the things required, of many things expected of me as right in relations of this life, yet find no interest therein. I am more longing for rest than anything else; rest in every sense of the word.

"And yet I cry, a weak and barren cry,
For rest, for rest;

And yet I sigh, a weak and barren sigh,
For rest, for rest."

Tired out with my little toils, my little cares, my little sufferings, so impatient of my little cross; weary with the one dull round of my appointed place; so dead to it all. Even the morning with all its beauty brings me no rising of soul. The evening glories are nothing to my faded and dying vision, all the earth is so barren and desolate. "Who shall deliver me from the body of this death?" More than all, to take the Bible and read, and yet not read; my eyes on the words, and yet my heart takes no hold of them; even sometimes a mocking spirit within, like a hateful serpent rising there to mock what I once most loved. It is too sad and I lay the book away. I try to think of prayer, but it is far from me; mocked even here. How far off I am! how dead I am! Afar off through trial and chastening, I think I see the way back. But must I be scourged and chastened all the while? There is yet life enough to know that I am dead, that I am blind and miserable, and poor and naked; to know that it is a time of famine with me; that I am only kept alive just enough to realize the awful bondage, the want of liberty, life and peace. And now is a place for the words, "Ye are dead, and your life is hid with Christ in God." "Ye are dead!" There is even comfort so far, if I can go on farther. I am in a state recognized by the word. I know it and feel it. May I not hope to feel the rest, to feel that my life is hid with Christ in God? It is so much safer than it would be in my keeping. And although no ecstasy of joy returns, yet how good is a little rest, a little returning confidence and trust.

"Then trust me, and fear not;
Thy life is secure;
My wisdom is perfect,
Supreme is my power."

It is enough, and a little unction of life is felt in the once thought lifeless heart.

"In love I correct thee,
Thy dress to refine,
To make thee at length
In my likeness to shine."

And so sweet, so precious, is the least felt presence of him who is our life; just to feel him returning, though yet out of sight; just to feel him drawing near, though our eyes may be holden so that we cannot see him; just to feel that we have life, even though it be hid with him in God. It is more than can be told. What will it be to realize that when Christ, who is our life, shall appear, then shall we also appear with him in glory?

When I began to write it was to tell how glad I am to hear that dear sister Mary Parker has found some relief from her sufferings. When I first read of sister Rounsaville, how that instead of pleasuring as so many do in the heated term of summer, or of seeking her own welfare, she was by the couch of the suffering one, it so filled my mind with love,

admiration and appreciation of such a sister remaining upon earth, that I slept none that night. I would not, if I were to try, know how to praise her enough. All I could think of was, There is yet faith on the earth. The work manifested it. Nothing less than the Spirit of him who went about doing good was with this dear sister. Also Elder Durand and his family, and so many others, are worthy of the thanks and esteem of all. Afflicted as I am, I can sympathize with, but not do as I would for those who are afflicted. Long ago I had such an earnest wish to help her, but could not find how to do it. At that time I had such an exercise of mind in spiritual things, and a wish to write them down; but I did not find how to do this either. Afterward I commenced to write, when time and health were more favorable; but the things I had wished to write were gone from me, and all I could do was to record an outline of the way I had been led, in what we call an experience; and when written, I had such an impression to have it printed in a little book. I knew it was of no great importance, and I could give no reason for it, yet I so wanted it printed in the face of almost impossibilities; so, with much difficulty, it was accomplished; and no sooner was it advertised than I received letters from dear sisters, saying that for sister Mary's benefit they wished to collect her letters for a book for her, and asking me for what letters she had written me. So plainly was it revealed before me that perhaps the dear ones might not have thought of it but for my poor, little, simple book; and when I was afterwards told that hers had been a great benefit to her, how happy was I in it all. I might have been mistaken in my conclusions, but I was very happy about it at all events, and felt glad that I had endured all I did about the book I had published, although I knew it had not been so very well received, and that it contained sentiments not entertained by many of the dear ones, which caused me much mortification that I had ever advanced them. It is now a thing of the past, and I have been glad that it is forgotten; yet things past will come back to us again, and sometimes bring such a different light with them, and we realize something of the Savior's words, "What I do thou knowest not now, but thou shalt know hereafter." And how often we are made to feelingly confess that we know but in part. The little we know is not perfect; it is only in part. And if our knowledge of things is sometimes questioned, we should feel that it is no strange thing; for it was the apostle Paul who said, "We know but in part."

I am saddened when I read so often of the death of some of those who have been so long with us, and leave us so lonely as they go. How much their going away brings it to

(Continued on page 326)

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 10, 1894.

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

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

G. BEEBE'S SON.

RELIGIOUS ATHEISM.

PARADOXICAL as the words at the head of this article may appear at first view, a little reflection cannot fail to convince an observer of the signs of the times that Atheism, which may be quite correctly denominated "Religious," is the most prevalent species of infidelity with which the world is infested. But, exclaims the popular religionist of the present age, Atheism signifies the doctrine of disbelief in the existence of a God; while that which is "religious" is the precise opposite of this. Not so fast, however. Let us investigate the subject. Paul, in his second epistle to Timothy, informs us that "in the last days" there shall be some "having a form of godliness, but denying the power thereof." And is not the number of such at this time legion? Does not the world abound with various orders of professed Christians who pretend to be so zealous to serve God that they run far in advance of the divine directions revealed in the New Testament, and profess to improve upon its precepts, and transcend the standard of piety and morals—many that claim to possess so much superabundance of the quickening influence of divine religion that they are exporting large quantities to the heathen? Who will say that these are not "religious" characters? They claim to be exceedingly, excessively so, and are called so by the world. It only remains then to prove that their doctrine is downright Atheism in essence and reality, in order to establish the propriety and correctness of the expression, "Religious Atheism," and its application to the prevalent orders of professed Christians.

The essential attributes of Deity all will admit to be omnipotence, or unbounded power; omniscience, or infinite intelligence; and immutability, or unchangeableness of purpose. Without these attributes all will confess, in the abstract, there could be no God; for they are absolutely essential to the existence of an Almighty Being. Could we conceive of a power omniscient and immutable, but not omnipotent or almighty, the destinies of all beings and all worlds would be beyond its control, and some other supreme power must be supposed which should govern and control all things with an almighty hand. The first would not then be God, for it would lack the power of God. And the second, which we would suppose to possess all power, but not to be infinitely intelligent, would not be the

God Christians worship, for it would not possess the wisdom of God. And could we suppose a being unchangeable, but wanting the attributes of almighty power and infinite wisdom, we should suppose a power as far short of the Godhead as before. Then, if any profess belief in God, but deny any one of these divine attributes, to the being in which they believe, viz: omnipotence, omniscience and immutability, they deny the existence of God, and are Atheists. They have a form of godliness, but deny the power thereof. Let us then inquire if there be any such among the pretended worshipers of God and professed Christians.

Are there not some who teach that man is a free moral agent, and that it rests with him to will and to do of his own pleasure? There certainly are such who profess Christianity. Of these are the Free Will or New School Baptists, Methodists, Presbyterians, Episcopalians, Universalists, and all other orders of Arminians. Now, if man were a free moral agent, he would act by his own volition. He would then possess and exercise some degree of power independently of and consequently not possessed by the Supreme Being. But if the least particle of power can be possessed independently of that Being, that Being comes precisely so far short of possessing all power and being omnipotent or almighty, and is not therefore the God of the Hebrews. Is it not then as clear as noonday that all who profess belief in God, and yet avow man's free moral agency, are false professors, Atheists, and "without God in the world?" Let them be as ostentatious and formal as they may in observing their ceremonies, chanting their false-hearted, odious and corrupt praises, and promulgating their delusive doctrines, all their pharisaical religion can entitle them to no other classification than "Religious Atheists," in contradistinction from their more honest brethren who openly avow the benighted belief of their unenlightened minds.

Again, do not the same class of professors to which we have alluded deny the predestination and fixedness of all things from before the foundation of the world? If so, they deny another of the three essential attributes of Deity which we have enumerated, that is, the omniscience or infinite intelligence of God; for infinite intelligence of course implies and includes foreknowledge. Infinite or unbounded wisdom occupies the immensity of eternity, and sees with an all-penetrating and perceiving eye the uttermost events of the interminable future, as well as those of the unbegun and eternal eras of the past. To deny the foreknowledge, therefore, is to deny the omniscience of God, to do which is to deny the very existence of Deity. To deny the predestination of all things is to deny the foreknowledge of them; for whatever is foreknown

must at the same time be fixed and predestinated or determined. How else could it be foreknown? If a thing is not predetermined it cannot possibly be foreknown. Then, to believe all things were not predestinated or determined beforehand, is to believe they were not foreknown, and to deny the omniscience or unbounded knowledge of God, which is to deny the God of the Bible, who is everywhere declared to be almighty and all wise, knowing the end from the beginning. Hence the same class of popular religionists who deny the omnipotence of God, as we have before shown, also deny his omniscience, the two chief attributes of Deity. The denial of either of these would entitle them to the cognomen chosen to head this article; but the denial of both, doubly condemns them as disbelievers, Infidels and Atheists, all their high sounding, hypocritical professions of piety and religion to the contrary notwithstanding. If all things are predestinated, the children of God were chosen before they were born, "neither having done any good or evil," and their destiny was unalterably fixed without their aid, action or volition. How firm then is the foundation of the consoling doctrine of election, which secures the salvation of all God's chosen ones, without leaving a single condition to be complied with or rejected by themselves! It rests upon the very existence of God—its foundation is the rock of eternity! For if all things are predestinated, the election of God's people must be sure and unalterable—and all things were predestinated as a necessary consequence, if they were foreknown; and they were foreknown as sure as our omnipotent God exists! What could be more sure? It was in the raptures induced by these reflections that Paul burst forth in that unanswerable strain of argument in which he says, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."—Rom. viii. 29, 30.

The immutability of God is also denied by many of the professed religionists of the age, who charge him with a change of purpose corresponding with and dependent upon the course of conduct pursued by men. Men are often told that if they can be prevailed upon to give up their hearts to God they will be saved; but if not, they must be damned—making the decision of their destiny to depend upon themselves. So that if God had determined their destiny either way, his purpose would be changed by the opposite course upon the part of poor puny man, the creature of a day! We are told that if we will give liberally of our gold and silver, the gospel can be sent to the

heathen, and God will be induced to save millions of the human family whom he would otherwise consign to eternal woe! In short, that if we will only use the means, we may change the purpose of God with regard to ourselves and others, and mould the destinies of men to our own liking! Such seem to fancy a god like unto themselves, changeable, short-sighted and impotent. They conjure up a creature of their own, which they call God, with whom they divide the empire of destiny, holding the balance of power, however, in their own hands; for at best they make themselves the legislative, and their fancied God but the executive instrument of their own enactments. Their views of a supreme Being are of a similar character with those of the heathen whom they profess to evangelize, or of the untutored savage of the wilderness, or of the learned Greek, or man of worldly science, who has not been enlightened by the shining of the Sun of Righteousness in his soul. They are Atheists of religious profession—"Religious Atheists." They are stumbling upon the dark mountains of bewildered imagination, where they must continue to wander in the benighted state of nature until the God of heaven writes his word in living letters as with a sunbeam upon their quickened souls.

NEW VERNON, N. Y., Sept. 1, 1847.

ANOTHER APPEAL.

WHILE we do not wish to distress any of our subscribers who are in arrears with subscription, yet we are compelled to again appeal to all who can make a remittance on amounts due to please assist us through our present financial cramp by sending on such amounts as they can conveniently spare. Several weeks ago we sent out nearly a thousand notices to delinquents, the aggregate of whose accounts amounts to about three thousand dollars, and thus far we have received only about two hundred dollars upon these accounts. Brethren and friends, please do not forget us.

UNTIL FURTHER NOTICE

WE will continue our offer to send two new subscribers, and credit an old subscriber one year, for three dollars; but we cannot afford to send to one new subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any new subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

CIRCULAR LETTERS.

The Maine Old School Baptist Conference, assembled with the church of Christ at North Berwick, York Co., Maine, August 31st, September 1st and 2nd, 1894, to the sister associations and churches with whom she corresponds, sends greeting in the Lord.

BELOVED BRETHREN:—Another year has glided by, and we again address you. We have met in our annual conference, and trust it is with gratitude to the glorious God that we are mindful of the unspeakable truth that we are his people and the sheep of his pasture. We greet you in the love and fellowship of the gospel of Christ, feeling the assurance that by the grace of God we are called in one hope of our calling, having one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. This being our profession, as the churches of Christ our fervent desire is that we with you may ever obtain that grace from Christ Jesus the glorious Head of the church, that we may walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. Knowing the manifold infirmities that encompass us in our pilgrimage, we might well be faint hearted; the prospect before us would be dismal indeed; how could we continue if we were called to go on in our journey, and to war against the world, the flesh and the devil, at our own charges? Continual calamities would attend our steps. But, beloved of God, such a prospect is not before us. Jesus, the Captain of our salvation, has said, "Lo, I am with you always, even unto the end of the world. Amen." Surely we shall be more than conquerors through him that loved us.

"Yes, I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
The glorified spirits in heaven."

Our beloved Savior before his ascension spake to the apostles, saying, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen." Believers in Jesus, who by the grace of God are favored to observe all things whatsoever he has commanded, truly prove that he is with them. Does it not become us, dear children of God, to be found continually seeking counsel and grace from our living Head, that in our personal experience and walk, and as the professed churches of Christ, we may so live to show forth the praises of him who hath called us out of darkness into

his marvelous light? If indeed we are the churches of Christ, and at any time are turned aside, and neglect the statutes of our heavenly King, then in due time we shall certainly hear the voice of him who walketh in the midst of the seven golden candlesticks, saying, "I have a few things against thee." The doctrine and commandments of our Lord are not trifles, playthings, or non-essential things; but in them is our peace and comfort, and our fellowship one with another, as members of the churches of Christ. Our gracious God has designed (and it has been our heritage to find it true) that the church of Christ, walking in the truth, is a heavenly place, a home to poor sinners saved by grace. "Where two or three are gathered together in my name, there am I in the midst of them." Amen. The fellowship and communion of believers in the Lamb of God, O how sweet and comforting!

"When each can feel his brother's sigh,
And with him bear a part;
When sorrow flows from eye to eye,
And joy from heart to heart."

Truly the body is unto the edifying of itself in love. If at any time schisms, wars and fightings arise, whence come they?—James iv. 1. What a sad plight the body is in when the members of the church fail to have "the same care one for another." History informs us that when, in the days of early Rome, the common people in their first great rupture with the patricians angrily seceded to the sacred mount, the venerable and patriotic Menenius Agrippa Lanatus, himself one of noble birth, effected a reconciliation by his famous fable of "The Belly and the Members," as follows: "In olden times, when every Member of the body could think for itself, and each had a separate will of its own, they all, with one consent, resolved to revolt against the Belly. They knew no reason, they said, why they should toil from morning to night in its service, while the Belly lay at its ease in the midst of all, and indolently grew fat upon their labors. Accordingly they agreed to support it no more. The feet vowed they would carry it no longer; the hands, that they would do no more work; the teeth, that they would not chew another morsel of meat, even were it placed between them. Thus resolved, the Members for a time shewed their spirit and kept their resolution. But they soon found that instead of mortifying the Belly, they only reduced themselves to the last degree of emaciation."

But far more blessedly and beautifully the apostle Paul in 1 Cor. xii. and in Eph. iv. has set forth the unity and relationship of the members in particular of Christ's body, the church. "Now God hath set the members every one of them in the body as it hath pleased him." The various gifts, and the varied experience of the several members of the body, all tend to the comfort

and edification of one another. "Unto every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is but that he also descended first unto the lower parts of the earth? He that descended is the same also that ascended up far above all things). And he gave some, apostles, and some, prophets, and some, evangelists, and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things which is the head, even Christ; from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love."—Eph. iv.

The voice of our beloved Redeemer is still full of good cheer, saying, "Lo, I am with you always, even unto the end of the world. Amen." In our seasons of trial his presence shall be our stay. In all our conflicts he is our shield and buckler. All through the ages Zion has ever proved the constancy, the undiminished love and mercy of the Lord of hosts, her Redeemer. Tribulation was the path our fathers trod, and tribulation still is the predestinated lot of Christ's church. But we shall triumph in his dear name. He is with us; who then can be against us? Though the world, the flesh and the devil conspire to accomplish our ruin. They shall be cast down, and the beloved Zion of God shall overcome by the blood of the Lamb. Jehovah is a wall of fire round about, and the glory in the midst of us. The gates of hell shall not prevail against us. In all the offices and characters the Son of God sustains to his people, it shall be our heritage to prove his language true, "Lo, I am with you always, even unto the end of the world;" to which our needy, longing souls respond, "Amen," so let it be.

We desire, dear brethren, a continuance of your correspondence, and hope to see your messengers with us at our next session, which we have appointed to be held, the Lord willing, on Friday, Saturday and Sunday, before the first Monday in September, 1895.

FRED. W. KEENE, Mod.
JOSEPH F. HALL, Clerk.

IN the removal by death of Elder

William J. Purington, the church of Christ at North Berwick, Maine, feels in some degree to sympathize with her sister church at Hopewell, New Jersey, in the loss of their beloved pastor. Since his removal from this State he has frequently visited us, and has come among us in the fullness of the blessing of the gospel of Christ, preaching the unadulterated doctrine of the grace of God to our edification and comfort. By the grace of God he was "a workman that needeth not to be ashamed, rightly dividing the word of truth." We shall miss him at the times of our annual conferences; but we desire that grace from the Lord to acquiesce in the sovereign good pleasure of him that holdeth the seven stars in his right hand, and who walketh in the midst of the seven golden candlesticks.

FRED. W. KEENE, Pastor.
JOSEPH F. HALL, Clerk.

The Maine Old School Baptist Association, convened with the church at Bowdoinham, Maine, on Friday, Saturday and Sunday, September 7th, 8th and 9th, 1894, to the several churches of which she is composed, sends greeting in the Lord.

DEAR BRETHREN:—In writing you this our annual Circular it seems to us that we need do no more than remind you of the former things, that you may be confirmed once more in them, and established in the present truth. The principles of the faith of our Lord Jesus Christ never fail nor change; and that which in the sight of God constitutes an orderly gospel walk must ever in its substance be the same. The principles and practices of those who are of the world, and who have to do with the affairs of the world, may change; but we, brethren, have to do with unchangeable things, belonging to an unchangeable kingdom, under the rule of that God who is without variableness or shadow of turning. Therefore it well becomes us to consider the former things, and ask after the old paths, in which it has pleased God that his people should always walk. It is certain that there is a broad difference between the doctrine of God our Savior and what are called the doctrines of men. It is equally certain that as broad a difference exists between that conversation which becomes a believer in Jesus and that which characterizes the world; and in nothing, it appears to us, is this difference more manifest than in the fickle, changing beliefs and practices of men of the world, and the steadfast faith and consistent practice of the church of Christ as she follows her Captain and Guide on earth. One of these differences is this, that children of God believe in and worship an unchangeable God, while all the followers of every worldly religious system frankly confess that the deity whom they reverence and worship is as changeable as they are themselves. This last mentioned

difference is in reality the root difference between the gospel of God and the theories of natural religion. Believing in a changeable God, it is to be expected that the faith and practice of men would change to suit what they suppose are the changeable fancies of a changeable God; but believing in an unchangeable God, men do not change in faith or practice, unless indeed they become convinced that what they have been believing and doing is contrary to the revealed will of God. To believe in the unchangeability of God furnishes a solid ground to stand upon; and those who have received this truth can but by it be made more consistent and careful and stable themselves. If they believe that every word of God is not yea and nay, but yea and amen, to the glory of God, then will they also have a spirit of stability in themselves which will make their words to be not yea and nay, but true and faithful and consistent before God and man.

We believe that our fathers held the true faith of God's elect when they, in solemn obedience to the word of God impressed upon their hearts and consciences, withdrew from the changeable beliefs and practices of men, which were frankly admitted to be new by their very advocates, and chose to stand upon the old foundations which were established by the divinely inspired apostles of the Lamb. Believing that those who withdrew from their former associates more than sixty years ago stood upon apostolic ground in both faith and practice, we would exhort you to follow them as they followed Christ, and would bid you not to yield one iota of the doctrine then contended for by them. We have been sorry in these last few years to see a disposition to question some of the most firmly believed principles of our holy faith. There may be a need for popular religious denominations to revise their faith so as to keep in the popular approval, but there can be no need for the church of God to revise their faith. The truth of God revealed to his saints once is the same to the last day of time. Christians indeed may grow in knowledge; but this growth is not in the way of denying any principle once held, but right along the line of a further development of that truth. For instance, no additional growth can ever result in a denial that salvation is by grace, but rather by growing we come to see more and more clearly its truth and beauty. This is also true of all those principles of truth which are inseparably connected with this one fundamental and comprehensive truth. To assert the doctrine of salvation by grace is to assert also the doctrine of creature sinfulness and helplessness, of election and predestination, particular, full, clear and absolute, of God's unchangeability, universal and absolute sovereignty, and of certain final glory for all the elect. On the other hand, to deny all or any of

these truths is to deny as a result the doctrine of salvation by grace. These great principles of truth are all wedded together, and one cannot fall without also pulling down all the rest. The Scriptures unite these truths together when they expressly declare that salvation is of the Lord. Our fathers, when they withdrew as they were bidden from the New School Baptists, clearly stated again their faith in what the Bible taught, and we feel like bidding you to still contend earnestly for the faith once delivered to the saints. We feel to exhort you thus all the more because we have been pained and surprised to hear from the lips and pens of Old School Baptists of late years arguments against some of these above named truths which we have been accustomed to hear from the lips of full-fledged Arminians all our lives. We expect Arminians to oppose any truth which grows out of salvation by grace, including election, predestination, God's foreknowledge, sovereignty and unchangeableness; but how strange such arguments sound coming from those who bear the name of a people who have always been the stern and uncompromising defenders of these Bible truths.

It is true that such a thing as a denial of God's predestination of all things may exist in the mind of one who believes election, God's foreknowledge, sovereignty and unchangeability; but as a matter of fact the man or the people who begin by denying this one truth, end by denying all the rest, as a reasonable thinking mind is logically bound to do. Nearly all thoughtful minds, both of those who oppose predestination, and of those who contend for it, in all ages of the world have seen this; and so in almost all cases we find men asserting all these principles of truth together, or else denying them altogether. This is always the sure result. He who begins by asserting one of these truths will go on in the end to assert them all; while he who begins by denying one of these things will in the end deny them all. We have seen signs already that those who deny the predestination of all things are beginning also to be very careful how they assert or defend either God's foreknowledge or unchangeability. It has been argued that prayer and exhortation are out of place with one who believes the doctrine of predestination. It now has begun to be said that prayer is of no use, and exhortation is vain, if God foreknows all things and cannot be changed. Brethren, unless we wish to start on the highway to open Arminianism we must still contend for the predestination of all things.

In conclusion we desire to say that we would not be understood as saying anything else but that we ought to be kind and forbearing and loving to brethren who cannot see clearly in this matter. It is certainly the teaching of the Scriptures that the weak in the faith ought to be received. Brethren, stand by your colors, but be gentle to the weak.

HIRAM CAMPBELL, Mod.
JOSEPH CLARK, Clerk.

(Continued from page 323.)

our minds that we too must die; and often we feel that we are on the border-land, that we almost see the shades giving way before the light of the morning of endless day. We almost feel the rest coming on us as we near the place of heavenly peace and joy. O! will it be so at last?

KATE SWARTOUT.

WAVERLY, Pa., Sept. 20, 1894.

BROTHER BEEBE:—Having promised to give a short account of my trip to the Maine Conference and the Maine Association, I take my pen with that object in view. I left my home on Wednesday before the fourth Sunday in August, and went to Shohola, Pa., to attend a two days meeting. There I met Elders Beebe and Jenkins, and heard four grand, soul-cheering sermons preached by them, the foundation of the hope of the saints, predestination, God's eternal choice of his people in Christ Jesus before the world began; not eternal spirits or children, as some have falsely accused us of holding, but fallen sinners of Adam's race, having had every spiritual blessing treasured up by God their Father in Christ Jesus before the world began, needful for them, and given to them, whoever they are, and wherever they are, in God's own appointed time and way. The experience and the duty of the saints in their walk and conversation, and the order of God's house, was ably set forth, and we believe that all present were benefited. At this meeting a church was organized, of brethren sound in the faith of the gospel of Christ. May the good Lord bless them with all needed gifts and graces as a little band of lovers of the truth.

From there I went to my appointment in New York City on the fourth Sunday. There the usual interest was manifested.

On Sunday night I took the boat for Albany, N. Y., and arrived there next morning. I went to brother Hecker's house, 272 Clinton Avenue, and had meeting there in the evening. There is a little company in that city of popularity who love the truth as it is in Jesus, and cannot bow the knee to the image of Baal.

On Wednesday I went to Boston, Mass., and on to North Berwick, Maine, where I was met by Elder Keene and brethren Clark and Staples. Brother Keene is very pleasantly situated, among a free-hearted, whole-souled, well-established church of Predestinarian Baptists, who esteem him very highly for the truth's sake. They are in a healthy, prosperous condition. Within a few months there has been a large ingathering, and the prospect is very favorable for many more, strange as it may appear to those who hold and advocate a limited predestination. This church has for seventy to a hundred years listened to the doctrine of God's unlimited predestination, and the eternal

choice or election of his people in Christ Jesus, and have the privilege of listening to the same glorious truth every Sunday, proclaimed by their pastor, Elder Keene. Still they live, and love each other. Here I met Elder F. A. Chick, from Maryland, and brother F. S. Brink, from Middletown, New York, and had the enjoyable privilege of hearing both preach the unsearchable riches of Christ, with power from on high. I never before had heard brother Brink preach. He is a young man, rather slow of speech, but every word was to the point, and hit the mark; at least it hit me where I wanted to be hit, the heart. This meeting passed off very pleasantly indeed. Two young ladies came to the church, related their experience of grace, were received, and baptized by Elder Keene, the pastor. This was the home of the late Elder Quint. Elders Wm. J. Purington, Joseph L. Purington, F. A. Chick and P. Hartwell were all born, I was told, not far from this place.

From there we went to Bowdoinham, Maine, where the Maine Association was held, brother Brink returning to attend the Roxbury Association, in Delaware County, N. Y.

At the Maine Association I met Elder Hiram Campbell, who is well along in years, and a good preacher when you can get him at it, as I was told; but we could not persuade him to preach once during the three days of the meeting.

Elders Keene and Chick were at this meeting, and by the power of the Spirit of God preached the gospel of the grace of God, to the edification and comfort of the flock of God; also brother Beal, who was ordained to the work of the ministry at this meeting, preached an able, heart-searching sermon. I came near "speaking out in meeting" several times while he was preaching.

Here is a church of whole-hearted, God-fearing brethren and sisters, well established in the truth as it is in Jesus. Brethren, the Lord has blessed you with a good gift. Take good care of brother Beal and his family. If you neglect your brother and his family, you neglect yourselves. His time is not his own; he must be ready at any time to attend to any duties that fall to him in his position or official capacity, to marry, bury, visit the sick, look after the weak lambs, the lame sheep, &c. He has no right to say, I will stay at home one day this week. On that very day he may be called two or three hundred miles away to attend a funeral. I do not say that a minister should not work with his own hands, if he has the work to do, and has strength and time to do it. A lazy preacher is a poor piece of furniture in any church; but not many of them can engage to work for any definite length of time, however ambitious they may be, or willing to work. How many churches have become barren, cold, lifeless, yes, extinct.

through that spirit of covetousness, which is as the sin of witchcraft. How many brethren in the churches of the saints can say from the heart, I am interested in my pastor and his family, the same as in myself and family? How many churches to-day are virtually dead, though making some effort in the line of having meeting whenever the preacher comes, and that perhaps once in two or three months. Is there not a cause? What is it? I am not a beggar in a natural sense, and I am not writing these things for my personal benefit. My brethren are knowing to my needs, and the needs of my family, and their liberality is bountiful, far beyond my deserts, both at home and abroad. And not only this, but I have work to do every day I am at home on my little place, and have two strong hands to work with, though I am often hindered with my work, as I am away from my home more than half my time. However, I get along, with the help of my brethren in my home church at Justus, Pa., who are very kind to me.

Brethren, one and all, beware of covetousness, the spirit of pride and popularity. In fact, beware of self in all its delusive, bewitching forms; for if you live after the flesh, as sure as you are subjects of grace you will experience death. But I know that I am worse than any of you, and why should I write such things to you? May God and my brethren forgive me if I am wrong.

With love to all the brethren,

D. M. VAIL.

FERGUSON, Ky., Sept. 7, 1894.

DEAR BROTHER BEEBE:—By request of the brethren of Licking and Mount Pleasant Associations I will send you a condensed account of my recent tour among them. I left my home on Thursday, Aug. 16th, and reached Alton Station, Anderson Co., Ky., at 6 o'clock p. m., where brother Alvin Herndon and his daughter Mattie met me. On Friday a goodly number of the members of Little Flock Church met at brother Herndon's house to whom I tried to preach. On Saturday and Sunday at Little Flock Church I met as lovable and devoted a band of brethren and sisters as it has ever been my good fortune to address on the great subject of salvation. Nowhere in my extended travels have I ever been more warmly received by the dear saints than by those of Little Flock Church. Here I met brethren W. Bond and Dudley Johnson, two young preachers, very promising gifts. On Monday night, Aug. 20th, I preached at Lawrenceburg to a small company. On Tuesday I went to Salt River Church and preached to a goodly number of God's little ones, who seemed to be well pleased and much comforted. On Wednesday at Goshen Church I met a goodly crowd, to whom I spoke of the saving grace of God. I also visited our beloved brother Farmer, at

Farmdale, and from there nine of us went to the Licking Association, where we met Elders Pollard (of Canada), Eubanks and Sawin. Here we had a most pleasant time for three days. It was my happy privilege to meet our mutually beloved brother H. Cox, who writes so ably for the SIGNS. On Monday, Aug. 27th, in company with Elder Eubanks, I went to Campbellsburg, Ky., and on the 28th preached at Turners Church, and on the 29th at Sulphur Fork Church, and at night at Campbellsburg, where we met a goodly number of the saints, who received us with a warmth of welcome and with such indorsement that I rejoiced and took courage, and felt to thank our covenant-keeping God. In company with Elders Pollard, Eubanks, Sawin, Ritter, and others, I attended the Mount Pleasant Association, which convened with Union Church, Harrison Co., Ind. Here we met Elder Charles Ratcliff, of Blue River Association, on Friday before the first Sunday in September, and all spent three days most pleasantly with God's humble poor, speaking and hearing of the matchless mercy, the everlasting love and the sovereign grace of our God. By request I went to New Middletown, Ind., on Sunday night and preached, where I was again warmly received. I left my home desiring in my heart that I might go in the fullness of the blessing of the gospel of Christ; and, my dear brother Beebe, if I am not a poor, deceived one, my heart's desire was granted me; for it did seem to me that I was never enabled to see more clearly and to set forth more plainly the doctrine of God our Savior, than on that tour; for which may I praise God; and may his gracious love accompany me and keep me ever at the foot of the cross of Christ.

"Through this changing world below,
Lead me gently as I go;
Trusting thee, I cannot stray,
I can never lose my way."

When contemplating my own littleness, and God's sovereignty, how often do I feel the power of the words,

"To thee, my God, to thee I call,
Whatever weal or woe betide;
By thy command I rise or fall,
In thy protection I confide."

My fondest prayers are that those dear saints be kept by the power of Israel's God, and in his name farewell. Pray for your little brother, in hope of life,

T. C. HERNDON.

CAVE CITY, Ky., Sept. 30, 1894.

G. BEEBE'S SON—DEAR BROTHER:—Inclosed find postal note for one dollar. Please place it to my credit. It seems that I cannot get any more at this time that I can spare. I am so poor and hard run that I ought not take the paper; but I am almost alone in this country, and seldom hear any preaching, so I would be destitute indeed without the dear old medium of correspond-

ence between or with that dear family purchased by the precious blood of Jesus, who offered himself without spot unto God for us, that he might redeem us from all iniquity. To his name be glory, honor, praise and power forever and ever.

I, like brother Durand, was sorry to learn of brother Wm. L. Beebe's withdrawal from the editorial department of the SIGNS; but I heartily indorse the republishing of the editorials of your dear father, whose writings I have enjoyed from my youth up to the present, and I am now an old man. May the Lord bless and sustain you in publishing our family paper, is the prayer of your little brother in hope of eternal life,

JOHN A. NUCKOLS.

CORRESPONDING LETTERS.

The Maine Old School Baptist Association, in session with the Bowdoinham Church, Bowdoinham, Sagadahoc Co., Maine, September 7th, 8th and 9th, 1894, to the associations and churches with which we correspond, sends greeting in the Lord.

BELoved BRETHREN:—God has willed that we once more should meet, according to previous appointment, in the capacity of an association, to listen to the joyful sound; and as we hear, so we feel that we are blessed. Our hearts have been made glad as we have listened to the glad tidings of great joy that a Savior is born into the world, who shall save his people from their sins. It has pleased our God to send to us a goodly number of ministering brethren, who have administered to our many wants faithfully. They have come to us with one accord and of one mind.

The great God, who knows the hearts of all men, has caused us to set apart and ordain at this association a dearly beloved brother to the work of the ministry, which has caused us to feel glad and take courage, as we realize that our God is ever mindful of us.

The next session of our association will be held, if the Lord will, with the above named church, beginning on Friday before the second Sunday in September, 1895, and continuing three days, when we hope to be favored with your correspondence and messengers.

HIRAM CAMPBELL, Mod.

JOSEPH CLARK, Clerk.

EDITORIAL NOTICES.

MINUTES.

PLEASE do not forget that we are prepared to print Minutes of the proceedings of the Associations and meetings of the brethren more correctly than the publishers of secular papers, who know nothing of the terms and expressions peculiar to the old, despised Baptists.

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

Adelia Shepherd, Iowa, 3, Dr. D. M. Leonard, N. Y., 1.—Total, \$4.00.

RECEIVED FOR CHURCH HISTORY.

W. T. Petty 4, D. F. Morris 5, W. A. Price 4, W. H. Lane 4, Mrs. Peter V. Osborn 4, J. W. Fairchild 4, A. Virginia Sellers 4, Samuel Barry 4, James McCook 4, R. D. Ivey 4, J. C. Williams 4.—Total, \$45.00.

OBITUARY NOTICES.

DIED—On Monday, at 10 o'clock a. m., Sept. 24th, 1894, near Round Hill, Loudoun Co., Va., Mrs. Maria Larue, in her 66th year. She was born November 4th, 1828.

DEPARTED this mortal life on Sept. 17th, 1894, little Silas E. Hines, infant son of Lloyd and Fannie Hines, aged 7 months and 27 days.

He had indigestion almost all his short life. His brain became involved at four o'clock p. m. on Sunday, and he passed away at nine o'clock Monday morning, leaving a vacancy in the home circle that cannot be filled. We would say to the bereft ones that the Lord alone can heal the wound. May he give them grace, that they may feel to say, as did David, "I shall go to him, but he shall not return to me."

A FRIEND.

BLANCO, Texas.

Tabitha Peters, daughter of Robert and Susan Walcutt, was born near Groveport, Franklin Co., Ohio, Sept. 15th, 1823, and died June 9th, 1894, aged 70 years, 6 months and 24 days.

The deceased was married to Jonathan Peters on Jan. 2d, 1845, and with her husband united with the Old School Baptist Church in March, 1847. She remained a consistent member of that church, lived a christian, upright life, and died with the full hope of a bright hereafter. Her husband preceded her in death several years. She leaves to mourn their loss six children (three sons and three daughters), besides grandchildren and a large concourse of relatives and friends. Her sickness was of short duration, being sick only a few hours; but she bore her sufferings with great patience, and longed for the time of her departure.

The funeral was held at the Clinton Church, in Franklin Co., Ohio, conducted by the writer.

Your brother,

R. W. PETERS.

DIED—In Stockton, N. J., August 26th, 1894, Erma Fremont Rittenhouse, aged 3 years and 8 months.

She was the daughter and only child of J. Judson and Lillie Rittenhouse, and granddaughter of the late Wm. Rittenhouse. This little one had been a great sufferer a few weeks previous to her death with diphtheria, and often had the fond parents watched by her bedside, expecting her last hourly; but she was restored to health from that disease, only to be suddenly and in an unexpected moment taken from them. Her sufferings were intense, but of short duration, heart failure being the cause. She was an unusually lovable child, which greatly endeared her to all who knew her; and while the afflicted parents feel that it is a great trial to part with their darling, they are comforted with the assurance that their loss is her infinite gain. May

they, with all who mourn, be made by grace divine to feel that perfect rest and trust in God, that they may be enabled to say, "It is the Lord; let him do what seemeth good in his sight."

On the occasion of her funeral Elder Bundy spoke to the comfort of many from the words found in Romans v. 20, 21; after which the much-loved body was taken to the Frenchtown cemetery and laid away.

SUSIE R. KUGLER.

FRENCHTOWN, N. J.

ASSOCIATIONAL.

THE Salisbury Old School Baptist Association will convene, the Lord willing, with the Broad Creek Church, Sussex Co., Del., on Wednesday, Oct. 24th, 1894, and continue three days. Ministering and other brethren and friends are cordially invited.

Those coming from the north will take the train leaving Broad St., Philadelphia, at 10:20 a. m., on the Delaware R. R., and those from the south will take the train leaving Salisbury at 2:02 p. m. (Old Point Express), and ticket for Laurel, Del., on Tuesday before the meeting. If it suits any to come on the Mail Train, leaving Philadelphia at 7:25 a. m., they will be met and cared for.

A. B. FRANCIS, Pastor.

THE Pilgrims' Rest Association of Old School Predestinarian Baptists will, the Lord willing, meet with the Big Blue Church, in Johnson Co., Kansas, sixteen miles southwest of Kansas City, and five miles southeast of Lenexa, commencing at two o'clock p. m. on Friday before the second Saturday in October, 1894.

We extend a cordial invitation to all sound Baptists, especially ministers of the gospel, to attend.

Teams will be at Olathe to meet those coming from the west and south, and at Seneca, on the K. C., F. S. & S. R. R., to meet those coming from the east. Come on the morning trains Friday to get conveyance.

W. L. HALL, Clerk.

THE Corresponding meeting of Virginia will be held, the Lord willing, with the Bethlehem Church, near Manassas, Prince William Co., Va., commencing on Wednesday, Oct. 17th, and continuing three days.

Friends coming from the north or east will come through Washington or Alexandria, taking trains from either place on the Southern Rail Road for Manassas, Va., which is about one hour's ride from either point.

Friends coming from the south will come direct to Manassas on the same Rail Road.

There is a morning train from Washington and Alexandria, due at Manassas between nine and ten o'clock a. m.

The place of meeting is one mile south of the station. Friends will be met and cared for. All who love the truth for the truth's sake, and the Lord's people for his sake, will be heartily welcome.

Affectionately yours,

J. N. BADGER.

YEARLY MEETINGS.

A YEARLY meeting will be held, the Lord willing, with the London Tract Church, Chester Co., Pa., commencing at two o'clock p. m. on Saturday, Oct. 20th, 1894, and continue three days.

Brethren and friends, especially ministers, are cordially invited. Those coming by rail will take the train leaving Baltimore, on the B. & O. R. R., at 8:45, and Philadelphia (Reading Terminal) at 11:26, on Saturday morning. Take tickets for Newark, Del., and there transfer to Newark Centre, on the Pomeroy Branch of the P. R. R., at 1:25 p. m. Ticket to Yeatman, where trains will be met in time for the meeting.

A. B. FRANCIS.

TWO DAYS MEETINGS.

It is appointed by the church at Otego, N. Y., to hold a two days meeting on October 17th and 18th, 1894, Wednesday and Thursday after the second Sunday in October. Our meeting place is in Otego village, only a short walk from the depot of the Delaware & Hudson Canal Company's Rail Road. All lovers of gospel truth are cordially invited to attend with us.

B. BUNDY.

REMINISCENCES AND LETTERS

OF

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THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,
AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,

MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

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PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, OCTOBER 17, 1894.

NO. 42.

CORRESPONDENCE.

DELIVERANCE.

AN act of deliverance necessarily implies a former condition of bondage, or captivity, or restraint. It means freedom from something to which we were bound or subject. The Lord's people have abundant reason to know both the meaning and the sweetness of deliverance. It is indeed a daily realization all through the christian pilgrimage. Were we to raise an "Ebenezer" each time we are delivered, it would be a pathway with multitudinous waymarks. And were we to count up the different ways by which we have been delivered of the Lord, we would be amazed. Or were we to attempt to enumerate the times deliverance came through other sources, perhaps we would be astonished also; for in our count of the latter we certainly would never reach number one. Were our own arm sufficiently strong to deliver us out of the snares of death, of temptation and of sin, it would be presumption to call upon the Lord to perform for us the things we could ourselves accomplish. There are particular conditions in the different stages of an experience of grace requiring special deliverances, while others of more frequent occurrence may be classed under those which the apostle Jude calls the "common salvation." We are not to conclude, however, that those conditions which seem to be minor in character are of less importance than the apparently greater ones. My own experience teaches me that the details of my every day life, and every little incident connected therewith, are of as great moment as the instances which appear to be of more worth and greater weight. To present the complete type of the whole economy of grace, it is just as important that Sarai should be delivered out of the hands of the Egyptians, when Abram deceived them (through fear) regarding his relationship to her, as any other of the acts recorded of that memorable couple. For had she been defiled (although it were done innocently of any crime), it would have broken that perfect chain whose every link sets beautifully forth the way and plan of the salvation of God's chosen people. We dare not think a defiled Sarai could bring into existence the "child of promise." In this incident the lesson is taught us that although Abram was made the father of the millions of Israel,

he was not given the wisdom to direct his steps aright, but was as weak and helpless and dependent as the weakest of his posterity. He needed the guiding hand of the Lord as continually as do the Lord's erring children to-day. The first sweet and comforting thought in connection with the deliverance of the children of spiritual Israel is the Lord's promise that he will deliver them from all their troubles. Even in the midst of dreadful conflicts with their enemies, or when assailed by and tormented with great afflictions, they have the hope of an eternal inheritance, which is the seal of the righteousness of Christ imputed unto them. The poor, tried soul who has a hope in the mercy of God, sees no possible way of deliverance, except in the atoning blood of Jesus. He is the Mediator of the new testament, and death must come upon him ere we can realize that the eternal inheritance is ours. The Old Testament Scriptures record God's promises which he made with Abraham, Isaac and Jacob, and to his people by the mouth of the patriarchs and prophets; and all point with perfect exactness and constant uniformity to the one atonement, the death of Jesus. All the sacrifices and offerings upon Jewish altars, by the shedding of the blood of animals, pointed to the one great sacrifice, the shedding of the blood of the Son of God. The apostle sums up in his letter to the Hebrews the fulfillment of this precious promise of the eternal inheritance: "But Christ, being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God. And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a

testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth."—Heb. ix. 11-17. Jesus, who is "God manifest in the flesh," hath delivered his people by the sacrifice of himself, by the shedding of his own precious blood. And this is the highest proof of the bestowal of a perfect love, that he died, not for his friends, but when we were yet enemies he died for us, because he loved us. Of this lovely and lowly one who bore our sins, suffered for our transgressions, and by whose stripes we are healed, the Father said, "If his children forsake my law, and walk not in my judgments, if they break my statutes and keep not my commandments, then will I visit their transgressions with the rod [upon Jesus] and their iniquity with stripes [also upon Jesus]; nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail." How wonderful and precious are all his promises! not a possibility of failure. There is not yea and nay in the promises of God in Christ Jesus, "For all the promises of God in him are yea, and in him amen, unto the glory of God by us." The whole plan of deliverance of the bride of Christ, from the entrance of sin into the world until the great sacrifice upon Calvary, was all of Christ. He trod the wine-press of God's wrath alone, and there was none to help. God's own arm (Jesus) brought salvation. If I must write of deliverance, as coming to the Lord's people, I must of necessity write of Jesus; at the same time having my mind's eye directed to all the nations of the earth, as "less than nothing, and vanity." And I would also ask with the dear old prophet, "Who hath directed the Spirit of the Lord, or being his counselor hath taught him? With whom took he counsel, and who instructed him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?" And I would echo the assertion of the same prophet, "Behold, the nations are as a drop of the bucket, and are counted as the small dust of the balance." As the clouds of doubt become dispersed by the light of faith, and we see with perfect vision whence cometh all our deliverances, and that Jesus is the only door through which the lawful captive is delivered, the only balm in Gilead, the Physician who heals every disease with which we are afflicted. Being thoroughly rooted and ground-

ed in the faith, that in Jesus dwells the fullness of the Godhead bodily, we can with greater clearness look over the way and manner of our deliverance. And while all are set free and can rejoice in the glory of the Highest, yet each one must tell his own story of the way the Lord did lead him. The lost sheep of the house of Israel, and every conscious Gentile sinner, who has set his face toward Jerusalem, looking for the consolation of Israel, with a belief in the truth that Jesus died to save sinners, all are alike burdened with the sore plague of sin. To each one Jesus manifests his love in the bestowal of divine mercy, and to each one he comes as aforetime he declared that he would, "As a thief in the night," when we least expect him, and in a way we knew not. Contrary to our expectation, he speaks peace to a soul that longs for rest. To some he comes as with a rushing mighty wind, and ere they are aware their burden is gone, they know not whither. To others, in visions of the night, when all is dark and drear, just at the time life is despair-ed of, and no hope near, and when death is at hand, life comes as a glad surprise, and darkness is made light. The birds sing a sweeter song, the midday sun shines more brightly, each little blade of grass seems to raise its tiny head in praise. The babbling brook, the sleeping valley, and the echoing walks upon the mountain side, all join in sweetest strains of heavenly music, in anthems of praise to the King of glory, who has come in and taken up his abode in the once burdened soul. To others, and, I am inclined to think, the great majority, deliverance comes as the breaking of the day, so gradual as hardly to be seen or felt. Link by link the chain of earthly hopes and desires is all taken away, and we discover, as it were by chance, that the world has lost its charms, and that we have a hope; such a little thing, but O! so sweet, so pure, so holy. Its silken tendrils are entwined about our heart. With fear and trembling we watch and pray, lest it should go away as it came. As with the others, our burden is gone, and we know not whither. But as we attempt to look back through the foggy days and the misty nights of the bygone days, we remember how at such a time our heart did burn within us by the way, as though someone spoke sweet words of comfort. At another time we were favored to look beyond this

vale of tears, to a glory in the deep and unfathomable beyond. And as we looked, pressing forward, turning not back to the ruins of the earthly temple where once we reveled, our step grew lighter and stronger; and now we can say, This was the gate of heaven, and I knew it not. Our burden gone, we realize in our hope that the hope is Jesus, and that he began and has finished our salvation. We were blind, and he gave us sight; we were naked, and he clothed us; we were sick, and he healed us; in prison, and he delivered us. Having been brought out of death into life everlasting, wrought upon by many wonderful miracles, our sins and iniquities washed away in the blood of the Lamb of God, and remembered no more against us forever, we ask ourselves, Can it be that we shall need our gracious Redeemer longer? Can we not now walk alone in the strength of past deliverances? What more do we need of him, our great Deliverer, save to love him and praise his holy name? Alas! in our childish innocence of the first love, we think we will never more be troubled with sin and fleshly lusts. But how soon are our bright hopes shattered as we fall into divers temptations, and realize the need of a daily, yea, hourly deliverance. For as through our infirmities we die to the comforts of Zion, and the love of Zion's King, we are powerless to deliver ourselves, and so cry, and continue to cry, for deliverance. It is true, and graciously assuring to our souls, that we never can go back into death under the law of sin and death. That has been removed far from us, in the death of our dear Redeemer upon the cross. But so long as we continue to inhabit these fleshly, sinful bodies, wherein "The flesh lusteth against the Spirit and the Spirit against the flesh," we shall continue to realize the need of our risen, living Savior, who is our Captain of the host arrayed against our enemies, to wit, the lusts of our flesh; for without him we discover daily that we can do nothing. And while he is our Captain, he is also the Rock of our salvation. What a safe and peaceful resting-place, as under the shadow of a great rock! How comforting to know that our Lord neither slumbers nor sleeps! His watchcare is constant and faithful. His arm is never shortened that he cannot deliver; neither does he ever turn a deaf ear to our entreaties. How refreshing and how soothing that we can lay our aching and weary head upon his breast and breathe out all our sorrows sweetly there. Jew and Gentile alike are nurtured under the banner of spiritual Israel, and they twain become one flesh, members of the same body, of which Jesus is the living Head. Great and marvelous are all thy works, Lord God Almighty! For thou hast delivered thy people Israel out of death, and out of every trouble; thou hast clothed them

with glory and honor, even the glory and honor of thine only begotten and dearly beloved Son; and thou has set them on the right hand of thy majesty on high. May our lives be devoted to singing anthems of praise to thy glorious and matchless name!

B. F. COULTER.

PHILADELPHIA, Pa., Sept. 18, 1894.

"SAY ye to the righteous that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him."—Isaiah iii. 10, 11.

This Scripture, with others of like import, is often referred to as proof of the doctrine of a universal salvation of the human family, based upon conditions to be performed by them; reference being had, of course, to their deliverance from sin, to eternally live with God and his Christ. For this purpose my attention was called to it recently by a highly esteemed friend who has not as yet, I fear, fully entered into his rest; "for he that is entered into his rest, he also hath ceased from his own works, as God did from his." After some thought upon the matter, I have concluded to write out some of my views, and submit them to your better judgment; and if you think they would be of any general interest to the household of faith, you can publish them; if not, all will be well with me; for I suppose I have gotten out of the subject all that is necessary for me, for the present at least. If published, and it should meet his eyes, peradventure the God of all truth may so apply it as to enable my friend to enter fully into the rest that remains to the "people of God."

With this end in view, let us see, first, who this message that the prophet was commanded to deliver was from, and for a time contemplate his name and character, as revealed in the word of truth.

The prophet, in the sixth chapter and first verse, says, "In the year that king Uzziah died, I saw also the Lord sitting upon a throne," &c. In the eighth verse he says, "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me," &c.

It would be well to read the six opening chapters carefully, with a heart uplifted to God for the guidance of his Spirit into all truth.

Now, the Lord that the prophet saw "high and lifted up," and of whom the seraphim "cried one to the other, saying, Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory," is the Lord God Almighty, that created all things by his word. "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; all things were created by him and for him," and for his pleasure.—Col. i. 16; Rev. i. 11; x. 6. This God is our God, and is infinite and immu-

table in all his divine perfections, of holiness, justice, mercy, love, truth and wisdom. He is omnipotent, and of one mind, and none can turn him. He takes counsel of none, but does his own pleasure in all things, in the heavens above and in the earth beneath. These things we should always keep in mind in all our search for divine truth.

From this awfully majestic and adorable God Isaiah received the messages at the head of this article, to be delivered to two distinct characters, but both belonging to the same covenant-inclosed people, of the same covenant-keeping God. We take up the book and read, and we find that from the first to the tenth chapter of this wonderful prophecy, all the judgments denounced and blessings promised, whether of a spiritual or temporal nature, were to and against God's chosen Israel, of whom Abraham was the covenant head; which covenant secured to his literal or fleshly posterity through Isaac (not Ishmael, nor the sons of Keturah) their literal inheritance, the land of Canaan, and to spiritual posterity, through the same child of promise, their spiritual inheritance of eternal life, of grace here, and glory hereafter; and the law (or covenant of works), which was four hundred and thirty years after, could not disannul this covenant, that it should make the promise of none effect. Observe that all the blessings of this covenant with Abraham, both temporal and spiritual, were unconditionally secured to all the heirs of promise, resting alone upon the immutability of the oath and promise of God.—Heb. vi. 17, 18.

The first or literal inheritance God had already placed them in the possession of, but in doing so had at the same time placed them under a conditional covenant, or a covenant of works; in other words, the ritual or ceremonial law; which, however, could not, nor did not, as before said, render void or disannul their spiritual heirship.

Now, to this chosen people under this legal covenant were these messages sent; to the righteous (they that abide by the law; for the law is the rule of right) he should say, It shall be well; for they should eat the fruit of their doings. But, to the "sinners in Zion," the wicked, the law-breakers, it shall be ill with him; for the reward of his hands shall be given him. As he had done to others, so it should be done unto him.

I might enlarge, but I must not be tedious. I want to call attention to the fact that God judges his people, and that his judgments denounced against his people are coupled with promised good, while to the heathen nations this was not the case. The chastisements of his people are for their correction, not for their destruction.

Now, of what I have said, the substance is this, that the language

of the text has a literal application to the Jews under the legal covenant; and if space would allow, I would like to show that it also has a spiritual application under the covenant of grace, or the gospel dispensation. I will cite a parallel passage from the 89th Psalm. "I will visit their transgressions with the rod, and their iniquities with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that has gone out of my mouth."

Every covenant has its seal, and this one, securing the land of Canaan to Israel, was in the flesh; that is, the seal was "outward in the flesh," but the seal of that which secures all spiritual blessings in Christ, is inward, in the heart, whose praise is of God, and not of men, and reads thus: "I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." I believe we might emphasize the *wills* and *shalls* in this citation, and do no violence to the harmony of the Scriptures; for Jesus says (speaking of himself), "Thou hast given him power over all flesh, that he should give [not sell or barter] eternal life [to whom?] to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

But I shall have to sum up just in this way: The fleshly Jew that was under law to Moses, by his wickedness (disobedience) forfeited his rights to the blessings of the land into which God had unconditionally put them, also to suffer severe chastisement. So the spiritual Jew, who is under law to Christ, by his disobedience forfeits his rights and privileges in the gospel kingdom, of which he has been made an heir and fellow citizen. And as in the former case the prophets were to earnestly, vehemently declare to Judah his sins, and to Israel his transgressions, so in the latter case God's servants are to admonish, exhort and rebuke with all long-suffering and doctrine; "rebuke sharply." May the great Head of the church make his ministers bold and faithful; and not only "sons of thunder," but "sons of consolation" as well.

I now leave these broken and disconnected remarks, trusting they may do no harm if no good.

R. F. HAYNES.

OAK HILL, Ill., Sept. 23, 1894.

DIVORCE.

ABOUT four months ago I was asked this question, "Would you perform the marriage ceremony for one who has a divorced husband or a divorced wife living?" My reply was, "That would depend upon the circumstances of the case. I would not confirm a marriage which, though according to the law of an earthly government, is prohibited by the law of Christ. I would not marry one whom I could not afterward baptize, on account of that marriage, in the fellowship of a gospel church." I then explained, as I have done to individuals and churches, my understanding of the law of Christ upon this subject. I will now briefly present my views to the brethren generally through the SIGNS, and through any other of our periodicals that may be willing to copy this article.

On two occasions the Savior taught upon this subject. A record is made of both by Matthew, v. 32 and xix. 9. Luke records only one, which is the second recorded by Matthew.—Luke xvi. 18. I will quote from the sermon on the mount: "It hath been said [Deut. xxiv. 1], Whosoever shall put away his wife, let him give her a writing of divorcement; but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." In Matthew xix. 9, where the Savior is replying to the tempting question of the Pharisees, the words recorded are identical with these, except that the man is said to commit adultery, instead of the wife who has been put away. It is true of both when they marry again; but the man who puts away his wife is the cause of her sin in this respect. Under the law of Moses, which is only recorded once (Deut. xxiv. 1), she was at liberty to marry another. The "saving" clause is not found in Luke; but that does not affect its force, as once recording it is enough. It is in both of the records made by Matthew. The sermon on the mount consists of the Savior's teachings especially and exclusively to his disciples: therefore I have quoted from that, as it especially refers to many of the teachings of Moses, and establishes the law on those subjects for the gospel church.

The saving clause is clear and distinct, and the force of such a clause is well-defined and settled. It is precisely the same as to say that for the cause of fornication a man may put away his wife and marry another. In any document submitted to the judgment of a court, the decision would be that a saving clause like this exempts the persons or things named in that clause from all the provisions and ordinances expressed in the writing. They are not meant by it, and it does not apply to them. They are left just as they were before.

Now, the provisions of the law

concerning divorce are all in this one declaration of Moses. It is not found in any of the commands and ordinances given expressly by the Lord. Moses suffered the Israelites to put away their wives because of the hardness of their hearts; but from the beginning it was not so.—Matt. xix. 8. There was no provision for a divorce on account of adultery or fornication. The reason is very plain. It is expressly provided that the adulterer and adulteress shall die. It is never said they shall be put away. The statements on this subject are merely in two places, Leviticus xx. 10 and Deuteronomy xxii. 22. That crime brings the relationship to an end at once. From the time that crime is committed the husband has no wife in the sight of the law, nor the wife who has been thus sinned against any husband. By the command of the law of God the one who commits the crime is dead. The Savior, therefore, in speaking of the woman who has been put away being married, does not refer to one who was put away for the cause of fornication, for she was not put away by the husband, but put to death by the law; but he referred to the one whom Moses suffered to be put away because her husband was not pleased with her. She is still his wife, according to the teaching of Christ, and cannot marry again, nor can he. He might have kept her with him if he liked to do so; but one could not keep his wife after she had so sinned. The law took her away, and he had no wife. So also with the husband who commits this crime—the wife cannot keep him; the law takes him from her. She has no husband, and may marry.

It was near twenty-five years ago that this was especially called to my attention by a circumstance in which I must act. A man wished to be baptized whose wife was a member of the church. I learned that he had been divorced from a former wife, who was yet living. Upon inquiry I learned that she had left him, and had married another man. He then procured a divorce, and was afterward married to his present wife. As she, by living with another man, had committed adultery against him, I understood that according to the law of Moses she was dead to him, and that according to our Savior's teaching she was no longer his wife. Under the gospel such are not put to death, but are dead to the husband or wife, as the case may be; and the one thus released from the marriage bond by the crime of the other may marry again. So the brother was received by the church and baptized. I should have distrusted my judgment if I had been alone, although I could not and cannot see differently; but I was glad that my judgment was in accordance with that of Elders Beebe, Beaman, Conklin, and the other fathers in the church, so far as I could ascertain.

Your brother in hope,

SILAS H. DURAND.

DILLEY, Oregon, Sept. 17, 1894.

G. BEEBE'S SON:—The following communication being richly laden with the fruit of the Holy Spirit, I send it to you for your disposal, believing it belongs to the children of God.

Your unworthy brother, who sometimes hopes he has a hope,

J. K. BOYD.

SOME time in the summer of 1889 I had a great longing come over me to understand the Scriptures. I would get the Bible and read, and try to pray; but it did not seem to do me any good. I felt dreadfully depressed by spells, and could not understand what made me feel so. I kept getting worse and worse for about a year, when a Methodist minister came to see me. I did not tell him any of my feelings, but he told me that my husband and I ought to go to church. He said they were going to have their annual basket-meeting the next Sunday, about one and a half miles from our house, and we promised to go. I decided that if I would join the church I would feel better, and my troubles would be over; so when the morning sermon had been read the question was asked if there were any one present who wished to become a christian. I arose to my feet to go forward, when my knees began to tremble, I felt cold and scared, and sat down again. On our way home I declared I would never go to meeting again. I felt like I had done wrong, and was disgusted with myself and every one else. That was in August, and from that time on, all the summer, I tried to put away all my desire to read or pray. I would not talk with my husband, nor let him read the Scriptures to me. This state of things went on until one night in January, 1891. There was snow on the ground, and just after dark some one knocked at the door. My husband opened the door, and greeted very cordially a man whom I soon found out was an Old Baptist. He had not been in the house half an hour until he was talking to us about all those things which I had been trying to forget, how God loved us with an everlasting love before the foundation of the world, and gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. O how good that man did talk to us! All night I sat and listened with every nerve on fire; but I would not say anything for fear he would think I was interested. In the morning he left us, and all my old trouble came back, worse than ever; and I hated him, and hated the very name of Old Baptist. After a few weeks he came again, and how glad I was to see him. He talked to me on the subject of "Two manner of people." I had been raised to believe in Spiritualism; therefore I thought that in the world to come our lives were to be taken up again, knowing those gone before, as father and mother, son and

daughter. I could not believe his doctrine of all brethren and sisters in Christ, with God the Father as our head. He quoted passage after passage of Scripture on the subject, until my old belief began to be terribly shaken. After he left next day I thought I would go to work and search it out myself, and see how it all read; but I soon began to find out that I could not read the Bible at all. I prayed to be able to read, and to be given understanding and knowledge of the truth.

Another year passed in this way, with frequent visits from our Baptist friend, when one day I sat sewing by the machine, and heard or felt what seemed like a voice saying, "Read the birth and life of Christ." I did not pay much attention to it, thinking it was only imagination, or that my mind was overwrought on those things; but I would hear it several times a day and in the night. Everywhere I was I would hear the same thing said to me. At last I gave up, and read carefully the four gospels, and everything was made clear in a moment. I could see then that every word which that dear Old Baptist had said to us was truth. That night I could not sleep, and kept my husband awake to talk to me. I felt that I was a sinner, and the very worst sinner that ever was. O how bad I felt! It is impossible to describe my feelings with words. I told my husband that if I were to die I knew I should go straight to hell; that God would never, never forgive such a terrible sinner as I. He tried to comfort me by telling me that God had granted me repentance, and that in his opinion God had forgiven my sins. I prayed that night as I was never able to pray before. It seemed that my burden was lifted, and I was relieved, but only for a little while. In a few days I was despondent and doubting. I felt that God could never forgive such a miserable sinner as I, so unworthy of anything. It seemed to me that I was unfit to pray. Then again I would feel that my prayers were heard, and I would feel so happy that I could almost shout for joy. It seemed as though I would rather see an Old Baptist coming to see me than any one else in the world, they always gave me such blessed comfort. I felt that I had been fed, and I longed to be one of their members. I finally decided to tell the church some time, if I could, how I felt. In May, 1894, I went forward, but my tongue was tied; I could say nothing. I felt they must all see how miserable, how unworthy and how little I was. I could not even hope they would take me in. When the vote was cast, and I was accepted, I was so overcome that I could not speak a word. I felt they must be deceived, and that I had no right to be there as a candidate for place or name among those dear children of God; and if they could only see me as I could see myself they would know

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EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 17, 1894.

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

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

G. BEEBE'S SON.

FELLOWSHIP.

IN reflecting on this subject we are led to contemplate that love which is the foundation of the true fellowship of God's elect.

The Redeemer informs us (John viii. 58), "Before Abraham was, I am;" and he has told us his delights were with his people from before the foundation of the world. Again, John says, "We love him because he first loved us." Before we loved him we could have no fellowship with him, and consequently none with the brethren; hence it is that the Scriptures present this as a test by which that question which so often vexes and troubles the child of God may be decided, viz., "We know that we have passed from death unto life because we love the brethren." But some may say, If this is really the case, why are the people of God so often perplexed by doubts and fears concerning their adoption? The reason of this is evident to every heir of promise as soon as it is the pleasure of the Lord to remove the cloud that is covering his mind with gloom: it is in this peculiar path that God's chosen are led in order to show them their dependence on him; and this exercise also is very useful in marking them, as a people, with that certain seal, "The Lord knoweth them that are his." But to return to our subject. As the Spirit of truth can have no fellowship with the spirit of error, so while we were enemies of God by wicked works we neither had nor wished to have any fellowship with righteousness; but when we were brought near by the blood of atonement, which cleanses from all sin, our hearts were filled with the love of God; and love to him led us to love the brethren in exact proportion to the fullness of the revelation of his image in them, and the exercise of his Spirit in us; so that the fellowship of the saints is directly the result of the eternal love of God shed abroad in our hearts.

The fellowship of the saints, founded, as has been shown, on the electing love of God, is that which is intended by the inspired singer of Israel when he says, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"—Psa. cxxxiii. 1. Well might the psalmist break forth into such an exclamation of delight, for every child of God finds ere he passes through many trials that as "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend."—Prov. xxvii. 17. Also, the apostle exhorts the brethren to "Walk worthy of the vocation wherewith ye are called;

with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."—Eph. iv. 1-3. And throughout the writings of Paul his great object seems to be to promote the fellowship of the saints in all things pertaining to the cause of the dear Redeemer, that the conduct of the church might be rendered as near to the rule laid down in the word of truth as possible. He says (Heb. xiii. 1), "Let brotherly love continue." In the experience of the people of God how often do they find the joys of fellowship in traveling through this dreary wilderness; and what child of God who has suffered the buffetings of the adversary for any great length of time has not felt his heart move with delight on meeting a brother in the exercise of the Spirit who has passed through the same trials?

The people of God are peculiar in their fellowship, as well as in all other things pertaining to the heavenly union existing between Christ and his church. They are not of that class which receives anything and everything but the truth as it is in Jesus; and it is for this cause that they are so much despised and detested by all worldly religionists and workmongers; as the Master says, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John xv. 19. It was the pleasure of God to choose his people in a furnace of affliction; not from any necessity on his part, but of his own uncontrolled will, which yields to no contingency, but is the only Counsellor of the Deity. What amazing love and condescending mercy, that God, infinite in righteousness and justice, should choose a people among the sons of men, and not forsake them even when they were dead in trespasses against his holy law! But some may object, that the justice of God, which cannot behold sin with any allowance, could not admit of such a choice. Here is the principal glory that is revealed in the whole plan of salvation by the absolute and sovereign grace of God; this is a mystery which the natural mind and carnal heart of man can never understand and love, viz., how justice and mercy can be made to agree; or, "How should man be just with God?"—Job. ix. 2. Numerous and learned are the commentaries which have been written in endeavoring to justify God and clear his character from the imputation of iniquity in saving his sheep and rejecting the goats; but the authors have only succeeded in exposing their ignorance of the character and attributes of Jehovah; for if they had known him, they would not have had the presumption to undertake to justify him, but would rather have adopted the cry of the poor publican, "God, be merciful to me, a sinner," or of the

prophet, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Here is manifested how far the wisdom of men comes short of the knowledge of God; but Paul under the inspiration of God found no difficulty in explaining this subject to those whose hearts were opened to receive it. He says (Rom. iii. 28), "Therefore we conclude that a man is justified by faith without the deeds of the law." This is, then, a decisive answer to Job's question, from one of those who are appointed to sit on the twelve thrones, judging the twelve tribes of Israel.

John declares in the beginning of his first epistle that his object in mentioning the things which he had seen and heard was, "That ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." If, then, the "beloved disciple" thought it worthy of his attention to secure the fellowship of the saints by stating the things which he had seen and heard, or in other words, by relating what God had revealed of his grace to him, would it not be well for brethren in this age, according to sister Jewett's suggestion, to speak often one to another? In time past the Lord has not always been pleased to grant to his people the freedom from persecution which we now enjoy; and in those ages when the nations of the earth were combined for the destruction of the church of Christ, when the punishment for being associated with those who remained steadfast in the apostles' doctrine and fellowship was death, the brethren seemed to have more freedom to communicate with each other, and to express their fellowship, than they have now. In contemplating these things it has sometimes suggested itself to our mind that the trials and persecutions of the people of God are in exact proportion to their ability to bear them; and that when the church is nearest to perfection in doctrine and order, the rage and malice of the world is most excited against her. In the setting up of the Redeemer's militant kingdom in its visibility on earth, while the Master was yet with them, the persecutions of the world were, perhaps, as severe as at any subsequent time; and we may observe further that the Lord himself, being perfectly holy, harmless, and separate from sinners, excited the enmity of carnal professors and hypocritical workmongers more than any of his disciples. Now, why was this? Simply because their false systems of idolatry could not endure the purity of his doctrine and practice; for as Dagon fell before the ark of the covenant, so the inventions of men fall before the gospel of the Lord Jesus. But why could not a compromise be effected between the two systems, so that the offence of the cross might be in some

measure removed? For an answer to this question we might simply quote the word of the Lord recorded in Exodus xx. 5, "I the Lord thy God am a jealous God;" but the apostle has replied to it by another question (2 Cor. vi. 14), "What fellowship hath righteousness with unrighteousness? or what communion hath light with darkness?" Here we see that the apostle considered a lack of fellowship as a sufficient objection to any formal union; for "How can two walk together except they be agreed?" and where there is agreement, fellowship is a necessary consequent. As well might we attempt to distinguish between two streams of water after they have joined the ocean, as to prevent the hearts of God's children from uniting in fellowship when under the influence of the Spirit of God. Being alike born of God, and having tasted together the fellowship of his sufferings, it is not strange that they should so act towards each other as to lead the world to say of them, See how Christians love one another.

Perhaps there is nothing which causes more heartfelt sorrow to the children of God, or more rejoicing in the camp of the aliens, than to see difficulties arise in the church which mar the fellowship and break the peace of the family of God. Though in reality the children of God can never cease for a moment to love one another; for the apostle bears witness (1 John iii. 9) that "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God;" and the Lord has commanded by his Spirit through the apostle Peter, "Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently;" yet the visible church on earth is often seen troubled with internal dissensions. This apparent difference between the declaration of Scripture and the actual conduct of those professing Christianity has often furnished the opponents of all good with a weapon with which to wound the bewildered child of God; for when by the light of the Spirit of truth he discovers the corruptions of his own sinful heart, the accuser addresses him in language like this, "Now your case is decided; you have committed sin, and the apostle expressly declares that 'Whosoever is born of God doth not commit sin;' so it is plain where you belong." But when it is the pleasure of the Lord to reveal to him the fallacy of the tempter's argument, and the true interpretation of that passage of Scripture, he is made to rejoice in that very same passage, which, under the false coloring given it by the evil one, had given him so much uneasiness a short time before; for by reference to the preceding part of the chapter alluded to (1 John iii.), it will be evident to those who have eyes to see that the argument

of the apostle is directed to prove the total and complete justification of the saints, and this (the ninth) verse is intended rather as a reflection for the comfort of the children of God, than as a sentence to condemn them all.

Since the fellowship of the saints, then, is founded on their vital union with Christ, and their unity of spirit is in consequence of the fact that their life is hid with Christ in God, how shall we ever be able to ascribe sufficient thanksgiving and praises to his holy name for his great love wherewith he loved us, even when we were dead in sins? Therefore let us rejoice that we are made partakers of Christ's sufferings, that when his glory shall be revealed we may be glad also with exceeding joy. When we reflect on the nature of this heavenly fellowship, our mind is absorbed in the contemplation of the magnitude of that love which none but the great and self-existent Jehovah could possess, which could embrace poor, depraved mortals, and raise them from their guilty wretchedness, and cause them to sit together in heavenly places in Christ Jesus; and we are led to exclaim with the poet,

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

NEW VERNON, N. Y., Sept. 1, 1847.

POSTAL MONEY ORDERS.

By a recent arrangement of the post-office department nearly every post-office in the United States is now a money order office for at least five dollars; and as it costs but three cents additional to obtain an order of not more than two dollars and fifty cents, or five cents for one not more than five dollars, or eight cents for one not more than ten dollars, and so on in proportion to amount of order, we request that all remittances be sent us by post-office money-order. You simply give the money you wish to send to your postmaster, and he will give you a money-order for that amount. You will inclose the order which he gives you in your letter to us; and if it should be lost in the mail you can get another one from your postmaster without additional charge. Please be sure to have the order made payable at Middletown, N. Y., and never at New York City, as that place is nearly a hundred miles from our place, and it puts us to considerable extra trouble and expense to get them cashed at the New York City office.

As will be seen from the above, an order for five dollars or less can be obtained cheaper than registering a letter, while an order not exceeding ten dollars costs but the same amount; and remitting by money order is a much safer way than sending by registered letter, as the postal department is not responsible for loss of registered letters, but money orders can be duplicated.

(Continued from page 331.)

that I was nothing but a poor, unworthy sinner, and had no right among them. My husband and I were baptized the same day. As I went down into the water it seemed as though a blessed peace and calm came over me; and as I came out I felt a joy and happiness indescribable; and as all those dear Old Baptists took me by the hand and called me sister, it seemed that I had been dead, but now was alive, and all through grace alone.

An unworthy sister in hope of eternal life,

IDA A. CASS.

MEDUSA, N. Y., Oct. 7, 1894.

DEAR BRETHREN:—If I had the ability to convey my thoughts on paper as others do, how I would like to cast in my feeble testimony, even if it were nothing more than like the widow's mite. As often as I think of writing for the SIGNS to unburden my weary soul, I think I feel humbled in the dust and very small. Then I say within myself, It is better for me to sit at the feet of my brethren and sisters of like precious faith, and listen to the gracious words which fall from their lips. We know that we have passed from death unto life because we love them and their testimony, and the eternal truth which proceeds from the throne of grace. Every word of God is pure; and we are informed that his word shall not return unto him void.

In reading the last number of the SIGNS I could witness with Elder Chick that Elder Purington's words had distilled upon my soul like the dew upon the tender herb, and I felt exceedingly comforted; so much so that I felt to shout aloud, "Glory to God in the highest, and on earth peace, good will toward man." Yes, indeed, my soul would be so lifted up in the truth of God's word, and it was so sweet to my taste, that I could sing praises for his marvelous works unto the children of men, and say, Eat, O friends, yea, drink abundantly from the wells of salvation. For the Lord has comforted his people, and made them to lie down in green pastures. He has filled the longing soul with goodness and fatness. He has abundantly blessed the provision of his house, and satisfied his poor with bread. The psalmist exclaimed, "O how great is thy goodness which thou hast laid up for them that fear thee!" What exalted views the psalmist had of God's goodness and mercy to the children of men. He said, "Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance." "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputed not iniquity, and in whose spirit there is no guile."

I feel that I cannot let the opportunity pass without speaking of Elder Purington's communication in the SIGNS of eleven years ago this

fall. He took for a foundation of his remarks the words, "On this rock I will build my church, and the gates of hell shall not prevail against it." I was in a very low state of mind at that time, and in reading it O what a thrill of joy entered my soul! It lasted me forty days, and yet it is with me. O how sweet and good the word of the Lord is when applied by the Spirit to our souls!

I am glad the Lord put it into your heart to republish the editorials of your father. I do love to read them over and meditate upon them; for his views of Scripture were what I believe.

I was edified in reading Elder Durand's views on the christian walk. I felt that it was a word fitly spoken, in due season, and like apples of gold in pictures of silver. "The fear of the Lord is the beginning of wisdom." I have always thought it the duty of the saints to live soberly, righteously and godly in this present evil world, to put off the old man with his deeds, as far as we can by grace given, and to put on the new man, which after God is created in righteousness and true holiness. We are to let our conversation be as becometh the gospel of Christ. "Be ye holy, for I am holy," says God. "Be ye therefore perfect, even as your Father which is in heaven is perfect," says Jesus. I have always wished and desired to adorn my profession with a well ordered life and godly conversation; but do the best I could I have been a wayward child indeed, if one at all. The Spirit is willing to do right, but the flesh is weak. Sometimes I have been in divers temptations, manifold temptations, and my faith has been tried as gold is tried; but the Lord has been my deliverer, my strength, my song and my salvation, and by his help I continue until this day. I feel sure that all who will live godly in Christ Jesus shall suffer persecution, reproach and shame from the world, and their names shall be cast out as evil. The servant is not above his master. If they have done these things unto Christ, the head, we can expect nothing more nor less, according to the word of him who cannot lie. The Savior has said, "Because I live, ye shall live also." "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen, and have the keys of hell and of death." "To him that overcometh will I give to sit with me in my throne; even as I also overcame, and am set down with my Father in his throne." We must get understanding by experience of the fellowship of Christ's sufferings, and the power of his resurrection, in order to know what is the hope of his calling. It seems that the apostles did not understand until the Scriptures were opened to them, at a certain time. "Then opened he [Christ] their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved

Christ to suffer, and to rise from the dead the third day." "Then said he unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." I am so slow to learn, and so full of sin and unbelief, that I must have the lesson repeated to me over and over. Last summer I was doubting that I was a subject of grace, an heir of glory, when the words came to my mind in a moment, "It is written, Man shall not live by bread alone, but every word that proceedeth out of the mouth of God." Only those who have tasted that the Lord is gracious, and has power on earth to forgive sins, can realize the joy I felt at the time. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." How wonderful, how marvelous are his works to the children of men in goodness and mercy. "Just and true are thy ways, thou King of saints." The word of the Lord endureth forever, and is sweet to our taste. May we not be weary in well doing, for in due season we shall reap if we faint not. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

Forty-one years ago this month I united with the Lexington Church, Greene Co., N. Y. I firmly believe in the final perseverance of the saints through faith. I long and sigh for home with Christ. Pray for me, brethren.

LUCY C. WHITCOMB.

FOREST HILL, Md., Sept., 1894.

DEAR BROTHER BEEBE:—Inclosed find a letter from our dear and much afflicted sister Mary Parker. I take the liberty to send it to you for publication, as no doubt many of the readers of the SIGNS will be glad to hear from her, as I was, since she has gone from the hospital, and is now in the hands and tender care of dear sister Rounsavell. May the Lord sustain and bless them both in this vale of tears, is the prayer of your unworthy sister,

BARBARA GRAFTON.

WARWICK, N. Y., Sept. 12, 1894.

MRS. BARBARA GRAFTON—VERY DEAR SISTER IN CHRIST:—Through the goodness and mercy of our covenant-keeping God, who works and none can hinder,

"Who plants his footsteps in the sea,
And rides upon the storm,"

I, in company with our dear, self-sacrificing sister Rounsavell, was permitted to arrive here in safety one week ago to-day, at six o'clock p. m. We parted with our dear friends at Philadelphia amid tears of heartfelt sorrow. I thought I loved dear brother and sister Coulter, and all our dear ones in Christ Jesus,

before I ever met them face to face; but O how the blessed tie was sweetened and strengthened during those days and weeks of anxiety and pain, when dear Dr. Coulter visited me almost every day, and I learned to listen for his dear footsteps and the sound of his kind voice, as I used to listen for those dear familiar sounds in the happy days of my childhood, when my poor life was encircled with the love and watchcare of my dear, godly and God-fearing earthly parents. Now that they are gone, I often ask myself if the sheltering wing of the everlasting Father is round about me, if I am graven in the hollow of his dear hand, and underneath me are indeed his everlasting arms. It seems to me, dear sister Grafton, if any poor, sinful mortal ever had cause to be thankful to the Lord, it is myself, and that I ought to praise and thank him with every word, act and breath. But O! this cold, hard heart, so prone from the dear Master to depart. It seems I seldom seek him, seldom think of his great goodness and mercy, save when I can find help and solace nowhere else. And how often, O how often, am I made to cry, "God, be merciful to me, a sinner."

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

I am so glad Paul was inspired to write, "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God." O blessed gift! far more precious than countless millions, more brilliant than the gleam of rubies, more priceless than shining pearls, more to be prized than the wealth of diamonds. Surely when we attempt to compare the riches of divine wealth and glory with the inexhaustible wealth of Jesus, it all sinks into utter nothingness. The earth with all it boasted wealth, together with the wisdom of man, becomes as nothing; a nonentity in fact. How a sense of all this takes away all self-importance, self-confidence, and strips us of all self-conceit, which seems such a natural element, at least in my makeup. My dear sister, how I am made to despise myself, to repent in dust and ashes, and to daily cry, Unclean! unclean! Surely when all these truths are brought home to us we can but say with the poet,

"Bring forth the royal diadem,
And crown him Lord of all."

Dear sister, I cannot tell you how glad and, I trust, thankful I was for the pleasant visit you and dear sister Scarborough paid me. I did not feel one bit jealous when you said you were as glad to see dear sister Rounsavell as you were me. I tell you, sister Grafton, I am not worthy to unlace the latchet of her shoes. What a blessed privilege it is to be where I can daily see the faces of so many who are dear to me in the Lord, and with whom I enjoy sweet

spiritual intercourse. The scenery here is delightful, and the mountain air most invigorating. No word of mine can express the grandeur of the scenery upon which I was permitted to feast as we were whirled along on our trip here, with the smooth, unrippled surface of the Delaware River on the one side, and the grand old Blue Ridge Mountains on the other. O! how God's mighty handiworks do praise him.

Dear Elder Beebe just favored me with a call. He is looking quite well. He brought me the very pleasant news that dear Elder H. M. Curry, of Lebanon, Ohio, so near my own dear home, will favor me with a call this coming Friday. How glad it makes me!

Although it is not very pleasant to be in a hospital, I became much attached to many of my nurses and my attendant physician, and it really touched me very deeply to give them good-by. Of Dr. Gooddell's skill as a surgeon, and Dr. Jofson's medical attentions to myself, and his unsurpassed skill in one so young, I feel I cannot speak too highly; and never, while reason lasts, can I cease to feel grateful to them and to my dearest Lord for the benefit I have received, and for the comforting assurance that I am now rid of the malignant trouble that of all my complications gave me the greatest pain. I now sit up some every day, although not long at a time. Strange to say, the fatigue of moving about, or any undue physical exertion, seems to aggravate my dropsical trouble; yet through dear sister Rounsavell's wise administrations I hope to yet be relieved of dropsy.

I would like to again express my thanks to you and the many dear ones who so generously contributed to the funds to aid in my financial comfort; but I feel unable to do so. May he who said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me," reward and bless you all. Please remember me in love to Elder Grafton, sister Scarborough, and all who may inquire after me.

With love and best wishes to yourself, I am sincerely and affectionately your sister,

MARY PARKER.

PINSONFORK, Ky., July 20, 1894.

G. BEEBE'S SONS—DEAR BROTHERS IN CHRIST:—I inclose you a short but very interesting letter. It was written by a very precious sister, and I think it would be read by the many readers of the SIGNS with comfort. This seems to be a trying time with the Lord's people, and also a time that their pure minds are being stirred up by way of remembrance to discharge their duties and to communicate to each other.

Yours as ever,

W. J. MAY.

HURLEY, Buchanan Co., Va.

MR. W. J. MAY—DEAR BROTHER IN CHRIST:—This is a lonely Sunday

to me, though a beautiful and pleasant day. I am thinking of the poor, wayworn ones who are so cast down, and feel themselves nothing, and less than nothing, and vanity. But the time will come when the wayworn ones, whoever they may be, will be done with the trouble and care of this life. There are some people here who are so simple minded as to say that we, the Old Baptist denomination, are a thousand years behind time. But I believe the time will come when they (Old Baptists) will be up with the times; for all that the Father gave to his Son will come unto him. I have no doubt but the Old Baptists are God's covenant people, the church, whom he gave to his Son, even before the world was; and they are the Israel of God. So all Israel shall be saved in the Lord with an everlasting salvation. Of this I have no doubt; but I do have doubts and fears that I am not one of them. But the good part of it all is, "The Lord knoweth them that are his." Jesus said, "No man can come to me except the Father which hath sent me draw him; and I will raise him up at the last day." Then, "Salvation is of the Lord." Poor, finite man, while in carnality, claims many things that are vain and unscriptural. But the child of grace feels very small indeed; so much so that they have nothing to boast of; but, like the poor publican, they smite on their breast and say, "God, be merciful to me, a sinner," and are glad in the assurance that our God carries on his own undisturbed affairs, without the aid of Arminians. Arminians are stronger than Samson, in their imagination. But the time will come (or is and has been) when a class of people will call on the rocks and mountains to fall on them and hide them from the face of him that sitteth upon the throne.—Rev. vi. 16. The children of grace have nothing to boast of, but often fear that they are mistaken, and say, God knows our poor hearts. Then they appeal to their own experience, and upon a close examination they know there has been a change with them, but cannot be thoroughly satisfied of what it consists. I think I love the brethren and sisters, but I do not know that it is the right sort of love. I do hope and believe that I love Jesus, yet I am often times afraid that I do not. Dear brother, are you ever in this condition, in this state of mind? We, like sheep, have gone astray on all the mountains. We are poor, maimed, halt and blind, yet the Lord's eyes are over us. He knows who and where we are. I am oftentimes afraid that I am not one of the Lord's little ones, I have so many doubts and fears. I will close my scribble by saying, I hope to hear from you and yours soon.

MARY ANN SMITH.

RUNYAN, Ky., Sept. 5, 1894.

G. BEEBE'S SON—DEAR BROTHER:—By request of some of the dear brethren I have thought I would once more write something for the SIGNS; yet it does not seem to me that what I would write would be of any profit; but I hope God may direct my mind, that I may say something to comfort God's people. This is what the ministry is for, to speak comfortably to Israel. Yet they cannot do this, except as the Lord directs the mind. In the beginning God made man and gave him a law, the violation of which has sunk his posterity in sin. Out of this race God has chosen a people for the praise of his great name. God knew what man would do before he made him; for God is all-wise, and foreknew all things. Christ Jesus died for the sins of his people, and made ample satisfaction to the law they had violated. He paid the debt for us. We sold ourselves for naught, and had nothing to redeem ourselves with. It required the sufferings and death of Christ to redeem us from the dead state we were in, being dead in sin. "You hath he quickened, who were dead in trespasses and sins. Wherein in time past ye walked according [in harmony] to the course of this world." The people of God walked after the things of this life, as do others, before they were made to know the riches of the grace of God, which he gives them. Then they were saved by grace, and not by their own works. "With his [Christ's] stripes we are healed." That is, by the sufferings and death of Christ we are cured of our sins. He bore them on the tree of the cross. He gave himself a ransom for us, his people. Then we are the subjects that are redeemed from the law, and we are the ones who are born again. The word "again" means that we were born once, and of an earthly mother, and possess all the nature of the earthy man. That which is of the earth is earthy; and that which is of heaven is heavenly. Then, after we are born of the Spirit we possess the nature of the heavenly, which is Christ. Here is where the warfare comes in with God's people. They possess two natures, the earthy and the heavenly; and one lusts against the other, which causes the conflict. The battle-ground is in a man. The things which he would he does not; and the things which he would not do he does. This is the way with every one of God's people. They would do better if they could, but they are not perfect in the flesh; yet the Spirit runs after the things of God. The flesh is weak, so weak; and we fear that we are wrong, and that we are not born of God. We have doubts and fears, and fear that we will be in the way of the people of God, and harm the cause of God. This is all of the flesh. Those who feel in this way, from the depth of their heart, are the ones who ought to come and tell what the Lord has

done for their soul; that he has forgiven them their many trespasses, and made them to see their vileness, and to know that they are sinners in the sight of God. The cause of this is light, which springs up in their heart, causing them to see what they are by nature—justly condemned sinners. From the time that I was made to see myself a vile sinner, it has seemed to me that I am in the way of God's people, and fear that I am wrong, and that I ought not to be among God's people. I fear that I am not born again. I have bright spots in my life, but at times I am cast down, and it seems that

"All feeling sense seems to be gone, Which makes me fear that I am wrong." I go burdened, bowed down, mourning because of my evil heart. Sin is in my flesh to buffet me, lest I should be exalted above measure. The people of God see that in themselves (that is, in their flesh) there dwells no good thing; but they see in Christ life everlasting.

Dear brethren, I did not think I would write so much. I thought if I would write a little my mind would be relieved for awhile of the burden that was upon it. It seems to me that I am oppressed on every side, cast down and perplexed; yet I am not destroyed. We bear the dying of our Lord and Savior Jesus Christ in our body when we are bowed down and feel the effects of sin. I think this is the meaning of that portion of Scripture.

The SIGNS is full of rich pieces from the brethren, but it does seem to me that I cannot write anything worth publishing in so valuable a paper.

I subscribe myself your unworthy brother in hope of eternal life,
JEFFERSON FARLEY.

CHANGE OF RESIDENCE.

OCTOBER 10, 1894.

DEAR BROTHER BEEBE:—Kindly give notice in the SIGNS, for the sake of any brethren who may be interested in my whereabouts, that my residence and address after this date will be at 2028 Boston Ave., Philadelphia, Pa., instead of 6 Knapp Ave., Middletown, N. Y.

F. S. BRINK.

UNTIL FURTHER NOTICE

WE will continue our offer to send two new subscribers, and credit an old subscriber one year, for three dollars; but we cannot afford to send to one new subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any new subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

CIRCULAR LETTERS.

(By the New Hope Primitive Baptist Association, of Arkansas.)

THE doctrine of the never-ending existence of the soul being of such vital importance, and the sincere belief of it a matter of such comfort and peace of mind to the children of God in this life, it might be well in this Circular Letter to examine it in the clear light of inspiration, thereby stirring up the pure minds of the saints to this blessed hope so graciously set before them.

That the soul is unending, or that it never ceases to exist, is a truth so clearly taught in the holy Scriptures, and so deeply impressed upon the mind and conscience of every rational human being by the God of nature, that it would seem none could for a moment doubt the truth of it. Man at his creation was given a place above every other creature; he was made in the image and likeness of his Creator. All other creatures were subject to him, and he was given to rule over them. The chief difference in man, and the pre-eminence given him over other creatures, and wherein lay his greatest resemblance to the divine likeness, was in a rational soul being created in him, being endowed with thought, reason, intelligence, and a sense of responsibility. Solomon says, in Eccl. iii. 21, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Elihu said, "There is a spirit in man; and the inspiration of the Almighty giveth them understanding."—Job xxxii. 8.

That the soul does not die when the body does, is proven by express passages of Scripture, such as, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."—Eccl. xii. 7. Our Savior makes a very clear distinction between the material body and the immaterial soul when warning his disciples whom to fear, and whom not to fear. They were not to fear those who can kill the body, and have no more that they can do; but rather to fear him who can destroy both body and soul in hell.—Matt. x. 28. The soul being immaterial, is therefore incapable of death, in the sense of ceasing to exist. There is a sense in which man, after the fall, and before regeneration, is said to be dead: he is dead in sin; dead to his former state and condition; dead to fellowship with God by reason of sin and transgression. He is corrupt, and his whole being so poisoned that he is said to be brutish, and like grass that withereth and falleth away; and he is said to have, in this sense, no pre-eminence above the beast.

Man, who was created in the image of God, and made the ruler of this world, did by transgression fall from that exalted condition, and brought a curse upon himself, and upon the earth for his sake; and in this con-

dition he is like the brute that perishes.

The Scriptures do clearly teach that there is a principle in man, both in the regenerate and unregenerate, called the soul, or spirit, that never ceases to exist; and those Scriptures which speak of the destruction, death and everlasting punishment of the wicked, are no contradiction to this, but rather proof, in that their punishment could not be everlasting if they were annihilated or ceased to exist. The case of the rich man is clear evidence, to all who believe the Bible, that the soul is still alive and conscious after it leaves the body, and all the faculties of the mind in active operation; and that this respects the state of the soul between the death of the body and the resurrection of it, is manifest from the petition of the rich man. The translation of Enoch and Elijah, the transfiguration of Moses and others, the spirits in prison, and the souls under the altar, all prove the unending existence of the soul. The London Confession of Faith, with which all other Baptist Articles of Faith agree, says in so many words, "The souls of all men are immortal." The language of our Savior was very clear, when he said to the thief on the cross, "To-day shalt thou be with me in paradise." Paul the apostle, in speaking of what we call death, talks like one about starting on a journey. Dr. Gill, in commenting on Paul's language, says in his "Body of Divinity," page 411, "Death is signified by a dissolution of this earthly body. Heaven is represented as another house, into which the saints are at once removed when dislodged from this earthly house, the body. He adds, "This is no conjecture, but a certain thing, of which there are strong desires in the saints. Of this they have an earnest, and this will be as soon as they are absent from the body. Elder Hassell says, in August number of "Messenger" for 1894, "He who denies that the soul or spirit of man (that imperceptible part of man which is endowed with thought and will and conscience) is immaterial, and will endure forever (a fact inborn in the nature of every human being, and set forth plainly enough in all the Scriptures), is a superficial reader of nature and Scripture, and is, in such denial, an enemy of God, and of himself, and of the human race." Elder Gilbert Beebe, in the "Signs of the Times" of July 15th, 1875, says, "We do not know of any Scripture which says in so many words that the soul, body or spirit, of either the elect or non-elect, are immortal; but the Scriptures very clearly prove to our mind that all the human family possess a being or existence, call it by what name we may, which must continue to exist after the death of the body. The soul is in some cases spoken of in distinction from the body, and as that which after the dissolution by death may be cast into

hell." Paul the apostle says, "For to me to live is Christ, and to die is gain." "For I am in a strait betwix two, having a desire to depart, and be with Christ, which is far better." Again, he says that to be at home in the body is to be absent from the Lord; and to be absent from the body is to be present with the Lord. The apostle Paul expresses himself as being cheerful in his present state, being assured of future happiness, though he chose rather to be absent from the body; that is, to die, to depart out of the world. The interval between the death of the body and the resurrection of it is not one of inactivity and sleep, but one of happiness, in which the saints are employed in praising God, and in fellowship with him.

The principal arguments urged against the never-ending existence of the soul are such passages as speak of man as being but flesh, a wind that passeth away, and cometh not again; that his breath goeth forth, and he returneth to the earth; all of which respect only the death of the body. Again, the language of Job, "My days are past, my purposes are broken off," with other Scriptures of like tenor, are thought by some to disprove the unending existence of the soul; but these Scriptures relate only to this present earthly life, and have no reference whatever to the non-existence of either soul or body. Dr. Gill, in his able treatise on the "immortality of the soul," says, "If the souls of truly gracious persons are upon their departure hence insensible and inactive, what is become of the work of grace upon their souls? How does this well of living water spring up into everlasting life, when it does not spring at all, but the streams thereof cease to flow? What a chasm there must be between grace and glory."—Body of Divinity, page 412.

The sincere belief of the soul's unending existence is the foundation of all true religion, and the source of inexpressible joy and comfort to God's people. With what comfort and satisfaction does the apostle Paul speak of his departure from this world of sin, sorrow and disappointment, to the home God has prepared for his people. A king might take off his head, but what was that to Paul, after Jesus had told him to fear not him who can kill the body, and have no more that they can do? There is a principle in man beyond the reach of any slaughtering weapon; the sharp arrow cannot penetrate it, nor the two edged sword divide it. In this glorious hope the old battle-scarred soldier of the cross could exclaim, in the triumph of a living faith of what his Captain had told him, "I am now ready to be offered, and the time of my departure is at hand." Why was he so willing to depart, to cut loose from the shore of time, and set sails for the other shore? His answer is, "Having a desire to depart, and be with Christ."

Where is Christ? Let the martyr Stephen answer, who says, "I see heaven open, and the Son of man sitting on the right hand of the Father;" and he exclaimed, "Lord Jesus, receive my spirit." Dear children of God, can we not rejoice in this blessed hope, this sweet consolation? In the language of the poet,

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

When this mortal life is over, this life of pain, toil and sorrow, when the last battle with sin is fought, when the last victory is won, when the earthly house of our tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens. We will be borne by angels, as was Lazarus, to the home of the redeemed, where, in ineffable glory and joy inexpressible, we will give glory and honor and everlasting praise to our God. In the resurrection these vile bodies, which are sown natural, will be raised spiritual, and soul and body will be united again, and in the likeness of Jesus will the saints be, and qualified to join the heavenly host in praising him who washed us from our sins in his own blood, and raised us up as kings and priests to our God. Destroy this hope, and we are of all men most miserable, without God and without hope in the world. Amen.

ASSOCIATIONAL.

THE Salisbury Old School Baptist Association will convene, the Lord willing, with the Broad Creek Church, Sussex Co., Del., on Wednesday, Oct. 24th, 1894, and continue three days. Ministering and other brethren and friends are cordially invited.

Those coming from the north will take the train leaving Broad St., Philadelphia, at 10:20 a. m., on the Delaware R. R., and those from the south will take the train leaving Salisbury at 2:02 p. m. (Old Point Express), and ticket for Laurel, Del., on Tuesday before the meeting. If it suits any to come on the Mail Train, leaving Philadelphia at 7:25 a. m., they will be met and cared for.

A. B. FRANCIS, Pastor.

YEARLY MEETINGS.

THE Old School Baptist Church of Schoharie, N. Y., have appointed a yearly meeting to be held at their house on Schoharie Hill, on Wednesday and Thursday after the fourth Sunday in October (Oct. 31st and Nov. 1st), at 10 o'clock a. m. each day.

Brethren and friends of our faith and order are invited to meet with us. All who come by rail will be met at Howe's Cave on Tuesday previous.

G. W. GUERNSEY, Clerk.

A YEARLY meeting will be held, the Lord willing, with the London Tract Church, Chester Co., Pa., commencing at two o'clock p. m. on Saturday, Oct. 20th, 1894, and continue three days.

Brethren and friends, especially ministers, are cordially invited. Those coming by rail will take the train leaving Balti-

more, on the B. & O. R. R., at 8:45, and Philadelphia (Reading Terminal) at 11:26, on Saturday morning. Take tickets for Newark, Del., and there transfer to Newark Centre, on the Pomeroy Branch of the P. R. R., at 1:25 p. m. Ticket to Yeatman, where trains will be met in time for the meeting.

A. B. FRANCIS.

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THOSE wishing to procure copies of No. 9 of volume 61, containing the Minutes of the proceedings, resolutions drafted, and the address of the brethren at the Black Rock Baptist Convention, September, 1832, at which time the separation (or "split") took place between the Old and New School Baptists, can obtain them from this office at the following prices, viz.:

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"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
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B. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 43.

CORRESPONDENCE.

THE SABBATH.

A Memorial or Petition to the Elk River Association of Primitive Baptists, of Tenn., to drop the Twelfth Article of Faith, which reads:

"We believe that the Lord's day ought to be observed and set apart for the worship of God, and that no work of worldly business ought to be transacted; there are works of piety, mercy and necessity only excepted."

By common consent this would be understood to mean the first day of the week, or Sunday, as the day "to be observed and set apart for the worship of God." This conclusion is suggested in the fact that it is the custom of Primitive Baptists in part to observe Sunday and set it apart for worship. The language of the article is indefinite; hence this course of reasoning, to determine the day of the week meant in the expression, "the Lord's day," as there is nothing in Scripture to determine the day implied in that scriptural phrase.

It occurs but once in the whole Scriptures. It reads, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet," &c., recorded by John in Revelation i. 10. There is not one word or syllable in the text or whole context to denote any day of the week as the time of this wondrous revelation which John terms "the Revelation of Jesus Christ, which God gave unto him," and which "he sent and signified by his angel unto his servant John." Nor is there any Scripture in the whole book that gives to this passage any such meaning as a reference to any day of the week. "Seventh-Day Christians" contend that John must have meant the Sabbath as "the Lord's day," because on one occasion Christ declared himself to be Lord of the Sabbath, referring to the Jewish Sabbath, the seventh day of the week, or Saturday, the only Sabbath mentioned in holy writ. This is far more plausible than any testimony which can be offered in favor of the first day of the week. They hold that as he is Lord of the Sabbath, it must be his, "the Lord's day."

The controversy is settled as to whether any day of the week is meant in the expression, "the Lord's day," by reference to other similar Scriptures. There are many such, to which Bible readers have never thought of giving any such meaning as that they refer to a day of the

week; and yet they are just as specific and definite in reference to time as the one now under consideration, "the Lord's day." Peter, writing to them of the faith, foretells wondrous and supernatural events to transpire on the same day John was in the Spirit. In 2 Peter iii. 12 he says, "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." In Acts ii. 20 Luke says, "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come."

Joel the prophet foresaw a similar time. In Joel ii. 11 he says, "For the day of the Lord is great and very terrible." In Malachi iv. 5 we are told, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." The miraculous scenes and events depicted in all these Scriptures are very similar in all particulars to those which John saw on "the Lord's day," and, like John, all these servants of the Lord must have been in the Spirit when they saw them. The phrases are all as similar as the events described. Who can tell the difference between the expressions, "the day of God," and "the day of the Lord," and "the Lord's day?" An expression more pointed as to time than these even, if possible, was uttered by the Savior himself when in the gospel by John, viii. 56, he says, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." Now, when the Lord calls it "my day," is it not "the Lord's day?" Paul alludes to a very definite and a very important day when he says, in 2 Corinthians vi. 2, God saith, "Now is the day of salvation."

Can any one tell which day of the week that is? The sons and daughters of regeneration rejoice to hope that it is every day for all time with them. It must have been the same day he alludes to when he says, in Ephesians iv. 30, "Ye are sealed unto the day of redemption." The same glorious day is specifically mentioned by Paul in Philippians i. 6, "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." What can be more consoling to the children of grace, of the promise and of hope, than this confidence of Paul, that he which hath begun a good work in them will perform it until the day of

Jesus Christ? O glorious work! O glorious day! To every one of you it is every day; from the day on which you were born again, to the day of final triumph in him who gave you that second birth in the good work he hath begun in you.

But John concludes the question of the day on which he was in the Spirit when he says, "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." He embraces all time in this vision. He saw the end of time. The time of this vision could have no reference to a day. The whole thing is spiritual, and is addressed to the spiritual, "to the seven churches which are in Asia," and can only be understood by the spiritual, and not fully by them while in the flesh. "Blessed is he that beareth, and they that hear the words of this prophecy."

If, then, there is any special day of the week to be observed and set apart for worship, the authority for it must be found somewhere other than in John's reference "on the Lord's day." Is there a Sabbath for Christians to observe? All the references to a Sabbath found in the Bible are to the Jewish Sabbath, the Sabbath of the Mosaic law, the Sabbath of the old covenant. Can any one assign any sort of reason why the Sabbath part of the Mosaic law is binding on Christians any more than the balance of that law? Primitive Baptists, of all professing Christians, believe with James, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Keeping the Sabbath law truly, and yet disregarding all the balance of the law covenant, would in no wise bring the blessing of that covenant; whereas Baptists know that salvation is not by the law. Salvation is the promised blessing of the new covenant. We are taught that "no man is justified by the law;" and "the law is not of faith." "Christ hath redeemed us from the curse of the law." "The covenant in Christ, the law cannot disannul." Thus spake Paul to the Galatians in condemnation of their desire to return to the things of the Mosaic law, such as circumcision, &c.

Baptists rejoice in the doctrine that salvation is by grace, and grace

alone. It is "not of works [the works of the law], lest any man should boast." "And if by grace, then it is no more of works." So that under the covenant of grace there is no place for the works of the law. The called according to his grace all know this. If, however, it depended on keeping the Sabbath law, how much obedience were there in a pretended observance of that law which palpably and consciously disregards the day required by that law to be kept? A great and noisy pretense is made about the Sabbath, when by those most ostentatious and demonstrative about it there is not even a pretense of keeping the proper day. The only Sabbath day ever designated to man was the seventh day, or Saturday. The direct law on the subject is found in the ten commandments, in Exodus xx., in the so-called Decalogue. It reads, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

Twice over is the seventh day mentioned in this law as the Sabbath, and hence it was the seventh day that the Lord blessed and hallowed, and commanded to be kept holy; and yet, pretending to keep the Sabbath law as the law of God to them, professing Christians have dared to change the day commanded of God in that law to be kept holy. In place of keeping the day specified, they have assumed to change the day to the first day of the week, or Sunday. Could anything be more impious or sacrilegious? While it is plain, from the word of God in the law which they pretend to regard, that they do not keep the day commanded, their Sabbath observance even aside from the question of the day is but a mockery, a false pretense. Their manner of keeping Sunday is no more akin to the Sabbath-keeping of the Jews, to whom this law was given, and to them alone, than if there were no such pretense in it.

The Jews were forbidden to kindle fires in their habitations on the Sabbath, or to go more than a Sabbath day's journey, a little more than one

of our statute miles. The day was to them indeed a holy day; whereas Sunday-keepers, in their manner of keeping it, mock the very idea of it being even a memorial day, or a day sacred to the memory of a sacred event. They usually claim that it is in memory of the resurrection of Christ that they keep it, when driven by the plain testimony of the holy record from the claim that Sunday is the Sabbath. O what sin there were in all this mockery of memorializing the resurrection, if there had been any injunction by him to observe as a day in any wise sacred to his name or memory the day on which he rose from the grave!

Every kind of work is performed on that day. They wantonly and cruelly push the ox into the ditch in order to have a Sunday job in pulling him out. All kinds of public works are run on that day the same as others, factories and mills of every description, railroad trains, &c. Sunday is the favorite day for their preachers to make long journeys to do the work of the Lord, to save souls, provided the fee for the trip justifies. It is their ideal day for all sorts of demonstrations of a mixed mess of religion and politics, or other matters altogether secular; and they seem to think they are specially celebrating the day when engaged in what now seems to be their chief mission, the work of combining church and state.

That the Sabbath law (which is the only authority for observing any day of the week in the Old or New Testament) was given alone to the Jews, or Israel, is settled conclusively in the words of Jehovah himself, recorded in Exodus xxxi. 16, 17: "And the Lord spake unto Moses, saying," "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Again, it is the seventh day which is declared to be the Sabbath. Language could not be more explicit than the terms of this law in excluding all others but Israel from its blessings and its obligations. Ezekiel xx. 12 says, "Moreover also I [the Lord] gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Can it be that the Sabbath was given to the children of the covenant of Christ that they may know that it is the Lord that sanctifies them? Paul says, in Romans xv. 16, that the Gentiles are sanctified by the Holy Ghost. In 1 Corinthians vi. 11 he says, "But ye are sanctified by the Spirit of our God." Nowhere are they told that they are to know it by the Sabbath being given to them; and yet the limitation of the Sabbath to national Israel is even more direct in another passage, in Ezekiel xx. 20, wherein the Lord says, "And hallow

my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Is this the way he makes himself known to the children of grace, that you may know that he is the Lord your God, brethren? You all know in your experiences, as well as from his sacred word, that it is not. This alone ought to settle this whole Sabbath question with all Christians. Other direct and conclusive Scriptures could be added showing that no part of the Gentile world was embraced in the Sabbath commandment.

In conclusion of this part of the subject your attention is invited to an editorial that ought to have great weight with all Primitive Baptists, because it is from the SIGNS OF THE TIMES, published at Middletown, N. Y., perhaps the oldest Baptist paper in America. It is certainly one of the oldest and soundest. Its founder (father of the present editor), Elder Gilbert Beebe, was one of the heroic men who rallied to the standard of the primitive faith in the celebrated convention at Black Rock, near Baltimore, Md., in 1832, and arrested the tide of Missionism and other isms that rose up about that time to overthrow the church. The editorial appeared April 12th, 1893:

"Are we, under the gospel dispensation, commanded to observe the Sabbath day? If not, why not?"

For the benefit of those who have been in the habit of hearing the gospel preached, or of reading the correspondence of the saints, it might be sufficient to reply to this inquiry with a simple negative, and assign the reason that the whole of that legal covenant, in which this precept is included, was expressly confined to the natural children of Israel, unto whom exclusively it was given. "And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."—Deut. v. 1-3. Certainly no language could be more definite and exclusive than this. Throughout the Scriptures there is nothing to signify that there ever was any extension of the demands of that law to a single individual who was not embraced in the covenant of God as given to that nation. In confirmation of this truth God spoke by his prophet, "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth; therefore I will punish you for all your iniquities."—Amos iii. 1, 2. In all the denunciations of divine condemnation against the idolatrous Gentiles there is not an intimation of censure for their neglecting to observe the precept which enjoined the Sabbath day upon Israel. It is absurd to suppose that they were so careful to keep that day that they needed no reproof on that ground. Not even the patriarchs had received this covenant by which the sabbatic law was enjoined upon the nation whom the Lord chose as the type of his spiritual Israel, the election of his grace. There is no intimation of any injunction given from God by which man was authorized to observe any portion of time as a Sabbath until after the Israelites had been delivered from Egyptian bondage;

nor can any precept be found in all the sacred Scriptures by which that sabbatic law was ever extended to include one sinner who was not a fleshly Israelite.

Aside from the presumption by which men have claimed to change the time of sabbatic rest from the seventh to the first day of the week, it is worthy of special attention that the most fanatical hypocrite who takes pride in his strictness as a keeper of that precept is not less guilty than the sinner whom he despises. The law of God no more emphatically forbade secular labor on the seventh day than it enjoined such labor on all the previous six days. On the Sabbath day the Israelite was not at liberty to attend religious services, or to stand in the synagogues, or in the corners of the streets, and make long prayers; the law required expressly, "Abide ye every man in his place; let no man go out of his place on the seventh day."—Ex. xvi. 29. By their very religious devotions the advocates of sabbatic observance are themselves guilty of transgressing the letter of the law they claim to observe strictly.

Not only is it clearly recorded that the sabbatic law was confined to the nation of Israel, but under the gospel dispensation the saints are expressly commanded, "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ."—Col. ii. 16, 17. There can be no other meaning consistent with the letter of this admonition, but that the saints are not under the dominion of the law which enjoined the observance of the things specified. While they were held under the law of Moses every Israelite must be judged in all these things according to the precepts written in that law. There is no more divine authority for the saints rendering obedience to the law of the Sabbath day than for their abstaining from those meats which were forbidden to the Jews. All those special ordinances cited by the apostle are certainly included in the handwriting that was against us, and which was blotted out, and taken out of the way, being nailed to the cross of Christ. For the saints to still endeavor to attain to justification by obedience to those precepts involves the denial that they are redeemed from the condemnation of the law by the atonement of our Lord Jesus. If they are still under the dominion of the law of sin and death, then there is no hope of their ever being justified; "for as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."—Gal. iii. 10. Since the only righteousness by which any sinner can be justified before God is that which is complete in Jesus, those who still seek justification by the works of the law refuse to confess their entire dependence upon that salvation which is revealed in him. Since it is declared by inspiration that there is salvation in no other name but Jesus, it is a necessary result of looking to the law for acceptance that those who fall into that error are debtors to do the whole law. The truth is written that the curse abides upon all such. This is realized in the experience of the saints themselves. So long as they are looking to their own works for righteousness they bear the condemnation of continual failure. While carnal professors may attain such success in this slavish service of the letter of the law as to feel themselves holier than others, the light of the knowledge of God shining in the heart of the saint shows him the pollution of his best emotion, so that he cannot rest in that false confidence. Of course, the eternal salvation of the saints is secure in Christ Jesus; it cannot be made more sure by anything which they can do. But it is in their present enjoyment of the comfort of hope

that they suffer loss in yielding themselves to the service of the law. They can no more find the answer of a good conscience toward God in trying to keep the law of the Sabbath day than in the effort to fulfill any other of its precepts. Peter characterized that law as a yoke "which neither we nor our fathers were able to bear." The result of the solemn consideration of this matter by the inspired apostles was recorded for our instruction. "For it seemed good to the Holy Ghost, and to us, to lay upon you [brethren which are of the Gentiles] no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well."—Acts xv. 28, 29. Nothing is said about the observance of any day as a Sabbath; neither can any precept or exhortation be found in the law of Christ by which the saints are authorized to do anything on one day which they are forbidden to do on any other day of natural time. The whole time of their sojourn in the body belongs to their Redeemer, and they are not at liberty to yield their members to the service of sin on any day; nor is there any moment when they do not owe implicit obedience to the perfect law of liberty which is written by the Lord in their hearts. Being bought with a price, they are not their own.

The advocates of Sunday-keeping seem to have a confusion of ideas on the subject. They have the idea of a memorial day and a Sabbath all confounded together. They insist that the Sabbath has been changed from the seventh to the first day of the week; but when they fail to find any authority for the change, except in the assumption of men, they then insist that while it may not be the Sabbath, it is a day to be kept in memory of the resurrection of Christ from the grave on that day. They say that he made it such to his followers by appearing to his disciples on the day he rose; and that the apostles so celebrated it by making it the special day for meeting to worship, to take the Lord's supper, &c.

They fail to observe that Christ in the fulfillment of the Mosaic law made an end of that law; and that nowhere in his law can be found a word regarding the observance of the first day of the week as a Sabbath, or a holy day, or a day on any account distinct from or sacred above other days; neither by way of changing the Sabbath from the seventh to the first day, nor as instituting a memorial day as a part of his or the new dispensation. When he was asked by the young man who was a ruler, and who desired to know what to do to inherit eternal life, supposing he was entitled to great consideration for having kept the commandments (which are the commandments?), the reply was, "Do not commit adultery, do not kill, do not steal, do not bear false witness, honor thy father and thy mother, and thou shalt love thy neighbor as thyself." Is it not exceedingly strange that he did not include the Sabbath command in this enumeration, if it were to be a law to his followers? It cannot be said that he left it out by accident or oversight.

Not only does he fail to give out

the slightest indication in his commandments of a day to be observed, as he enumerated them on this occasion, but in his sermon on the mount there is not a word of precept or doctrine to that effect; nor in all his works or words or ways or walks throughout his entire ministry is there anything of the sort.

In addition to all this, there is the testimony of Paul as to whether holy days or Sabbaths have any place in the economy or dispensation of Christ. In Colossians ii. 14-16 he says that Christ blotted out the handwriting of ordinances, and nailed it to the cross; and having spoiled principalities and powers, "let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days." To the foolish Galatians, who had been bewitched, and who desired again to be in bondage under the law, he said, in Galatians iv. 10, 11, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." This certainly leaves no room for further doubt as to christian duty in relation to holy days or Sabbath days.

As to the resurrection of Christ from the grave on the first day of the week imparting to that day any sort of holiness, it is fully offset by the argument of Seventh-Day christians, that his sleeping in the grave on the day before, which was the Sabbath, was an example to all mankind of a holy rest, as was that of God the Father resting on that day when he had finished the creation, which is the reason given for commanding from Sinai, "Remember the Sabbath day, to keep it holy." The argument is unanswerable from any point of view that concedes the keeping of a day. If certain days are to be kept or commemorated because of some important event occurring thereon in the life and suffering of Christ, certainly the crucifixion day is not to be overlooked; for Paul makes the taking the Lord's supper point directly to the crucifixion. In 1 Corinthians xi. 26 he says, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." In Hebrews ii. 14 he says that it was through death that Christ might destroy him that had the power of death, that is, the devil. In Hebrews ix. 22 he says, "Without shedding of blood is no remission." So then, on their own hypothesis, those who keep a day because of an important event ought at least to have regard enough for the crucifixion day to observe it once a year, and, with the Catholics, ought to celebrate Good Friday.

The appearing of Christ on the first day of the week to his apostles could not have had the significance that Sunday-keepers insist on, because we have positive proof in the first chapter of Acts that he was seen of them forty days. There is nothing in the account to indicate that there is any more importance

attached to his appearing on one of these days than another; but because particular mention is made of certain occasions of his appearing, which are assumed to have been on the first day, it therefore is become a special day to his followers. If they would but read the first fourteen verses of this first chapter of Acts they would see a far deeper and more solemn significance in his showing himself to the disciples than any reference to holy days, or forms, or ceremonies of any kind. On the day it was discovered that the stone had been taken away from the sepulchre they were together at evening, being the first day of the week, and the doors were shut for fear of the Jews. Then it was Christ first showed himself to them. They as yet did not believe he had risen. He stood in their midst to convince them by their natural senses that he was alive, and that he must needs suffer these things because the prophets had spoken them of him.

His next appearing, of which there is any special account, they assume also to have been on the first day of the week. The account is, "And after eight days again they were within, the doors being shut, and Jesus stood in their midst." Now, how after eight days from the time of the first appearing could be on the next first day of the week passes all reasonable comprehension. The usual significance of language would certainly put it later than that. Thomas was with them at this second appearing; and the only special significance there seems to have been in it is that he too was convinced, as were the others at the other meeting. John says, "These things are written that ye might believe that Jesus is the Christ, the Son of God." Then it cannot be that it was to teach any reverence for the day on which they occurred. There is nothing of that sort intimated in the account.

But all quibbling on this matter is silenced in the next appearing of Christ to his apostles, of which there is any account, other than that of his being seen of them forty days. This time they were about their daily calling, by which they earned their daily bread. They were together fishing in the sea of Tiberias. It could not have been on a holy day, or a day designed to become holy, or to be commemorated on any account. If so, he certainly would have rebuked them for engaging in their everyday calling; instead of which he signified his entire approval by assisting them in their work. They had caught no fish the night before; but when he stood on the shore the next morning, and told them on which side to cast the net, they were not able to draw for the multitude of fishes. Yet this appearing was as important as the others; the text shows it. But withal the day of the week is not mentioned; hence the necessary inference is that no special significance is imparted to the days on which these occurrences took place.

The meetings of the apostles on Sunday, after the ascension of the Lord, certainly could not give to the day more holiness than when he was with them. Indeed, the only account we have of their meeting on the first day of the week was when they met on that day at Troas to break bread; except when they met daily for a time at Jerusalem, which of course included the first day. When they were met on this occasion to break bread they were so indifferent about the day that they did not attend to that duty until the next day. Paul preached to them till midnight, and then went down and restored the young man to life who had fallen down out of the third loft, and was taken up dead; and when he (Paul) was come up again they broke bread, and he talked till break of day, and he departed. Their meetings after the ascension were for worship, and were not on special days. They were daily for a time at different periods. Their meetings on the Sabbath (the seventh day) are specialized oftener than on any other day. Before his ascension, when he appeared among them, they were not met in worshiping assembly. On the first two occasions they were together for fear of the Jews; for they were within, and the doors were shut. The third time they were about their daily calling.

Only one other special mention of the first day of the week is to be found; and that has no reference to a meeting of the disciples, or any other public duty. It occurs in 1 Corinthians xvi. 2, where Paul commands, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." This certainly could not have been a duty to be attended to as a public worship; for it is enjoined upon them individually, "Let every one of you," and is not to be done collectively. Then it must have been a duty to be attended to at home. Besides, giving alms is not worship; and so there is nothing in this to celebrate the day.

The striking thing in all this is, if Christ and the apostles designed that the first day of the week, or Sunday, should be regarded in any sense as sacred, a Sabbath, or as a memorial day, or a special day for meeting for any church purpose, they did not so command on some of these occasions. There is not a word to that effect in the whole New Testament Scriptures, nor can anything be claimed for the force of an example in any of these instances. The example has the same call on the christian world in the case of any one of the daily meetings, as that of the one meeting on the first day, numerically a stronger call; and so it is with the Sabbath meetings. The proportion of importance attached to the Sabbath over the first day, or Sunday, in the New Testament is about as fifty-nine is to eight, that being the number of times they are mentioned respectively.

One of the most wondrously strange things in the history of what the world calls the Christian religion (and it is full of strange things) is that there should have ever grown up among the professed followers of Christ this unaccountable disposition among all sects to regard days, and yet reject many other forms and ceremonies and festivals that have just as much scriptural authority for them as Sunday keeping has. It is unaccountable how the Catholic church failed to incorporate the whole body of Jewish rites and ceremonies and sacrifices into her system. Perhaps it was only because there was not room for them in consequence of the prevalence of so much of the Pagan system in that of Rome. Then it is equally strange her Protestant daughters, who copy so much from the Catholic system, did not copy it entire. * * *

If there is such utter absence of all Bible authority for Sunday regard, as appears in this view of the subject, whence comes so general a belief in it as seems to be the case in the religious world? The same inquiry might be urged as to many other customs and beliefs among professing Christians, for which Baptists believe there is no authority in the Bible; such as sprinkling and pouring in mockery of the solemn ordinance of baptism; infant church membership, without the preparation of repentance and pardon for original sin; baptismal regeneration; missionary boards to usurp the authority of the church in sending them forth who are to "go ye, therefore, and teach all nations;" theological seminaries, Sunday schools, and numerous other devices and inventions, to display the importance of man. They all, with Sunday keeping, are of the same brood, and were born of the traditions of man. Even as early as Paul's day, professing Christians had to be warned against the traditions of men, as in Colossians ii. 8: "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." If Primitive Baptists are not utterly wrong in most things wherein they differ from the balance of the religious world, since Paul's day, there has already been that "falling away," and "that man of sin revealed, the son of perdition," which he foretold. * * *

It is unmistakably a Roman Catholic institution. The fact that her Protestant daughters have generally adopted it is no sort of proof that it is not of Catholic origin. The same fact would disprove that all the other institutions and beliefs named above are from that source. Catholics are candid enough to confess there is no authority in the Bible for Sunday keeping. They insist that the church in its "divine mission" has the right to make its own ordinances and institutions independent

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EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 24, 1894.

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

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

G. BEEBE'S SON.

1 JOHN III. 10.

"In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

It is true that the testimony of this servant of Jesus is regarded by many professed doctors of divinity as being too mysterious for the comprehension of the poor of Christ's flock; yet when it is considered that all Scripture is by inspiration, and that it can only be understood by the teaching of the same Spirit which influenced the chosen ones of God to indite it, and which reveals the deep things of God to babes, while they are hidden from the wise and prudent of this world, we hope our brethren will not censure us for attempting to give such views as we have received concerning this passage.

The apostle seems to have had a view of the electing love of God, on which he dwells with rapture; and in the course of his remarks on this subject he is led to give some of the evidences by which it pleased the Lord that his saints should recognize each other in this vale of tears. These evidences are not as the Arminians would represent, to be found indiscriminately in all professors of religion; but, on the contrary, they are the only visible mark by which the children of the light are made manifest, and false professors can no more counterfeit them than the Ephraimites at the passages of Jordan could frame to pronounce Shibboleth. No doubt they may be very sincere in their efforts to deceive the Deity and make him believe that they possess the marks of his people, but his all-seeing eye can never be deceived; he knows his people from before the foundation of the world; and all the long faces, sanctified airs, and hypocritical obedience of ordinances in respect to the dead body of Moses, that the father of lies ever put it into the hearts of his servants on earth to practice for the purpose of deceiving, if it were possible, the very elect, can never pluck an heir of promise out of his hand, or smuggle one of those to whom the Lord said, "Ye are of your father the devil," into the green pastures where he causes his flock to rest at noon. Uncharitable as this may seem, it is nevertheless supported by the authority of that voice whose mandate moves the rolling spheres in one perpetual strain of symphonious praise to their Creator, before the scrutiny of whose eye the heavens are not clean, and whose angels are charged with folly in his presence; and we are not only willing to submit to it

as a matter of necessity, but with all the chosen of God we feel to ascribe praises to God and the Lamb for ever for the glorious manifestation of his mighty power in bringing his people out of nature's darkness, in which they are found belching forth all the enmity of their carnal natures against God, and translating them into the light of the kingdom of his Son, where there is no need of the sun to enlighten; for the presence of God is an unceasing and boundless source of light to all those to whom he is revealed by the operation of the Spirit of his Son in their hearts, quickening them from dead works and offerings of their own performances, and causing them to rely wholly on the blood of the sacrifice which he has provided for all them that fear him, who are the called according to his purpose and grace, and have washed their robes and made them white in the blood of the Lamb, which cleanses from all sin. When they are brought by this way which they knew not, they can sing,

"Not by the terrors of a slave
Do we perform his will,
But with the noblest powers we have
His sweet commands fulfill."

"Whosoever doeth not righteousness is not of God." This is one of those passages with which the evil one is ever ready to attack the child of God, for he well knows that the light of the Spirit reveals to the view of the bewildered saint all the corruptions of his nature, and humbles him under a sense of his own depravity; and while he is cast down in contemplation of his own ingratitude, the tempter, with all his characteristic subtlety, applies this passage to his case, telling him, If (for the devil is an Arminian, and must have ifs) you were a christian, this corruption could not be in you; for "Whosoever is born of God doth not committ sin;" but inasmuch as yourself must admit that sin remaineth in you, it is evident that you are not of God. In this way the poor soul is beset with the temptations of the adversary until he is made to feel his own weakness and insufficiency to do anything as of himself; and at the very moment when all his refuges of self-sufficiency are exhausted, and he finds himself sinking in deep mire where there is no standing, the Lord reveals himself to him in love, shows him the true meaning of these passages, and rebukes the tempter; and the child of God, released from the embarrassment of the doubts thrown over his hopes by the misrepresentations of the adversary, rejoices in the renewed evidences of his adoption, giving praises to his Redeemer, even the Holy One of Israel, for his deliverance. But how can the seeming variance between this passage and the promise of salvation to God's chosen ones be reconciled? There is none of all the children of men who can say with truth that he is righteous. It is well known that the scribes and Pharisees were the nearest to sinless

perfection (speaking after the manner of men) of any of the human family; for Paul says that he was, as touching the righteousness which is in the law, blameless; yet the commandment came, sin revived, and Paul died. Again, the Master himself informs the disciples (Matt. v. 20), "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Now, if our righteousness must exceed the righteousness of the Pharisees, it is necessary that we should be more righteous than Saul of Tarsus, against whom no charge could be brought even by the exasperated lawyers and Rabbis who were familiar with all the precepts of the law written on tables of stone. But, says one, if we are blameless, must we not be righteous? Paul does not profess to have been righteous in the sight of God, but only in respect to the righteousness which was in the law. This was not sufficient to secure to him an entrance into the kingdom of God. The law was never intended to give life; for if a law had been given which could have given life, then verily righteousness should have been by the law. But God has a chosen people, whose life was hidden with Christ in God from before the foundation of the world. Now, this people is involved in transgression in their fall in Adam, and therefore they are sinners, and under the sentence of death in common with all mankind; but there is a relationship existing between the elect and Christ their Head, by virtue of which they are released from the law of sin and death, and brought under law to Christ their Savior, who is their Life; as he says, "I am the Resurrection and the Life."—John xi. 25. Now, the righteousness of the Pharisees was something entirely manufactured by themselves, and the materials were furnished from their own resources. Just so with the Arminians of the present day; they work zealously to convert the heathen from the worship of idols, but at the same time seem themselves to be blind and not to see that they are assuming the work which God has reserved unto himself. The Master told the Pharisees that when they had made a proselyte, they made him twofold more the child of hell than they themselves were; and since the system on which they wrought was identically the same with that of the popular religionists of the present day, is it not uncharitable and unkind in modern Pharisees to deny their zealous Jewish brethren?

Neither he that loveth not his brother. It matters little what learned elucidations the men of this world may have published to gainsay or resist the truth of this assertion, it remains and ever must remain an indisputable decision of the King of Zion, delivered through one of his inspired apostles, and to remain until time shall cease to be. There

is no danger of this decision operating to the injury of one of God's chosen people, because that wherever God quickens a sinner and reveals his Son in him, he gives him a new heart in which as a law or governing principle is written the love of God, and consequently of godliness. It is just as impossible to prevent the regenerated soul from loving the children of God in proportion as they bear the image of the heavenly as it is to make an unregenerated man love the doctrine of the sovereignty of God in the eternal election of his people, and their predestination to eternal life, which is given them in Christ from before the foundation of the world; for the new heart is love to God just as much as the carnal heart is enmity against God. Hence we see that while the church was in its primitive purity, though the world was unable to avoid seeing the love of christians to one another, yet they hated them and persecuted them. All these things, however, were foretold to the disciples by the Lord during the time when he was personally with them in the flesh; and he told them why the world hated them—because they were not of the world; for if they were of the world, the world would love its own; but "I have chosen you out of the world; therefore the world hateth you."

NEW VERNON, N. Y., Sept. 15, 1847.

THE SABBATH.

THE leading article in this number, written by brother Wm. P. Tolley to the Elk River Association, will, we think, commend itself to the majority of our readers. There is considerable copied from a recently published editorial in the SIGNS; but as the article would not be complete without it, we trust our readers will pardon our republishing it.

The subject is one of interest to all Old Baptists, and we believe will be read with edification and instruction. There is perhaps no tradition among our people that is more calculated to deceive the lambs of the fold than this hoary-headed heresy of Constantine's, that Sunday is the Sabbath, or the Lord's day, or more sacred than any other day of the week.

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(Continued from page 339.)

of the Bible. Cardinal Gibbons, one of the highest dignities in America in that man-made organization (it would be well for Protestants to note that there are no dignitaries in the church of Christ, and to copy after Primitive Baptists in that particular) said in a letter a few years ago: "The Catholic church changed the day of rest from the last to the first day of the week, because the most remarkable of Christ's works were accomplished on Sunday. It is needless for me to enter into any elaborate proof of the matter. They (the Protestants) cannot prove their point from Scripture; therefore, if sincere, they must acknowledge that they draw their observance of the Sunday from tradition, and are therefore weekly contradicting themselves in claiming to be governed by the Bible in all things."

The Sunday institution grew up in the development and establishment of the Roman Catholic Hierarchy, or the Papacy. That man of sin, the son of perdition, was established in a corrupt bargain between the Bishop of Rome, and his adherents, on the one hand, and the Roman Emperor, Constantine, on the other. They were each in great straits, and each glad to have the aid of the other in accomplishing his ambitious and sinful designs. The Bishop desired the ecclesiastical supremacy over all the surrounding churches. The Emperor in his effort to usurp the rule of the empire needed the aid of the Christians, then grown to be a considerable power in the Roman world, to establish himself securely on the throne. A union of church and state was then formed, by which each was enabled to succeed in his evil and wicked purpose. O! the curses and devilry that have afflicted mankind as the result of this illegitimate marriage. And so it will be always, as long as there is any sort of union of these two incongruous elements, church and state. For Christ says, "My kingdom is not of this world." And only evil can come of uniting the two.

About the first thing Constantine did in carrying out his part of the bargain was to issue his famous decree of the year 321 A. D., forbidding certain employments on Sunday. He was, himself, a Pagan before his pretended conversion to Christianity, when it became necessary to ally himself with that power to accomplish his political designs. So were many of the leading church dignitaries; hence the adoption of Sunday as a day of rest, as the great day of the sun, as it is called in the decree. Authorities are abundant that this is the first law, civil or ecclesiastical, setting apart Sunday as a day of rest. Some of them are here given. The Encyclopedia Britannica says, "The earliest recognition of the observances of Sunday as a legal duty is a constitution of Constantine in 321 A. D." Chamber's Encyclopedia says of Sunday, "Unquestionably

the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been enjoined, is the edict of Constantine, 321 A. D." Alexander Campbell, who ought to be high authority with certain "Lord's day" people, said before a graduating class of Bethany College, in 1848, "Was the first day set apart by public authority in the apostolic age? No. By whom was it set apart? By Constantine, who lived about the beginning of the fourth century." On this immediate point attention is called to another paragraph of the editorial, already partly inserted, from the SIGNS OF THE TIMES:

To the second question of our correspondent it is sufficient answer to say that there is no shadow of authority in the inspired Scriptures for changing the day to be observed as a Sabbath. Certainly the Jews who crucified Jesus did not consider his resurrection from the dead as requiring the change of that sabbatic law which was given their fathers by the hands of Moses. The immediate disciples of Jesus had no reason for adopting the type of that rest which was fulfilled in the revelation of the gospel day. Nowhere in the New Testament is the first day of the week designated as the Sabbath; nor is there any portion of time set apart as peculiarly holy time to the church of Christ. The religious world, who devise their own laws, have established the observance of the first day of the week as what they call the christian Sabbath; but that very ordinance exposes their spurious profession, since there can be no ceremonial observance of days under the dispensation of the gospel rest. The saints are not under the bondage of the law of a carnal commandment; therefore they cannot give six days to unremitting labor, as was enjoined by the law of Moses. We know of no higher or older authority for the designation of Sunday as a Sabbath than the decree of the heathen emperor Constantine. When he claimed to become a believer in Christ he changed the doctrine to his own idolatrous system, and was as zealous in persecuting the saints after as before his professed conversion. The fact that he dared to establish by the power of the sword that which he called Christianity, of itself shows that he was utterly ignorant of that God whom he professed to worship. Following in his false claim of Christianity, all the Protestant daughters of the Roman hierarchy have united in the erroneous notion that the gospel church is but a modification of the Jewish organization. Evidently no truth can be built upon so false a foundation. Probably the substitution of the first instead of the seventh day for his Sabbath was made by that tyrant in order to humiliate the Jews. Certainly it was not done by the commandment of the King in Zion.

Other testimony of Sunday keepers may be added, such as what Dr. Heylyn, an Episcopalian, says of the early Christians holding meetings on Sunday: "For three hundred years there was neither law to bind them to it, nor any rest from labor, or from worldly business required upon it." And "yet was not this done all at once, but by degrees, the fifth and sixth centuries being well nigh spent before it came into that height which hath since continued." Another Episcopalian, Jeremy Taylor, says: "The primitive Christians did all manner of work upon the Lord's day (Sunday) even in times of persecu-

tions, when they were the strictest observers of the divine commandments; but in this they knew there was none."

That Christians did not generally regard Sunday in the early times is manifest from the language of the twenty-fifth canon of the celebrated Council of Laodicea, in 364, A. D. "Christians ought not to Judaize, and to rest in the Sabbath, but to work in that day; but preferring the Lord's day [of course Sunday is meant] should rest, if possible, as Christians. Therefore if they should be found to Judaize, let them be accursed from Christ." They had a harsher way of dealing with Judaizing than Paul had with the Galatians for that sin. And this was about the beginning of the Roman practice of anathematizing.

Other proof could easily be had to establish the origin of Sunday observance, but no more is needed. If the Sunday question has been correctly presented in this argument, there certainly can be nothing in it to bind Primitive Baptists to retain the article in question in their church platform. And if this is not at least the correct Bible view of the subject, your able and faithful ministers are your sentinels to give you warning. Not one of them, it is conjectured, differs from this view in the main. You are urged to look alone to the truth of the matter. Certainly to follow a great Bible truth like this can lead to no ill results, especially since Primitive Baptists are so scrupulous to observe its truths in most things. It cannot be that you will be influenced by the prevailing opinion of those around you any more on this than on other Bible questions. From other denominations you are widely separated on all religious tenets. You are no more Protestant than Catholic. You never had anything in common with either. They are both Arminian, differing only in degree. They alike reject the doctrine of predestination and election, and salvation by grace alone. Occupying common ground in relation to the great fundamental truths of the Christian religion, it were but natural they should gravitate toward each other, as there are many signs they are now doing, particularly on this Sunday question. In the eagerness with which Protestants embrace this Catholic institution, and the co-operation of the two in the effort to have the civil powers committed to it, it seems the Protestant world is about to cause all men to "receive the mark of the beast." Are you to be a party to this wicked work? If you retain this article, and it be true there is nowhere "thus saith the Lord" for it, you will be found in very singular company for Primitive Baptists.

There is abundant Protestant authority to show that no injustice is done in associating them with the mother from whom they confessedly sprung. Sir William Hamilton, of the University of Edinburgh, Scotland,

Presbyterian, of course, declares that "Protestantism has gravitated back toward Catholicism, until the differences are only nominal." Prof. Philip Schaff, of New York, one of the ablest Protestant church historians, affirms, "that so many churchy and Catholic elements were retained by the Reformers that, as a growing consequence, much of the present Protestantism must be considered an apostasy from the position of Luther, Melancthon and Calvin." Prof. A. A. Hodge, of Princeton, N. J., an able Presbyterian theologian, makes the strong remark that, "the Protestant pulpit of to-day is as much in need of a thorough reformation as the Catholic pulpit of four hundred years ago." More could be added. This is enough to show who are your company keepers on this Sunday question, as brother Short would say.

The weakness, as well as wickedness, of the position of Sunday advocates is disclosed in their clamor for laws and legislation in their behalf. Less than a good sized book could not portray fully the character of the movement by which they induced Congress to forget its Constitutional obligations, and the teachings of our fathers, and decree Sunday to be a holy day by ordering the World's Fair closed on that day. The bitter spirit of religious persecution of the early Puritan days of New England is displayed in their manner of enforcing the Sunday laws in many of the states. Men are now under indictment for their religious opinions in Georgia and Tennessee, while others languish in jails in Maryland. One poor fellow in Obion County, Tennessee, R. M. King, was actually hounded to death by the Sunday prosecutors.

If there were any Bible strength in the Sunday idea, or any of the Christian religion in it, it could well be intrusted to the free exercise of conscience to sustain it. The bloody code of criminal law would not be invoked. Legal despotism would not be appealed to as the arbiter in matters belonging exclusively to the realm of conscience and reason, as does this Sunday question, as much so as any other religious question. Why not invoke the civil authority to settle such religious disputes as those pertaining to the mode and office of baptism, or to the question of infant baptism, or to that of an hired ministry, or to the many other disputed points of doctrine and dogma that divide the religious world, as well as this one? The same arguments urged in behalf of the Sunday as a civil institution can be urged with equal force in favor or against other institutions nobody would think of regarding as other than purely religious. As an illustration, the argument is often urged against immersion as a mode of baptism, that it is indecent and unseemly. What an easy stretch of the idea underlying Sunday rest as a necessary civil institution to pro-

mote the welfare of society would embrace also the suppression of immersion by civil law in the interest of public decency. As for that matter, only about as short a period of time as a century has elapsed since the cry resounded in several of the older states of the American Union, that a state religion, an established church sustained by the direct authority and revenues of the state, was a civil necessity to the community. To disestablish the Episcopal church in such states as Virginia and North Carolina, as a state institution, would result necessarily in the demoralization of society, it would be such a radical change from the existing order of things, and would argue so strongly against all idea of religion, that only evil could result. Baptists were then unmoved by such groundless fears, and continued in the even tenor of their way as among the foremost in disestablishing the state church and establishing religious liberty. And so they will now insist upon "rendering unto Cæsar the things that are Cæsar's, and unto God the things that are God's," and upon non-interference by government in all matters of religious dogma or doctrine. A due reference to the principles of the church in their application to the things of this life forbids our being a party to any such wickedness as an interference in matters of conscience, under any plea of a civil necessity, or what not. You cannot afford to remain a party to it by maintaining a false doctrine that may even remotely lend encouragement to it; for you are too much out of harmony with the popular religion of the world on other matters of fundamental principle to hope to escape the tortures of a season of religious persecution now about to have a beginning in connection with this Sunday question. Let us prepare ourselves for it by clearing our own consciences of all possible connection with it, and then we can calmly await the judgment of the Lord. Trusting the church may be set right in these premises, I subscribe myself,

Your brother in hope,

WM. P. TOLLEY.

WARWICK, N. Y., Oct. 4, 1894.

MR. B. L. BEEBE—VERY DEAR BROTHER IN CHRIST:—I feel called upon to tell the dear household of faith of the wonderful change that has by the mercy of God been wrought in my physical condition during the past few eventful months; and I know of no better way to speak to the many dear ones who have manifested an interest in my condition and welfare, and who have also so kindly and generously contributed to my comfort, than through the medium of our dear family paper; and if in presuming to do so the insertion of my letter should crowd out other and better matter, I sincerely beg you to throw it aside. For more than a year my almost unparalleled sufferings had been in-

tensified, and the disease with its increased complications accelerated by the appearance of an internal cancer. The physicians at home said I had a polypus tumor; but that they were erroneous in their judgment, as they were incompetent to render me relief or aid, past developments have emphatically proven. Sometime during last May I became alarmingly worse, and for several days was so prostrated that I had not power to raise my hand to my head. During the time, my brother telegraphed to sister Rounsavell, under whose hospitable roof I am now so mercifully placed, that I was not expected to live many days, and requesting her to come at once. She speedily obeyed the summons, and, strange to say, found me much better. Through the advice of a number of physicians I had nulled my pain by the use of frequent hypodermic injections of morphia for seventeen years, until I had become a helpless victim to its poisonous, alluring and intoxicating effects. I kept the drug within reach, and increased and frequented the doses until I took an almost incredible amount daily. Finding my symptoms so much better in some ways than during her former visit, except those occasioned by the cancer, dear sister Rounsavell determined to break me from the galling chains of the morphia habit, and set to work at once to accomplish it. She gradually decreased the doses, the while striving to heal the fearful sores with which my body and left limb were almost covered, and in seven weeks broke me of the morphia habit, and during the same time healed all my sores. But O! the mental and physical agony I endured during the awful breaking up of those poisonous depths no pen could describe. In *Materia Medica* it is termed the "horrors of Hades;" and it is certainly that or "Dante's Inferno" intensified. But O! the joy I feel now that I am delivered from its clutches, and the thankfulness I feel to my blessed, tender and very pitiful Father, and to dear, courageous sister Rounsavell, whom I regard as my best earthly friend and true benefactress. It was not until all this was accomplished that it occurred to any of us that it was possible for me to go to a hospital and submit to an operation. Sister Rounsavell felt so strongly impressed that this must be speedily done that she wrote to Elder Durand and family, and both he and sister Durand wrote emphatically not to leave me until she saw me placed in a good hospital. She then at once determined to take me to Philadelphia. On the morning of the 9th of July sister Rounsavell and myself found ourselves on the cars enroute for Philadelphia. The ecstasy of my feelings after being shut in for seventeen long years, to find myself once again mingling with my fellow-beings in the busy outside world, beholding its beauties, feasting upon the grand and mighty handiworks of

God, as we were hurled along across mighty rivers and across lofty mountains, through many cities, may be in some degree imagined, but not described by my imperfect pen. We arrived in Philadelphia at five o'clock a. m., having traveled one day and night. We were met at the depot by our dear brother B. F. and sister Coulter, Elder Durand and sister Hattie Walton. During my entire stay at the hospital I had the great privilege of seeing the faces of some of those dear ones in the Lord almost daily. I felt, I think, very happy and thankful, and as though my blessed Savior had brought me home to my mother, where I could sit down with his lovely and beloved people in heavenly places. After entering the hospital I had to go through a preparatory course of four weeks before I was thought in a fit condition to undergo an operation. It was a wonderful experience to me during my eight weeks stay in the hospital, and the most intense emotions, the most interesting and varied experiences and events of my strangely afflicted life seemed crowded in those few weeks. The sensation under the etherizing, when I first began to lose consciousness, was exceedingly pleasant to me. I felt myself being enveloped in a soft golden light that seemed heavenly in its dreamy and starlike scintillations. How soundly I slept, and how wonderful that I could undergo such a physical ordeal and transformation, and be unconscious of it all. When I came out from under the effects of the ether and through the operation I found myself on my couch, and a sensation that remained with me for days came over me that I had been asleep or in a state of non-existence for years; and how wonderful seemed it all. How great the wisdom, mercy and goodness of God! For days such an abiding sense of his mercy and tender care filled my soul as I cannot express. At times it seemed my gladdened soul must burst its bounds, or I must cry aloud that God is so infinitely wise and holy and good, or I must shout aloud his praises in the presence of everyone. Dear brother Coulter was present at my operation. I feel that great praise and gratitude is due from me to Dr. Gooddell, my operating surgeon, and also to Dr. Jopson, my medical attendant, for their efficient skill and attentions. But with them it was a matter of business, and advancement of their personal reputation as learned and skillful men of medicine; and O how comforting it was to have someone who through the oneness we have in Christ with me who did feel an interest in my welfare. Yet how infinitely strong, how comforting, it was to feel that the everlasting Arm was underneath and about me, and that he who loveth at all times, and who sticketh closer than a brother, who will never leave nor forsake his people, shed his love about me and encircled me with his tender watch-

care. How sweetly would often come these words as I lay there alone so lonely, prostrate and helpless, "Like as a father pitieth his children, so the Lord pitieth them that fear him." Surely no one ever had cause to feel the depth and tenderness of an earthly father's pity more sweetly and deeply than I have. And when we feel the tender pity of our heavenly Father's love filling our whole being, how restful and secure we feel. Like a helpless child we gladly lay our hand in his, and down by the calm, clear, still waters we can sweetly say, "He leadeth me." How blessed and sweet and restful to my soul, after all the storms and billows that had washed its pitiless surges upon my soul, to be once more led into his rich, green pastures, to sit beside the calm, still waters, and to once more sit down under his shadow with infinite content and delight. What a blessing it seems to me, after so long dwelling disconsolate and alone beside the stagnant waters of Babylon, to once more be permitted to dwell with my own kindred, and to come unto Mount Zion, the city of our solemnities, the dwelling place of our King. Here I can almost daily enjoy the profitable and spiritual intercourse of Elder Wm. L. Beebe and family; and many in whose faces the beautiful reflection of our dear Savior clearly shines. Last Tuesday afternoon dear sister Rounsavell had me taken to the meeting-house in my wheel-chair to hear Elder Curry preach. It was the first time I had met with the Lord's people in a church capacity for over twenty-one years. The sweet memories it awakened, the emotions of mind that almost overwhelmed me, cannot be told. But how my hungry soul was fed and comforted by the sweet old story that is ever new (whose strains fell more sweetly on the ear than that of the softest, sweetest earthly strains), which fell so clearly and fluently from the lips of this valiant under-shepherd. Truly could I say, "It was good for me to be there." What great cause I have to praise and bless his holy name! How sweetly and beautifully have the rainbow colors of his promised "bow in the clouds" shone through all my pathway, and how truly has he verified his promise to me that he will never leave nor forsake! Although I am gaining in strength, I cannot walk, nor sit up long at a time. They did not give me any treatment at the hospital for elephantiasis, or the enlargement of the left limb, which has prevented me from walking for seventeen years. But through the mercy of God and dear sister Rounsavell's efficient nursing and skill, I have hope that I yet may walk.

With many heartfelt thanks to all the dear ones who have in my late contingencies so kindly remembered me, and much love to yourself in the blessed gospel, and to all the household of faith, I am affectionately your unworthy sister,

MARY PARKER.

CREATION OF MAN.

EDITORS SIGNS OF THE TIMES—
 DEAR BRETHREN:—I have written letters to you which you have not published, and there is no doubt with me that you acted wisely in keeping my unfruitful scribbles out of our medium of correspondence. But again, dear brother, I am impressed by some means to try to add my little mite, in keeping with the words at the head of this scribble. First, I must say that it appears to me of late that many good brethren would make it appear that God breathed into man's nostrils divine, immortal, spiritual life; and so, when man disobeyed God, by reason of his disobedience this divine, immortal, spiritual life principle died, and so was dead in trespasses and sins; not the man dead in trespasses and sins, but this holy, divine principle dead in the man. According to this, when Paul said, "You hath he quickened, who were dead in trespasses and sins," he meant or had reference to that immortal, divine principle which died in man by reason of his sin. Now, brethren, I do not want to be understood that when I take issue with this I am waging war or seeking controversy; but I merely want to let the brethren know that I have not so learned it. I know it as I have been taught it. I understand there was nothing in or about man, when God pronounced him a living soul; that was spiritual or immortal. Now, to the law and to the testimony. What does it take to constitute a complete man? I think I hear you all say, "Soul, body and spirit." Well, God says to this living soul, body and spirit, "In the day thou eatest thereof thou shalt surely die." Well, did he die? Yes, all of him. Was it the soul part or was it the spirit part that died? God says of the man, or "living soul," yes, soul, body and spirit, or to the understanding of this living soul, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust thou shalt return." So this living soul is the one who sinned, and this living soul did die, and was dead in trespasses and sins. Then it is not some part of the man that is dead in trespasses and sins, but the whole man. Just so it is not some part of the man that must be born again, but the whole man. So then, if Adam ever had eternal, immortal life, it was given him after we find him dead in trespasses and sins. So, again, by the disobedience of this man, or living soul, "sin entered into the world, and death by sin; so death has passed upon all men, for that all have sinned." I do not understand that this death stops at all being dead in trespasses and sins; no, it sweeps us all from the stage of action, back to the ground from whence we came. In the midst of the uncounted thousands that die by reason of sin, is the blood-bought

throng, saved with an everlasting salvation, because of the great love wherewith God loved us, even when we were dead in trespasses and sins. For this purpose and to this end did Jesus come, to save his people from their sins. Who were his people? Those of the Adamic race, according to the flesh and according to what God had already done after the counsel of his own will in the ancients of eternity. He chose them in his Son before the foundation of the world. God is love, and love chose them. God is love, and love wrote their names in the book of life of the Lamb slain, from the foundation of the world. God is love; and this love was as great for us when we were aliens and strangers to grace, even when we were dead in sins, as it is now, that we hope we have been quickened and brought to the knowledge of the truth; for God is love, and changes not.

I understand that when God formed man, and pronounced him a living soul, he was only a natural living soul. Arminians say, God being divine, he could not communicate or give any other than a divine law; that therefore there must have been something divine about Adam to receive this law. I say that God could and did make or form a natural man, and then read or spoke to him a natural law; and this natural man did do what this law of God said he should not do; and so also he was driven from Eden, to till the ground from whence he was taken. Now, was it the soul, the body or the spirit of this man that must till the ground, or was it the whole man? I understand it was natural life God breathed into his nostrils, and nothing spiritual about it. God wanted a natural man, and God formed one of the dust of the ground. This man must have natural life, and God breathed into his nostrils the breath of life. This Adam was the figure of him that was to come—Christ. Howbeit this first Adam was not spiritual, but natural. And now, brethren, I will venture a little farther, and if I am wrong correct me, and bear with me in my weakness. When Adam sinned he acted or developed what was in him. We see in Adam an inclination or disposition to sin, though we see this in him after God had told him what he might do, and what he might not do. Adam did have an inclination to do what we call wrong; for it seemed that just as quickly as God told him he should not do thus, he manifested a disposition to do thus. Where and when did he get this disposition? Was it after God said, "Thou shalt not?" or did he have it before? Where there is no law, there is no transgression. There was a time with Adam when he had no law, and he never did act out sin until God said, "Thou shalt not." God had a purpose in all this. Adam never knew his wife until after he sinned; therefore the first one born was a sinner, and so are all the rest. I

know that this, "where there is no law, there is no transgression," by some is applied to little children. Again, "Moreover the law entered that the offense might abound. But where sin abounded, grace did much more abound."

Now, brethren, in conclusion, let me say that God knows them that are his. God knows me altogether. What I have intended to tell the brethren is this, I believe that God's people "were dead in trespasses and sins;" that all who are quickened are the chosen vessels of God's mercy. They are the sheep, the wheat, and they receive an earnest here. They mourn, they hunger and thirst after righteousness. They die by reason of sin, but in the resurrection their vile bodies shall be changed, and they shall see Jesus as he is, and they shall be like him. Then they will be satisfied.

I am a bungler. Do with this as you see fit. Yours with a little hope.

U. J. BELL.

PALESTINE, Texas, Oct., 1894.

COOPSTOWN, Md., Aug. 21, 1894.

DEAR BRETHREN BEEBE:—If I may thus address you. Please allow me a small space in the SIGNS to thank some dear brother or sister for continuing the SIGNS OF THE TIMES to me after my dear mother's death. While she lived I read hers, and enjoyed it. When she died I did not send to you to stop it, as it seemed to be so much comfort to me. It is the next best reading to the Bible. If I could write like most others I would like to write for it too; but I cannot. I have sometimes thought of trying; but thinking that I could not write anything worth while, I gave it up. I love the dear ones who do write, and love to read their letters, and wish I were as good as they are; but I am afraid not. There is so much sin in me, and I am so prone to do that which I hate, that I fear there is not much good in me. I want to be a christian above all things, and serve my dear Lord as I ought to do; but I come far short of it. Much of my time is darkness, and I cannot feel my Savior's love in my heart. I would like to feel him near always, and to love him as I ought, and to walk in the path that leads to heaven, for he is the one I want to see the most if I should get there; but if I ever do it will be all of grace, through our Lord Jesus Christ.

In hope of eternal life,

MARTHA E. GREEN.

BAXTER SPRINGS, Kan., Oct. 10, 1894.

G. BEEBE'S SON—DEAR BROTHER:—As my subscription to the SIGNS is past due, I will send you the money, and hope you will excuse me for so long delaying. I do not see how I can get along without the paper, as it contains such rich food, which suits my appetite. It seems like the brethren and sisters know what kind of flavoring to put in to

suit my taste. I do hope they will keep on writing. I would write often, but I feel so poor, so cold, so dead, and my nature is so prone to sin, that it looks as though everything I do is mixed with sin. Sometimes my hope seems so little that I think I will throw it by; but sometimes it seems sufficient, even if I were called to die. I believe in salvation by grace, and by grace alone.

I wish some brother would give his views through the SIGNS on Mal. i. 3, 4, and Jer. i. 4, 5.

I remain your unworthy brother in hope of eternal life,

R. G. BOND.

EDITORIAL NOTICES.

POSTAL MONEY ORDERS.

By a recent arrangement of the post-office department nearly every post-office in the United States is now a money order office for at least five dollars; and as it costs but three cents additional to obtain an order of not more than two dollars and fifty cents, or five cents for one not more than five dollars, or eight cents for one not more than ten dollars, and so on in proportion to amount of order, we request that all remittances be sent us by post-office money-order. You simply give the money you wish to send to your postmaster, and he will give you a money-order for that amount. You will inclose the order which he gives you in your letter to us; and if it should be lost in the mail you can get another one from your postmaster without additional charge. Please be sure to have the order made payable at Middletown, N. Y., and never at New York City, as that place is nearly a hundred miles from our place, and it puts us to considerable extra trouble and expense to get them cashed at the New York City office.

As will be seen from the above, an order for five dollars or less can be obtained cheaper than registering a letter, while an order not exceeding ten dollars costs but the same amount; and remitting by money order is a much safer way than sending by registered letter, as the postal department is not responsible for loss of registered letters, but money orders can be duplicated.

WHY IS IT

THAT in reply to our notices to delinquents so few respond? Certainly there must be some carelessness, brethren.

While we do not wish to distress any of our subscribers who are in arrears with subscription, yet we are compelled to again appeal to all who can make a remittance on amounts due to please assist us through our present financial cramp by sending on such amounts as they can conveniently spare. Several weeks ago we sent out nearly a thousand notices to delinquents, the aggregate of whose accounts amounted to about three thousand dollars, and thus far we have received only about three hundred dollars upon these accounts.

MINUTES.

PLEASE do not forget that we are prepared to print Minutes of the proceedings of the Associations and meetings of the brethren more correctly than the publishers of secular papers, who know nothing of the terms and expressions peculiar to the old, despised Baptists.

MARRIAGES.

ON Sunday evening, Oct. 14th, 1894, by Elder Benton Jenkins, at his residence, Middletown, N. Y., Mr. Fraser A. McIntosh, of Tuxedo, N. Y., and Miss Lena L. Armbruster, of New York City.

ON Wednesday, Oct. 10th, 1894, at the residence of the bride's mother, Wilmington, Delaware, by Elder Wm. Grafton, Milton Dance, of Maryland, and Miss Jennie Sherwood, of the former place.

OBITUARY NOTICES.

DIED—At her brother's residence in Dorchester, New Brunswick, on August 9th, 1894, **Ella B. Milner**, beloved wife of Robert F. Milner.

The subject of this notice was born in Dorchester, August 5th, 1866, and on August 13th, 1884, was united in marriage to Robert F. Milner, and moved to Amherst, Nova Scotia, in the year 1886. Five children were born to them, four of whom, with a loving husband, remain to mourn their loss of an affectionate wife and mother. An infant of five months was buried in the grave with its mother. In December, 1893, she was taken with "La Grippe," which terminated in consumption. Her physician ordered her to come to her native climate for her health. She came on May 17th, and after being here only one week was taken worse, and was never able to return to her home. She was a great sufferer, but bore her affliction with christian fortitude, never murmuring nor complaining. Her remains were laid in the Dorchester Cape burying-ground, beside her father and mother and two sisters.

"Ella, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening
When it floats among the trees.

"Dearest Ella, thou hast left us,
Here our loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

ETTA COOK.

APPOINTMENTS.

DEAR BROTHER:—I will preach, the Lord willing, as follows:

Campbellsburgh, Ky., Tuesday night, Oct. 30th; Sulphur Fork, Wednesday morning; Little Flock, Thursday night and Friday morning, Nov. 1st and 2d; May's Lick, Saturday afternoon and Sunday, 3d and 4th; Mt. Sterling, Monday night and Tuesday; Mt. Carmel, Wednesday morning; Elk Lick, Thursday, 9th.

SILAS H. DURAND.

YEARLY MEETINGS.

THE Old School Baptist Church of Schoharie, N. Y., have appointed a yearly meeting to be held at their house on Schoharie Hill, on Wednesday and Thursday after the fourth Sunday in October (Oct. 31st and Nov. 1st), at 10 o'clock a. m. each day.

Brethren and friends of our faith and order are invited to meet with us. All who come by rail will be met at Howe's Cave on Tuesday previous.

G. W. GUERNSEY, Clerk.

REMINISCENCES AND LETTERS

OF

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THOSE wishing to procure copies of No. 9 of volume 61, containing the Minutes of the proceedings, resolutions drafted, and the address of the brethren at the Black Rock Baptist Convention, September, 1832, at which time the separation (or "split") took place between the Old and New School Baptists, can obtain them from this office at the following prices, viz.:

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"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,
AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,

MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

INSTRUCTIONS TO SUBSCRIBERS.

Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

HOW TO REMIT.

The most convenient and safest way of sending remittances is by post-office money orders, which should invariably be made payable to G. BEEBE'S SON, at Middletown, N. Y., and not at the New York City Post-office, and always inclose the order in the same envelope with the letter containing the information how it is to be applied. When it is not convenient to procure a post-office order, the money can be inclosed in the letter, and registered, and it may then be considered safe. We request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

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Opposite the name on the slip pasted either on the margin of your paper or on the wrapper will be observed a date. This date denotes the time at which your subscription expires; and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

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In making remittances be sure to give the post-office and state of each name to be credited. In ordering an address changed always give the post-office and state at which the paper has been formerly received, as well as the post-office and state to which it is to be changed. When ordering the discontinuance of a subscription, give us the post-office and state as well as the name to be discontinued.

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Signs of the Times.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, OCTOBER 31, 1894.

NO. 44.

CORRESPONDENCE.

"How beautiful are thy feet with shoes, O prince's daughter!"—Solomon's Song vii. 1.

When a person has been in some distressing predicament, I have heard people remark that they would not care to stand in his shoes. Well, by nature all the offspring of Adam stand in the shoes of Adam; and it is a fearful and awful condition to be in before the holy and just God. Many who have no other than their Adamic shoes, appear to be content with them on. They strut along proudly, filled with self-admiration, saying, How beautiful are my feet with shoes! Having their feet dressed with their fleshly righteousness, they deem that their goings are pleasing in the sight of their fellows, and of God also. Our feet do some very loud talking. Those who are swallowed up in self-righteousness will be found making a tinkling with their feet as they are tripping along so nicely in their own eyes. They want the admiration of men. Ah, sometimes the daughters of Zion become haughty, and walk with stretched forth necks, and wanton eyes, walking and mincing as they go, making a tinkling with their feet. But those who walk in pride, the Lord is able to abase; and if we are of God, he will so deal with us that he will hush such musical feet, and in our soul's desolations we shall sit down in the dust before the Lord our God.—Isaiah iii. 16-26. How are you shod? Are your shoes fleshly or spiritual, earthly or heavenly? Are they old covenant shoes or new covenant shoes that you wear? Before we were born of the Spirit, and brought into the liberty and consolation of the gospel of Christ, we might dress our feet ever so finely, and at our best we were only shod with defiled, carnal, earthly shoes, and in these shoes we were ever going astray from the paths of righteousness: all our steps were in transgression and sin. Now, when a sinner is called by grace and quickened into divine life, he ponders the path of his feet, and it will not be long before all the admiration of his feet will vanish away; for he will see that his shoes, like those of the inhabitants of Gibeon who came unto Joshua, are "old and clouted."—Joshua ix. 5. Then we are humbled, and feel it cannot be said of us, "How beautiful are thy feet with shoes, O prince's daughter!" Ah! it is our woeful experience to find

that there is a print upon the heels of our feet, and in all our footprints the print is sin.—Job xii. 27. As the Holy Spirit (who convinces of sin) brings in review before us our past tracks, we are made to bow down in shame and grief before God, for all our footprints are iniquity. We see that our feet were never beautiful; that we never took a step that was pure and right before the Lord our God. Our Adamic shoes, old and clouted, have made ugly and wretched tracks; and as we are made to scan narrowly our goings, from the infancy of our journey to the present, we are constrained to see and to confess with mourning before the Lord that we have been rightly called "a transgressor from the womb."—Isa. xlviii. 8. What else but eternal punishment could be the just doom of such a transgressor against God? "These shall go away into everlasting punishment; but the righteous into life eternal." Our dear Savior saith, "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John v. 28, 29. This solemn doctrine felt in the heart of a poor, guilty sinner, that sees no way of escape, sinks and overwhelms his soul in the gloom of the shadow of death; and as he ponders over his ways, apprehensions of the wrath to come may well make his life sad. O how blessed through the mercy of the Lord to sing,

"Preserved in Jesus, when my feet made haste to hell;
And there I should have been, but thou dost all things well!
Thy love was great, thy mercy free,
Which from the pit delivered me."

There is, it is to be feared, very much tinsel religion among what is called Christianity; but the pure gold will be found in those who are taught of God. The true worshipers of the everlasting Jehovah are such as by divine grace have been brought and taught to worship him in spirit and in truth. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."—Psa. li. 17. So you, poor, mourning sinner, humbled under your guilt, and grieving over your iniquities, are precious in the eyes of the holy One of Israel. His grace has brought you low, and has drawn a hell-deserving sinner like you to seek the face of the Lord. You shall

not seek in vain; mercy and salvation are in store for thee; and though thy ways are crooked, and thy footprints are sin, the time of love shall come, when the voice of the beloved Savior of sinners shall cheer thy heart, saying, "How beautiful are thy feet with shoes, O prince's daughter!"

The holy Scriptures testify of the manifold relations subsisting between Christ and the church; among them is this one in our text, declaring the royal lineage of the saints. "Who-soever believeth that Jesus is the Christ, is born of God." Being born again, poor sinners are thus manifested as the seed of the Prince of glory. The love of Emmanuel, his labors and willing sufferings in behalf of his people, to redeem them from under the curse of the law, and to present them unblameable in his sight, has raised them up from the depths of depravity and woe, to sit with him in heavenly places, and to reign with him also; for he hath loved us, and washed us from our sins in his own blood. Glory be to the Lord! "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory; for the pillars of the earth are the Lord's, and he hath set the world upon them." All the apparel of the prince's daughter is the gift of the heavenly Bridegroom. Unto her he hath granted that she shall be arrayed in fine linen, clean and white, which is her righteousness, presenting her all glorious and beautiful in his sight. The face of the church is comely with the imprinted loveliness of her Savior and King. Decked with his salvation and robed in his righteousness, the King greatly desires her beauty. He calls her name Hephzibah, for his delight is in her, and speaks to her heart, saying, "Thou art all fair, my love; there is no spot in thee."

"How beautiful are thy feet with shoes, O prince's daughter!" When the prodigal son returned home, "the father said to his servants, Bring forth the best robe, and put it on him; put a ring on his hand, and shoes on his feet." Surely they were not "old and clouted." Ah no! but beautiful new shoes, fit to wear with the best robe. Look at him stepping out of those old, ragged shoes, into the new ones! There he stands, robed in beautiful garments; and those feet that in times past walked in iniquity, that strayed so

far away, now shod, O how beautiful are thy feet with shoes! The father said, "Bring hither the fatted calf, and kill it, and let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." It is written, "The Lord will keep the feet of his saints."—1 Sam. ii. 9. And the apostle Paul speaks of them, "Having your feet shod with the preparation of the gospel of peace."—Eph. vi. 15. Such are the shoes that the Holy Spirit puts on the feet of sinners called by grace. All the footsteps of the elect of God, when shod with these shoes, are right and glorious. What say you, dear children of God? Do you not want your feet to be always shod with the preparation of the gospel of peace? O beautiful shoes, that make beauteous the feet of the blood-bought host! Thus shod, even a poor, vile sinner like me can walk in ways of pleasantness and in the paths of peace. While we were walking in our own fleshly shoes we were free from righteousness; we never could keep in the right way. Our God, who knoweth, hath said, "They are all gone out of the way." "By the deeds of the law shall no flesh be justified in the sight of God; for by the law is the knowledge of sin." The quickened sinner finds it very abasing, and a grief to his heart, that in his old patched up shoes his steps are ever straying from the way of holiness, which he yearns to walk in. He hungers and thirsts after righteousness; but the shoes of fleshly righteousness can never satisfy the longing soul of the sinner born again. While we were experimentally under the old covenant, our condition, our health, our apparel, our shoes, everything, was wretched. But when the time to favor Zion, the set time, was come, and faith in Christ Jesus was given us, then Jehovah changed our estate. Precious faith in the blood and righteousness of the Son of God healed our diseases and brought health and cure to our sin-stricken hearts. We were then arrayed in beautiful apparel, the imputed righteousness of Christ, and with our feet shod with the preparation of the gospel, we were ready to walk in peace with our God and with men. "I clothed thee also with broidered work, and shod thee with badgers' skins, and I girded thee about with fine linen, and I covered thee with silk."—Ezek. xvi. 10.

Let us together, dear children of

God, examine these shoes that believers in Jesus wear. These shoes have various names to describe them in the Scriptures, but they all are embraced in this designation, "The preparation of the gospel of peace." In whatsoever aspect these shoes are viewed, our soul's exclamation will be, "How beautiful are thy feet with shoes, O prince's daughter!" When faith, which is the gift of God, comes to the quickened sinner, he steps out of the old into the new covenant shoes. In the first shoes he stands guilty, a transgressor condemned. But when by faith in Christ Jesus he steps into the shoes of the preparation of the gospel of Christ, he stands complete before God. In the shoes of the first Adam he is a sinner, wretched, lost, undone. In the shoes of the last Adam, Christ, the Lord from heaven, he stands redeemed from the law and its curse; for Christ was made a curse for us. In these shoes he stands righteous before the Lord; for Jesus is the end of the law for righteousness to every one that believeth. In these new covenant shoes poor sinners experimentally find access into the grace of the justified, and rejoice in hope of the glory of God.—Rom. v. 1, 2. Yea, the world, sin and Satan are put under their feet, while the melody of that triumphant song is felt in their hearts, "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Having our feet shod with the preparation of the gospel of peace, what though our enemies, our sins and Satan, death and hell, array themselves against us? Shall we tremble and flee at the sight of them? O no! our feet are prepared (by faith in the blood and obedience of the Captain of our salvation) to run through a troop. God giveth us the necks of our enemies. Shod with such shoes, we trample them under our feet.—Psa. xviii. 29-40. Our enemies are found liars unto us, and we tread upon their high places.—Deut. xxxiii. 29. O believer in Jesus! shod with such shoes, like thy Savior, "thou shalt tread upon the lion and adder, the young lion and the dragon shalt thou trample under feet".—Psa. xci. 13. Look at the sight! There goes forth the stripling against Goliath of Gath. Is he prepared for the encounter? The world would say, No. With his staff and sling and five smooth stones in a srip, he draws near the Philistine. "Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand, and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air

and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's, and he will give you into our hands. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine and slew him; but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith."—1 Sam. xvii. In the name of the Lord of hosts he stood upon the prostrate giant. How beautiful are thy feet with such shoes, O David!

Having our feet shod with the preparation of the gospel of peace, we are enabled to walk even as Jesus walked.—1 John ii. 6. For our God in giving us these shoes for our feet makes his grace to abound toward us, that we always, having all sufficiency in all things, may abound in every good work. "Thy shoes shall be iron and brass, and as thy day so shall thy strength be." When believers walk in the ordinance of baptism, how beautiful are their feet with shoes! Zacharias and Elizabeth were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. How beautiful were their feet with shoes! When members of a gospel church are found walking in the truth, walking in love, walking in tender-heartedness, forgiving one another, bearing one another's burdens, walking as children of light, how beautiful are their feet with shoes! What shoes have we on? Are we walking in pride, going on frowardly in the way of our carnal hearts? Then we have evil shoes on our feet. But are we walking humbly with our God, walking in the truth as it is in Jesus, walking in the old paths, and the good way? Then the evidence is that our feet are shod with the preparation of the gospel of peace.

May our feet ever thus be shod; then shall it be said, "How beautiful are thy feet with shoes, O prince's daughter!"

FRED. W. KEENE.

NORTH BERWICK, Maine.

[THE following extracts from letters written by the late Elders Wm. J. Purington and George W. Staton were forwarded by sister Susie L. Woolford, of Dorchester Co., Md., for publication in the SIGNS. Although the writers have passed from earth, their memory will long be

cherished by those who knew and loved them for their works' sake.—ED.]

DAVISVILLE, Pa., Jan. 12, 1872.

MY DEAR SISTER IN CHRIST:—Your letter dated the 9th inst. was received last evening about seven o'clock. I began to feel considerable anxiety, as I had received no reply to my letter, fearing that you did not receive it; but when yours came last night I felt very much relieved. Yourself, dear father, brothers and sisters, as well as other relatives, are not forgotten by me; for I know that there are times when sadness will come with great weight into your minds as you think of the loved ones who were once with you, whose cheerful countenances you will see on earth no more, and whose sweet voices are hushed into everlasting silence in death. But you sorrow not as they who have no hope; for when you reflect that earth's cares and sorrows can disturb and annoy them no more, it tends to soothe your sorrows and drive away your grief.

My dear sister, there is a balm in Gilead for every wounded heart; and I have not any doubt but that you know something of the power of that balm, it having been applied to your lacerated and bleeding heart by the great Physician of souls and Healer of all the maladies of his loved ones. All things, yea, every event also, are under the direct control of Jehovah, who is the sole Arbiter of the universe; and as he has declared the end from the beginning, nothing can transpire by chance. There certainly is great consolation for his children in the glorious truth that his purpose is eternal, his love immutable, and his power almighty. When clouds gather thick around his children, and their pathway is hidden from their view, they can rest assured that their heavenly Father still loves them, and his arm is not shortened that he cannot save, but is the same God of love in the dark night of sorrow as in the day of gladness and rejoicing; for Jesus Christ is "the same yesterday, and to-day, and forever." Blessed truth to the heaven-born and heaven-taught.

My aged and venerable brother Woolford, allow me to say in this brief letter that I daily, yea, almost hourly, think of you; for I know that your afflictions are severe. You not only feel keenly the loss of so many members of your dear family in so few years, but you have deep anxiety about the little church of which you are a member; but, dear brother, try as much as God may enable you to leave the matter all with your dear Redeemer and Savior. Your sore trials and deep afflictions are so many marks or evidences that God is your Father and heaven is your home. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he

whom the father chasteneth not?"—Heb. xii. 6, 7. The inspired apostle upon another occasion said, "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."—Romans viii. 28.

My dear brother, a few months or years only will have to pass before you will awake in that heavenly world, where grief, sorrow, affliction, tears and death are known no more, but where perfect joy and endless day will be known by all the redeemed family of our God. None of them, on whom God set his eternal love, can be taken from him, or shall fail of heaven and immortal glory; for God's word is, like himself, unchangeable. May our God sustain you while you are enduring so many and such deep troubles, and you be enabled to sing,

"Through many dangers, toils and snares I have already come;

'Tis grace has brought me safe thus far, And grace will lead me home.

"Yes, when this flesh and heart shall fail, And mortal life shall cease, I shall possess within the veil A life of joy and peace."

Sister Sue, please remember me to all inquiring friends, for I feel desirous for them to know that I have not forgotten their many acts of kindness, and should be glad to have the opportunity to reciprocate. * * * I hope that my friends around Fishing Creek may have the opportunity at some future time to make me a visit, as I should be glad to have them come and see me. I hope nothing will transpire to prevent my anticipated visit to your place in March next; but I have been disappointed so much in gone-by days that I dare not place much confidence in any plans whatever, but must say, "If the Lord will I shall live, and do this or that."

Affectionately yours,

WM. J. PURINGTON.

DAVISVILLE, Pa., March 24, 1875.

MY DEAR SISTER IN CHRIST:—Your letter dated the 19th inst. was received yesterday; and while I was pleased to hear from you, the information relative to your sister, Mrs. Anna Mace, was what I expected to hear. I am glad to learn that her mind is still calm, and that she is still so remarkably reconciled to the will of God in this (to her) dark dispensation of his providence. Should she still be living when you receive this, remember me kindly to her; also to Mr. Mace and the children.

My dear sister, the journey of life is mysterious; for mortals, while here in this world, have hope, disappointment and sorrow allotted them. Still they look forward, thinking their condition may be changed for the better at some future day; yet when a few years are past they go hence, to be here no more; and soon with you and me, and all now living, it will be said that he or she is dead. A few of the near and dear will men-

tion our names for a brief period, but soon our names will be in oblivion, so far as the inhabitants of this world are concerned; and some note on the fly-leaf of some book may for a short time show that such a person once lived, or a few words on the gravestone may tell that our dust slumbers in the grave beneath. Nothing but the grace of God can sustain his children under deep trials and afflictions; but, adored be his holy and reverend name, his grace is sufficient for his loved ones in every trying moment. Were it so ordered that his children had no disappointments, sorrows nor afflictions, they could not know the sweet solace, the glorious upholding and reigning power of God's grace; for it is manifested unto his children as rich, reigning, free, discriminating and sovereign. For a purpose supremely wise and infinitely glorious, our heavenly Father chose his children in the furnace of affliction; not to destroy them, but to consume the dross, thereby purify them, and make them meet for his kingdom.

It should be a foundation for comfort (and in fact is, when faith is in lively exercise) to the poor, trembling lambs of Christ to realize that not a trial comes upon them by chance; and said the inspired apostle Peter, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." Professed earthly friends might desert us in our times of deepest sorrow, because their outward or seeming friendship might depend wholly upon our worldly prosperity; but if we are so happy as to be of that blessed number who were chosen in Christ before the foundation of the world, that heavenly Friend will never, no, never leave nor forsake us; for though dark and dreary may be our pathway at times in this wilderness world, though loud may be the wailings of the storm, there is a hand of mercy near us in the darkest hour, though not seen by mortal vision. When all the troubles, trials and afflictions allotted a child of grace are endured and suffered, then such one will be released from this world of tribulation; and sometimes there is a peculiar sweetness in the words, "Welcome, sweet hour of full discharge, That sets our longing souls at large, Unbinds our chains, breaks up our cell, And gives us with our God to dwell."

Often do I think of the great change in your dear family during the past eighteen years; yet I am satisfied that all has taken place in exact accordance with the purpose of God, for he works all things after the counsel of his own will. Therefore whatever is allotted for us will surely come to pass; and we as individuals shall be so guided by the Spirit of God, or left to consult our own minds, or be led by our vile passions, in such

a manner as to exactly fill up the "niche" in the building of God's eternal purpose ordained for us. I hope that mercy, grace, strength and patience will be granted you in all your trials and deep sorrows, to sustain you until you are called home, where pain, sickness, sorrow and death are known no more. * * *

Affectionately yours,
WM. J. PURINGTON.

BERLIN, Md., Jan. 12, 1865.

DEAR BROTHER WOOLFORD:—It has not been long, if my memory serves me right, since I wrote to you. I have not received any reply; but owing to your infirmities I cannot stand on ceremony, although I should be very glad to have a line from you or any of your family. * * *

My dear brother, our blessed Lord has seen fit in his all-wise providence to bring affliction upon us; and although we in our weakness, and ignorance of his plans and purposes concerning us, are unable to see how it is to eventuate in his glory and our good, yet doubtlessly such will be the case. He has assured us in his word that all things work together for our good, if we are his people, the called according to his purpose; and all these afflictions, which are but for a moment, shall work for us a far more exceeding and eternal weight of glory. All our grumblings and fault-findings with the course of his providence are of the flesh, proceed from our carnal hearts, and are unbecoming those who have professed to commit themselves and all they have and are into the hands of God. Then let us all quietly await the unfolding of his purposes, and what must certainly follow, the glorification of our Lord Jesus Christ, and consequently of all who are in him, for they must be glorified together.

I am getting along about as well as I shall ever do while I tabernacle in the flesh. Sometimes I catch a glimpse of the divine favor through the clouds and darkness that intervene, my heart rejoices in the sunshine of the blessed Jesus, and I can look through all these worldly afflictions and say, with Job, "I know that my Redeemer liveth." He has told me in his word, "Because I live, ye shall live also." I know he lives, and that is a surety that I shall live, if I am his. At other times distressing, doubting fears harass my mind, the deep-seated corruptions of my own evil heart, the temptations of Satan, all rise up and obscure the light from the Sun of righteousness, and I have a sad time of it. I am engaged three Sundays in the month trying to preach Christ as the only way of salvation; but my preaching is so barren, so cold and lifeless, that I often doubt my being called to the work. But necessity seems to be laid upon me, and woe is unto me if I preach not the gospel. I dare not throw off the yoke, although my fleshly feelings would prompt me to do so; and sometimes when trying

to preach I have thought I enjoyed the divine presence, and have felt comforted and built up in the faith.

But my sheet is nearly full, and I must come to a close. When I commenced this letter I felt very dark and gloomy, and thought if I could only converse with some dear brother I should feel comforted, if only on paper; and while writing this I have felt as though I were writing to one who understood my feelings, and would sympathize with me in all my troubles. Soon all these troubles will end, soon all the redeemed of the Lord will be called home, and then we shall be ever with the Lord; no more partings, no more buffetings with Satan and the flesh. All will be spiritual and eternal, and we shall join in that song which will last forever. Not unto us, but unto him who hath redeemed us and washed us in his own blood, be glory forever. May the Lord bless you in all your afflictions. My love to all of your family.

Yours in the love of Christ,
G. W. STATON.

CORRESPONDING LETTERS.

The Juniata Primitive or Old School Baptist Association, in session with the Sidling Hill Church, Fulton Co., Pa., October 10th, 11th and 12th, 1894, to the Associations with which she corresponds, sends greeting.

DEARLY BELOVED IN THE LORD:—No language is sufficiently adequate to express our gratitude for the goodness of the Lord to us, his abounding mercy in sparing our unprofitable lives for another year, to meet your messengers once more in the flesh, all seemingly one golden chain of praise and thanksgiving to the Lord for his goodness, and for his wonderful works to the children of men. We feel doubly grateful to the Lord, in that he directed two of his faithful and tried servants in the way, having no other message to deliver but Jesus and him crucified. Surely the Lord's people have been comforted by their sojourn among us. May he further bless them with a double portion of his Spirit, that others who are not of this fold may hear and be glad, and rejoice in the Lord. Surely this people have been taught of the Lord, for they all speak the same things. We send our love to our sister Associations with whom we have asked correspondence. May God bless you all until we meet again, with Springfield Church, Huntingdon Co., Pa., on Wednesday after the first Sunday in October, 1895, and two days following.

E. V. WHITE, Mod.
AHIMAAZ MELLOTT, Clerk.

MINUTES.

PLEASE do not forget that we are prepared to print Minutes of the proceedings of the Associations and meetings of the brethren more correctly than the publishers of secular papers, who know nothing of the terms and expressions peculiar to the old, despised Baptists.

CIRCULAR LETTERS.

IN this our epistle to the several churches composing the Virginia Corresponding Meeting, and to all who believe in our Lord Jesus Christ, we desire to call your attention to such matters as will command your consideration and profit you in their investigation. We do not know of any subject of more vital importance than Charity; and we will, if God permits, consider this subject in the light in which the apostle has presented it in the 4th, 5th, 6th, 7th, 8th and 9th verses of the 13th chapter of First Corinthians. In these verses, it will be observed, there is no attempt made to tell of an effect that will produce a cause, or to tell the saints what they must do that they may have charity; but they deal with charity as a cause, and tell what is and what is not the effect of charity.

There is not a particle of matter, however great or small, in all the universe but that is governed, controlled and directed by law, and is by that law compelled to produce certain results. These results are the intermediate ends of God's purposes, upon the accomplishment of which depends the final end. Though the things of the spiritual kingdom are and must be revealed, they are revealed with respect to the weakness of our understanding. It is not to be supposed that we now understand as we shall when we are like him and see him as he is. Our conclusions are derived from the consideration of cause and effect. This is the basis of christian experience, wrought in us by God's power, though we know and understand but in part; but that which is the cause of heavenly effect in us, when considered with reference to God, is not a cause. It is only so experimentally and with reference to us. It is in this light we understand the apostle is considering charity in the verses we have under consideration. We should remember, however, that it is God who giveth charity, and who is the cause of all causes. Cause, then, with man is only secondary, when considered with reference to God, though it be primary with us. When we undertake to find out why or the cause of God doing what he does, we are lost in unfathomable mystery, and the undertaking only leads to unprofitable questionings and misleading suggestions. It is forbidden to all living. No man shall see God and live. The man who is born again is only capacitated to understand such things as are controlled by law; effect traceable to cause, and cause traceable to effect. Christ must be in us before we know there is a Christ. The spirit that confesseth that Christ is come in the flesh is of God. This confession cannot be made where the Spirit is not. We are not without law to God, but under law to Christ. The law of the Spirit of life is as infallible, unerring,

(Continued on page 350.)

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 31, 1894.

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

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

G. BEEBE'S SON.

AN ABLE DISCOURSE.

IT having been our privilege Sunday, the 14th inst., to listen to a most able and instructing sermon by our beloved brother and Pastor, Elder Benton Jenkins, we have persuaded him to write a synopsis of it, which we give in this number, that our readers may also have the benefit of it. While, of course, it was not possible to reproduce it verbatim, yet the principal points are given in the following article; and if we have any knowledge of the truth, we think our brethren will agree with us that it is worthy of the space it occupies in our columns, and will be glad of its publication.

Brother Jenkins, as nearly all of our readers are aware, has for years been associated with us in the editorial department of the paper, and as his articles have occasionally appeared they have met with great favor, as attested by the many references and commendations sent by brethren from all parts of the country. Ever since we have been deprived of the editorial assistance of our brother, Wm. L. Beebe, we have tried to persuade brother Jenkins to write for the editorial columns, but from a feeling sense of inability he has hesitated to undertake the work. But we hope now that he has thus written he will be encouraged to continue in the good work.

B. L. BEEBE.

BUILDING UPON THE FOUNDATION.

"ACCORDING to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."—1 Cor. iii. 10-15.

It is well for us to remember that this epistle was written by the apostle Paul to the church of God 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. There were many disorders found in this church, many evil practices, to which the apostle calls their attention, and also rebukes them sharply for their schisms and divisions. In the matter of the Lord's

Supper, they had turned it into a carnal feast, for the gratification of their fleshly appetites, instead of discerning in it the Lord's body. In the matter of preachers, instead of viewing or regarding them as men or ministers by whom they had believed, even as the Lord gave to every man, they evidently regarded them as instruments in quickening them into divine life. They were not simply expressing their preferences for certain ministers, but were saying that they were of (not for) this one and that one. "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ;" as though Christ were divided. Says the apostle, "Was Paul crucified for you? or were ye baptized in the name of Paul?" "Who then is Paul, and who is Apollos?" Were they men ambitious for glory and preeminence among the people? No indeed. True, Paul was an apostle of Jesus Christ, but he gloried in being his bond servant, and a servant to the saints for Jesus' sake. Whatever he might have been among men before being called to be an apostle of Jesus, he now declares that by the grace of God he is what he is as a minister and a saint. Could any man possess greater natural advantages than did this man Paul, either as a moralist or as a scholar among men? Was anything that he had attained unto in the Jews' religion, or anything else in the world, an advantage to him in his ministry in the church of Jesus Christ? Let him tell his own story as an honest, truthful man and christian, and may God give us a willing mind to accept his testimony. He says, "Though I might also have confidence in the flesh. If any man thinketh he hath whereof he might trust in the flesh, I more." "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung," &c. In the face of the testimony of this inspired apostle, how can any man, professing to believe the Scripture record, declare and contend that worldly wisdom, human erudition, can and does enable a gospel minister to more ably declare unto the people of God "the testimony of God?" We are pained to hear anyone professing to be a minister of the gospel, declaring that many of the gospel ministry are making a public display of their ignorance by calling attention to the peculiar wording of certain Scripture declarations, because they are not acquainted with the Greek and Hebrew out of which such words were originally translated. If such worldly wise ones are what they profess to be, God will surely humble them, and make them ashamed of their boasting over their less educated brethren. "Let no man deceive himself. If any man among you seemeth to be wise in this world,

let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God." It has been said that when God wants an educated man to proclaim his truth, he knows where to find him, and will call him to the work. This is true; but it is not true that God calls any man to the work of the ministry because he is an educated man in the arts and sciences of this world: God does not work in that way or after that manner. It is not true that worldly wisdom, however desirable it may be in its place in the world, will aid one in "declaring the testimony of God." The ability with which a gospel minister proclaims the testimony of God is positively declared in the New Testament to be the gift of God, and not an acquired ability. This declaration is not at all inconsistent with what Paul wrote to Timothy, saying, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." A gift is one thing, and acquired natural ability is quite another thing. They should never be confounded by the children of God. "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. * * * And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Is it necessary for a minister of Jesus Christ to study Greek and Hebrew in order that he may be prepared to "declare the testimony of God" wrought by the Spirit in the heart? How absurd the statement! Said Jesus, "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." How careful the apostle always was to assure the saints that all the ability with which he labored among them in the ministry was by the grace of God and by revelation. "Whereof I was made a minister according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Jesus Christ." "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who sepa-

rated 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: neither went I up to Jerusalem to them which were apostles before me.

* * * Now the things which I write unto you, behold, before God, I lie not." "By the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me." While the apostle did not, nor would I, glory in ignorance or lack of wordly erudition, yet he did declare that the wisdom of this world is foolishness with God; that the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord." Can any of us believe from the record that the apostle Paul was lacking in natural ability as a man, or that it was not in his power to use excellency of speech? He tells the saints that he did not come to them with excellency of speech or of wisdom in declaring unto them the testimony of God; that his speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; and the reason he assigns for his manner of preaching was, "That your faith should not stand in the wisdom of men, but in the power of God." An able and highly esteemed gospel minister once remarked, while in a fleshly frame of mind, that the gospel was such a glorious thing that it was worthy of being set forth in the very choicest language it was possible for him to command, and he felt it was his duty to study his grammar and dictionary to that end. But the good Lord soon converted him from that error, and he was then satisfied to minister "as of the ability that God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen." It is sometimes remarked that it is the duty of the preacher to seek out acceptable words in setting forth or declaring the truth; and the words recorded in Eccl. xii. 10 are referred to in proof. Well, who is that Preacher who sought to find out acceptable words? Is it any other than Jesus? The late Elder Wm. J.

Purinton occasionally remarked while discoursing, and truthfully, that the church has but one Preacher (Jesus), although he uses the lips of many mortals in uttering his words. Did the Preacher really find out acceptable words? If so, where may they be found? We are told that they were written, and that they were upright, even words of truth. If they are not found in the record of the "form of sound words" which the Preacher through his inspired servants has given us, and which we are exhorted to "hold fast," where shall we find them?

It was indeed a wonderful providence and display of God's goodness which has given to his people of the present age the "King James Version" of the Scriptures; and no gospel minister need fear making a public display of ignorance while calling attention to the form of sound words therein given. The Erye and Spottiswoode "Variorum Bible," which is the product of the ablest scholars of the world, in which is given the various renderings and readings of said scholars, shows conclusively that the variations which they suggest from the "Authorized Version" really do not make it very desirable that we be in possession of their critical, scholarly production. On the contrary, to the average reader, I am satisfied that it is more calculated to confuse the mind than to enlighten it.

"Give me the Bible in my hand,
A heart to read and understand,
And I desire no more."

Let us remember that it was as an apostle that Paul was a wise master-builder; and according to the grace of God which was given unto him (nothing more, nothing less), he laid the foundation for the saints to build upon. Grace, not worldly wisdom, was given him (as also it is to all the saints), just according to the measure of the gift of Christ. "But unto every one of us is given grace according to the measure of the gift of Christ." This foundation which the apostle has laid, he tells us, is Jesus Christ. "For other foundation can no man lay than that is laid, which is Jesus Christ." "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a precious corner stone, a sure foundation. He that believeth shall not make haste." Said Peter to the persecuting Jews, "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Jesus Christ is the foundation stone which supports the building of mercy. Upon him the church is built. The hope of salvation and eternal felicity of all the saints rests upon him, and in him are all the promises of God to his people, which are in him yea and amen. As the foundation stone, he it is that unites all the parts of the building of God.

"Other foundation can no man lay." While in this sense there is no other foundation, yet we read of the twelve foundations of "that great city, the holy Jerusalem, descending out of heaven from God." "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."—Rev. xxi. 10, 14. Here the apostles of the Lord Jesus are set forth as the pillars or foundations of the organized gospel church. The declaration of Jesus to them was, "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." It is also written in the prophets, "A King shall reign in righteousness, and princes shall rule in judgment." Wherever the organized church of the Redeemer is found, these twelve foundations, judges, apostles, will be found, and their authority recognized. There can be no real gospel organization where this is denied. When Jesus, the King, sent his apostles or princes to preach, and to baptize believers, he commanded them, saying, "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." The doctrine of the apostles is the wall that surrounds the holy city, New Jerusalem, the church of Christ. So the names (the authority) of the twelve apostles are said to be in the foundations of the wall of the city. Only those who love and continue in the doctrine of these apostles, as set forth in the New Testament, have a right to the privileges of the holy city, or are in the fellowship of the apostles of the Lamb. The saints whom the apostle Paul addressed, were said to be "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." As such they were "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." All others build, not upon the foundation that is laid in Zion, not upon the doctrine of the apostles, but upon worldly, carnal theories which the wisdom of this world has invented. That foundation, that doctrine, which is the joy and comfort of the heaven-taught and Spirit-led children of God, is a stone of stumbling and rock of offense to those who stumble at the word of truth, being disobedient, whereunto also they were appointed.—1 Peter ii. 8. Were these foundations to be entirely destroyed it would cause no distress to those whose hope is not in Jesus Christ the righteous. Indeed the powers of darkness in malice have raged for centuries, and many have been their attempts to sweep from the earth the testimony of Jesus and his apostles, and with it all those who have loved and contended for it; but adored be the name of our God and Savior, the gates of hell shall not prevail against the church, which

is built upon the sure and tried and precious foundation.

"Rest, troubled saints, assured of this,
For God has pledged his holiness."

While worldly religionists have found it necessary and desirable from time to time to revise and change their creeds, to conform to the demands of their "progressive religion," how different is the case of those who love the law of their unchanging God and his unchanging kingdom. They are abundantly satisfied with the provision of his house, even of his holy temple. "In his temple doth every one speak of his glory." "We have thought of thy loving-kindness, O God, in the midst of thy temple." "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. For this God is our God forever and ever: he will be our guide even unto death." The faith of this highly favored people was once delivered (never to be repeated nor changed) to them as the saints of God. Centuries go and come, earthly kingdoms and governments rise and fall, the fashions of the world change and pass away, but our God and his kingdom remain unchanged. This is the kingdom that the God of heaven has set up, which shall never be destroyed, nor left to other people. The law of its King, as expounded by his princes, is unchanging and perfect. Like the King, it is the same yesterday, to-day, and forever. How blessed are they who are favored to build upon the only foundation that can be laid in Zion, gold, silver, precious stones, which will stand the test of the fire that is in Zion and the furnace in Jerusalem! Who can fully tell the glorious reward of those who thus build? Their work is that which shall abide and be of comfort to the saints. How important it is that the saints take heed, and especially gospel ministers, how they build upon the foundation which the apostles have laid, lest their labor be in vain, and they suffer loss; for if they build with material that will not stand the test of the fire of the word of the Lord by his apostles, they will not only labor in vain, and so suffer loss, but will cause distress to be felt among the household of God. Hay, wood and stubble are combustible materials, and represent the carnal theories of man, which are sometimes palmed off upon the saints for gospel truth. But the apostle assures us that "every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." This day and this fire are spoken of by the Lord through his prophet Zechariah. "In that day [the gospel day] will I make the governors of Judah [the apostles] like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour the people round about,

on the right hand and on the left. Hay, wood and stubble will make a very hot fire, but are soon consumed. How many gospel ministers have devoted years to formulating and promulgating carnal theories, while professing to be building upon the true foundation which the apostles have laid. While such may for a time command the admiration of some of the saints, and be in reputation for profound wisdom, they cannot long deceive or mislead the saints. How many have in this way suffered loss, not only in labor, but also the loss of the esteem and fellowship of the saints. Such have turned aside to crooked ways; and of them the Lord says, "As for such as turn aside unto their crooked ways, the Lord will lead them forth with the workers of iniquity." There is a manifest disposition on the part of some, even at the present time, to make a display of their erudition, and to palm off upon the saints for gospel truth what has been gathered from the writings of men in Babylon, and which are deserving of no more consideration by the saints than the notions of Milton and Dante. The saints should be faithfully warned by the ministry of the word to beware lest any man spoil them through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. It is a consoling truth that however much the saints may be spoiled, or robbed, however much they may suffer loss by building with hay, wood and stubble, they shall all be saved, yet so as by fire; for salvation is of the Lord, by grace, and not by works of righteousness which they may do. "The grace of our Lord Jesus Christ be with you."

POSTAL MONEY ORDERS.

By a recent arrangement of the post-office department nearly every post-office in the United States is now a money order office for at least five dollars; and as it costs but three cents additional to obtain an order of not more than two dollars and fifty cents, or five cents for one not more than five dollars, or eight cents for one not more than ten dollars, and so on in proportion to amount of order, we request that all remittances be sent us by post-office money-order. You simply give the money you wish to send to your postmaster, and he will give you a money-order for that amount. You will inclose the order which he gives you in your letter to us; and if it should be lost in the mail you can get another one from your postmaster without additional charge. Please be sure to have the order made payable at Middletown, N. Y., and never at New York City, as that place is nearly a hundred miles from our place, and it puts us to considerable extra trouble and expense to get them cashed at the New York City office.

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and as absolutely sure of producing certain effects, as the law of nature. Was it ever known to have a miscarrying womb or dry breast? These are the things we would consider, the things which God has revealed unto us by his Spirit, evidenced to and in us by cause and effect.

"Charity suffereth long, and is kind." In the preceding verses the apostle contrasts charity with other gifts, and says though he had these, and not charity, he would be as a sound that had no meaning; as a prophet without understanding, that amounted to nothing; as one whose acts of kindness and personal sacrifices profited nothing. Then he tells of the virtue and power of charity. He says it will suffer long, and is kind. We do not understand him to mean that it will suffer long and be kind toward some one else, though that may be included; but rather that charity begins at home, and its effect is personal. Charity is not only love, but the gift of love as well; and the gift of God's love is that we should suffer long, and be kind. This is necessary that we may have peace with God, who has left among us a poor and afflicted people, of whom he says, "With weeping and with supplication will I lead them." David, who is a type of the church, as well as of Christ, says, "Mine enemies reproach me all the day, and they that are mad against me are sworn against me. For I have eaten ashes like bread, and mingled my drink with weeping, because of thine indignation and thy wrath." If this be our experience, if such are the trials to which we are subject, how necessary that we have that love which suffers long and is kind. The Spirit of God discerns enmity in the mind, hardness in the heart, baseness in our members. These enemies reproach us all the day long. Suffering, weeping, supplication, follow. What would we do without charity, which suffereth long, and is kind? These burdens must be carried all the day long, because our enemies stand ever ready to reproach us. So God has given us charity equal to our day and trials; charity that suffereth long, and is kind. This suffering does not produce, where charity is, irritability, anger nor revenge. These have no place where charity is, by the blessed influence of which we possess our souls in patience. It is a work in us and personal to us; and while we repent in dust and in ashes, our suffering and kindness are from and unto God. It is indeed the very suffering and kindness of Jesus, which charity has given.

In the remaining portion of the fourth verse, and so on down to the seventh verse, we are told what charity does not do. It does not envy, vaunteth not itself, is not puffed up, behaveth not itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not iniquity. Where these

exist, charity does not, and our communion is not with light, but with darkness. As soon as left to ourselves we go to the world. In the absence of charity the lion of our nature vaunteth itself, and is puffed up; behaveth itself unseemly; seeketh not its own, but rather whom it may destroy. This cannot be where charity is; for charity rejoiceth in the truth; and this is not the truth. "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Charity stays at home and attends to her own business. When we get away from home we are apt to meddle with other people's business. Charity is between God and man. Here is the true order of the house of God, and that which is not true. If we should be governed by the law of charity, and not by what our fathers did, or some church did, or some good brother did, we should be found rejoicing in the truth, and not annoying others, ourselves puffed up, and behaving ourselves unseemly; for charity beareth all things, believeth all things, hopeth all things, endureth all things. Notice, it is "all things" that are borne, believed, hoped and endured. Not simply the good things, for then would there be nothing more than natural powers needed; but all things. Job did not say, The Lord gave, and the devil hath taken away; but "The Lord gave, and the Lord hath taken away." He acknowledges no power that the Sabeans and Chaldeans had, but that which was of God. He believed all things. Isaiah did not say, The Lord formed light, and the devil darkness; the Lord made peace, and the devil created evil. But he did say, "I the Lord do all these things." The same earth that beareth fruits and flowers, beareth also briars and thorns. Because one is blessed and the other cursed, by no means signifies that one is of God and the other of the devil. Charity believeth that all things are of God, and rejoiceth in the fact that affliction cometh not forth of the dust, neither doth trouble spring out of the ground.—Job v. 6, 7. There can be no question but that Jesus did recognize and accept the fact that all things, both the evil and the good, were appointed unto him of the Father; else had he not said, "Ought not Christ to have suffered these things, and to enter into his glory?" And while he was enduring the mighty agony of the cross, it was charity's gift that so successfully sustained him that he opened not his mouth. Enduring in silence, he speaks louder than words, I love my Father. My Father loveth me. I will endure all things for his sake. Charity "believeth all things." It seems to us that if charity believed the good only (as we term good), was of God, and the evil was of the devil, charity would believe that the Lord had very little to do with the

affairs of this world, and never would have said, Charity "believeth all things;" for it is certain that charity believeth only in God, not in the devil. It is but reasonable, and we think scriptural, to conclude that when Peter remembered the Lord had told him beforehand that Satan desired to have him, but that he had prayed for him, and that the devil got him, but the Lord delivered him, and that all worked for good, that he would after that have believed all things, good and evil, were ordained of God, even the desire of the devil; nor can we see where comfort is to come from in times of dreadful afflictions, blasted hopes and ruined expectations, unless from charity, that "believeth all things." But we can see how we shall be comforted and made to rejoice, though all our earthly delights be swept away, as were Job's. Because Habakkuk did not believe all things when he saw the people that God loved in bondage to and cruelly treated by a people that he did not love, the prophet was confounded, and cried, saying, "O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save! Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me." Evidently there was a strong disposition on the part of Habakkuk to complain of the Lord because he would not hear him when he cried unto him; especially so when he told him of the violence and iniquity and grievances that were being heaped upon his beloved people by these unbelieving and ungodly people. Habakkuk could not understand, as many cannot at this day, how that God can be of purer eyes than to behold evil, and will not look upon iniquity, and yet look upon a wicked people dealing treacherously, and devouring his own people, and open not his mouth, but allow them to go on in the gratification of their damnable lust. Had he had in his heart toward God charity, which "believeth all things," he would not have been questioning God about things he could not understand. After Habakkuk had learned the lesson that God then taught him, "The just shall live by faith," we hear him say, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls;" in other words, though all the earth should fail, and all things go contrary to my wishes and my understanding; "yet I will rejoice in the Lord, I will joy in the God of my salvation." The trouble with Habakkuk was, and the trouble with us all is, we want to live by sight; we cannot believe that it is right in God to do things that are not right in our eyes. Right with us makes right with God. For the want of charity we vaunt ourselves, and are puffed up. Charity "be-

lieveth all things." Whether it be what Habakkuk saw, the wicked devouring the man more righteous than he, or whether it be what Moses saw at the Red Sea, the righteous triumphing over the wicked, all alike is right with charity.

"Hopeth all things." Hope that springeth from charity has no fear in it. Perfect love casteth out fear. Charity toward God, who gives this blessed hope, forbids that we should believe that angels in heaven, or devils in hell or out of hell, or any other creature, shall ever be able to separate us from the love of God which is in Christ Jesus. We hope all things; that all the words of the prophets, of the law and of the gospel, were, are and shall be fulfilled in Christ. This is charity toward God. More of this, and less of pretended charity for man, would be more becoming believers. This hope has, and always will be, persecuted. But he who promised to supply all our needs has given to us this blessed charity, that we may be able to endure all things. All things must be of God if it is true that he does his will in the armies of heaven and among the inhabitants of earth. For the hope of the promise God made unto the fathers, Paul was brought before king Agrippi to be accused of the Jews. Is it not strange that just what they professed to believe, Paul did believe? and because he did they persecuted him. But it is even so to this day, that they who profess to believe that Jesus is the Savior of sinners, persecute those who believe that in all things he is their Savior.

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part." In these two verses charity is compared with prophecy, tongues and knowledge, and its great superiority proven, in that it never fails; therefore it cannot cease or vanish away. This justifies the assertion made in the beginning, that we could not select a subject of more vital importance. However good the one kind of food upon which we live, and inferior the other, if the good fails and the inferior does not, upon the inferior we must depend for life. Then the inferior becomes far superior to the good. Charity is a well of water springing up into everlasting life. It is our life here, and will be more abundantly when we reach our heavenly home. However much we may esteem the gifts of prophecy, tongues and knowledge (and we do and should esteem these gifts very highly), be it known unto you, men and brethren, that he, however so humble, who has charity, has the greatest gift. How presumptuous the brother who, because he has superior knowledge, or the gift of tongues, or even of prophecy, and even though he understands all mysteries, to lord it over God's her

itage, and judge the brother whose gift is superior to his own. Charity never yet drove a lamb of God out of the fold to perish by the way because the little thing had not sufficient knowledge to understand the deep mysteries of God. No, charity gathereth the little ones in her arms, and carrieth them in her bosom, and cheereth and nourisheth them, as a mother her tender offspring; remembering that through love and mercy and compassion they themselves have been cared for. Charity fellowships not envy, hatred, bitterness or strife; neither does charity fellowship those who vaunt themselves, and are puffed up, and think evil of others, because of their superior wisdom; but charity fellowships love. Charity is unto God. Prophecies, tongues and knowledge are unto and for men. Brethren, follow after charity.

We have been highly favored of the Lord in the conditions surrounding us during our meeting. The weather has been delightfully pleasant, the attendance good, as well also as the attention paid to the preached word, which has been in demonstration of the Spirit and with power, to the heart-felt comfort and delight of the saints, whose bright countenances, with the occasionally falling tear, gave evidence of the glad reception of the truth into the hearts prepared of the Lord; all of which leads us to exclaim with the psalmist, "Praise ye the Lord; for his mercy endureth forever."

Our next annual meeting is appointed to be held, by divine permission, with the New Valley Church, Loudoun County, Virginia, to begin on Wednesday before the third Sunday in October, 1895, when and where we hope to meet your messengers and receive your messages of love and fellowship again.

J. N. BADGER, Mod.

G. G. GALLEHER, Clerk.

The Juniata Primitive or Old School Baptist Association, in session with the Sidling Hill Church, Fulton Co., Pa., Wednesday, Thursday and Friday, October 10th, 11th and 12th, 1894, to the churches of which she is composed, sends greeting.

BELOVED BRETHREN:—As it has been a custom with the Old School Baptists to address a Circular Letter to the churches composing an association, and to call their attention to some subject, we will call your attention to the most grand and glorious subject left on record, that is, the words used by Jesus Christ to Nicodemus, "Ye must be born again;" the word "again" signifying a manifesting of life once before, which was to manifest the natural man in the natural world, with natural eyes and a natural mind to behold all the glories of a natural creation; yet viewing all of God's mighty wisdom in nature did not give eternal life. He still remained a subject of vanity; for to it he was made a subject, not willingly, but

by reason of him who hath subjected the same in hope. The same one that has brought this subject in hope is he that says to Nicodemus, "Except a man be born again he cannot see the kingdom of God." In this birth they receive a single eye, or the eye of faith, which is to the honor and glory of God, and the mind of Christ. The love of God is shed abroad in their hearts. This child loves God with all his heart, and all his soul, and all his mind, and has a desire to be free from sin, and to live a life holy and acceptable in the sight of God; hating sin in all its ways; hating even the fleshly garment that they are clothed with; desiring and longing for the change to come. "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." For we know that we have the first-fruits of the Spirit. "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." This creature, our bodies, has not yet been delivered from that bondage of corruption, or this hope would cease; for we cannot hope for that we have attained to. We know that we yet groan within ourselves, waiting for the adoption; so the adoption has not yet come. We have only received the Spirit of adoption, whereby we cry, "Abba, Father." Having this Spirit, it is the foundation of faith and hope, believing that God is able to change this vile body to a spiritual body, like unto his glorious body. "For we are saved by hope. But hope that is seen is not hope; for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." So then, we wait for the adoption, to wit, the redemption of our body. "It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul: the last Adam was made a quickening Spirit."

Our Association was very pleasant. All who attended seemed to be interested in the meeting, and good order prevailed throughout, even among those outside of the church.

E. V. WHITE, Mod.

AHIMAAZ MELLOTT, Clerk

CHURCH LETTERS.

The New Valley Baptist Church, Loudoun Co., Va., to the Virginia Corresponding Meeting, in session with the Bethlehem Baptist Church, Prince William Co., Va., October 17th, 18th and 19th, 1894.

DEAR BRETHREN:—Again we send you our greeting of love and fellowship in the gospel of Christ our Redeemer, and accredit as our messengers all our male members who may be present at the meeting. * *

The past year has been blessed to us by the mercies of our God and

Savior, and our meetings have been regularly held at the Valley, and also at Broad Run, in Maryland, and Hughesville, Virginia. During the year Elders Lester, of Virginia, Rowe and Gold, of North Carolina, Lively, of Alabama, Eubanks, of Kentucky, Beebe, of New York, and Chick, of Maryland, together with brother Brink, of New York, have visited us at the several meeting places of the church, and all have preached to us the truth, the Word, "Christ and him crucified," all contending earnestly for the faith once delivered to the saints; and we feel that the church has been edified and established in the doctrine of God our Savior.

Our pastor, Elder Elipah V. White, has faithfully ministered to the church in word and doctrine, often, we know, meeting much to discourage him, particularly in the too frequently scant attendance of many members at the regular meetings, though some have been faithful at all times.

We of the Valley are no better by nature than other people, but are as weak in the flesh as any; nor are we better taught spiritually than our brethren elsewhere; for all must have the same teacher, and grace and faith come to all alike, in the same way and by the same Spirit. But sometimes, being led of our own lusts and enticed, we fall away, and our chastenings are grievous. The Philistines are camped all about us, and in our wars with them we are made captive, and, like the giant Judge of Israel, fettered to the mill-sweep, and made to grind in the prison-house, till death comes to our release; and then, like Samson, we are enabled to destroy more of our enemies than we could in a lifetime of conflict, for then we come off more than conquerors through him that loved us.

Dark days have come to us of the Valley, too, and one by one our brightest have gone before. This year we mourn the death of another cherished one, in sister Lizzie White; but our faith makes us believe that she is at rest in the home of the ransomed ones, where no more bitter tears from mourning hearts are dropped on clay-cold faces, for in that perfect life God himself shall wipe away all tears. We know that this earthly house must be dissolved; and if so, then we have a house not made with hands, changeless, eternal, where the glorified body, redeemed with blood, is joined in one with its glorious Head and risen Lord, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God, and in the fullness of times gather together in one all things in Christ, both which are in heaven, and which are in earth. So, "Tis by the faith of joys to come We walk through deserts dark as night."

Some bright glimpses of gladness have brightened our church life in the year that is gone, and one lamb has been brought by baptism into the fold of the church; while we are persuaded that there are other precious ones of the flock just outside the gates, only waiting till the good Shepherd in the fullness of time shall open to them a door of hope and call them in.

We hope, brethren, that your meeting may be a pleasant and profitable one, and that the ancient landmarks of our faith as a peculiar people may be made plainer, if possible; so that

those who come after, when you and we have "gone the way whence we shall not return," may be able to prove your work by the law of our Lord and Savior.

Done by order of the church, Sept. 15th, 1894.

OBITUARY NOTICES.

Mr. Lewis Brasell was born August 6th, 1818, in Tennessee, and came to Illinois in infancy. His father was drowned during the Black Hawk Indian war, in McDonough Co., thus leaving him the eldest of five children to assist a widowed mother in the great battle of life, in a new country, surrounded with savage beasts, and almost equally savage men, with but few of the advantages enjoyed by the present generation. In 1841 he was united in marriage with Miss Mary Stout, daughter of the late Elder Ezra Stout, of Oregon, with whom he lived until her death, July 6th, 1893, and by whom he became the father of eleven children, five of whom are still living. On the last day of July, 1870, together with six others, including the writer, he was baptized on profession of his faith in Christ, and became one of the constituent members of the Barren Grove Church of Regular Predestinarian Baptists.

He died of paralysis on August 10th, 1894, at the home of his daughter, Mrs. Albert Krause, with whom he lived, and was buried August 12th. The writer failed to reach the place at that time, but by his request, on the third Sunday in September, spoke to the relatives and friends from Psalm xxiii. 1, 2.

ALSO,

DIED—On Sept. 18th, 1894, at her home with her sister, Ellen Vandike, near Elmira, Stark Co., Ill., Mrs. Catharine Bolt, aged 86 years.

She was born in Montgomery Co., Pa. She came to Stark Co., Ill., in November, 1841, and in January, 1842, was joined in marriage to the late Charles Bolt. In June, 1844, she united with the Spoon River Old School Baptist Church, and was baptized by the late highly esteemed Elder James B. Chenoweth, and remained a faithful member until her death. In infancy or early childhood she became a life-long cripple by an incurable affection of the spine. Although she had no children of her own, she and her husband adopted and raised a number of orphans, thus filling the kindly offices of a mother. Her mind had become weakened as the weight of age pressed upon her, until she became a source of great care to her sister's family. The immediate cause of death was a broken thigh, resulting from a fall received a few days before.

Her funeral occurred Sept. 20th, and was attended by a large circle of relatives and neighbors, and was conducted by the writer.

S. KETCHUM.

ELMWOOD, Ill., Oct. 20, 1894.

My very dear father-in-law, Enoch Brewer, departed this life August 13th, 1894, after nearly nine months of illness, his disease being "La Grippe" and kidney troubles.

The subject of this notice was born in Washington Co., Ind., Feb. 2d, 1826. With his father he moved to Iowa in 1834, where he resided until the spring of 1854. He then returned to Washington Co., Ind., and was married to Clarice Brown on April 9th of that year. In May following he moved to Mercer Co., Mo. He (with his companion) united with the Palestine Church of Predestinarian Baptists, and was baptized by old brother Zion, and was soon afterward elected Clerk by the said church. He moved to Texas in 1876, and settled in Wise Co., eleven miles north of Decatur, where he united with the Bethel Church of Predestinarian Baptists, and also served as

Clerk faithfully as long as he lived. He was truly a father in Israel. He was never better pleased than when in company with his brethren.

Brother J. A. Campbell at his funeral spoke words of comfort to the bereaved ones. He leaves a loving wife, son and daughter-in-law, together with the church and many friends, to mourn the loss of a kind and devoted husband, an affectionate father, and a faithful and consistent member of the church; but we mourn not as those without hope, for our loss is his eternal gain. In all his illness I never heard him murmur or complain, but always said, "I am waiting God's time; I am ready." O! if we could but be reconciled to the will of him who rules, and none can hinder, and say, Thy will, not mine, be done. Father was a constant reader of the SIGNS OF THE TIMES, and had been for more than ten years.

Your sister in hope of eternal life,
MAGGIE BREWER.

It is with a sad and heavy heart that I record the death of my dear wife, **Mary Jane Pettipiece**, who departed this life at her residence in the township of Harwich, Kent Co., Ontario, Sept. 8th, 1894, aged 53 years, after a lingering illness of about four months.

She often spoke of dying, and her only desire to live was that she might stay to see her only son grow up. She did not seem much worse until about two or three days before her death, when she suddenly grew worse, and died apparently without any pain, gently breathing her life away. She was a firm believer in salvation by grace, and had a warm feeling for christian people. She was a kind, loving and affectionate companion, always willing to bear her share of the many cares and afflictions that we have had to pass through during our married life of more than twenty-two years. She was baptized by Elder Beebe, and united with the Ekfrid Church about the year 1894. Her remains were laid to rest by the side of her father in the Botany cemetery.

Her funeral sermon was preached by Elder Kelly, to a large and attentive congregation, her husband, son and three surviving sisters and brother being present; but we mourn not as those who are without hope. "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God."

"Dearest Mary, thou hast left us,
Here our loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

"Yet again we hope to meet thee,
When the day of life is fled;
And in heaven with joy to greet thee,
Where no farewell tear is shed."

JAMES PETTIPIECE.

NORTHWOOD, Ont., Oct. 20, 1894.

RECEIVED FOR MARY PARKER.

CONTRIBUTIONS for Mary Parker, received by Elder S. H. Durand.

C. L. Buracker, Ill., 5; Laura Darby, Md., 2; Adelia Shepherd, Iowa, 5; Elder R. W. Thompson, Ind., 3; Mary Lowmaster, Ohio, 1; G. W. Goodrich, for the Abington Church, Pa., 6; Mattie Kingseed, Ind., 1; others, 3.25.—Total, \$26.25.

APPOINTMENTS.

DEAR BROTHER:—I will preach, the Lord willing, as follows:

Campbellsburgh, Ky., Tuesday night, Oct. 30th; Sulphur Fork, Wednesday morning; Little Flock, Thursday night and Friday morning, Nov. 1st and 2d; May's Lick, Saturday afternoon and Sunday, 3d and 4th; Mt. Sterling, Monday night and Tuesday; Mt. Carmel, Wednesday morning; Elk Lick, Thursday, 9th.

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Jesus appeareth to Mary		St. JOHN, XX.	and to his disciples.
Anno DOMINI 33.	42 " There laid they Jesus therefore " because of the Jews' preparation day: for the sepulchre was nigh at hand.	16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.	Anno DOMINI 33.
1 st Is. 53. 9. n ver. 31.	CHAPTER XX.	17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, 'I ascend unto my Father, and your Father; and to my God, and your God.'	1 st Ps. 22. 22. Matt. 28. 10. Rom. 8. 29. Heb. 2. 11. 1 st ch. 16. 28.
	1 Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity, and confession of Thomas. 30 The scripture is sufficient to salvation.	18 " Mary Magdalene came and told	

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VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, NOVEMBER 7, 1894.

NO. 45.

CORRESPONDENCE.

REISTERSTOWN, Md., Oct. 20, 1894.

DEAR BROTHER BEEBE:—I suppose that in the minds of all the brethren in Christ, including all who believe on his name, whether they are members of the church visible or not, there are some questions concerning the meaning of the Scriptures, some questions concerning particular sentiments, and some questions concerning what is right in church order and in individual conduct, about which they do not feel decided. In our present imperfect state, in which we see in part and know in part, this must of necessity always be the case. It is true indeed that the Scriptures contain what may be called a perfect rule of faith and practice for every believer and for the whole church of God; but our understanding of the Scriptures at best is limited, and we all know that many times we have been mistaken in our view of what they mean. And from the past it is safe to conclude that we shall all yet make mistakes in our views of their meaning. I am free to admit that, concerning some Scriptures, my views now are very different from what they were some years ago; and also, I will frankly say that while my views of the great cardinal principles of our common faith have not changed, in the sense of turning about, but rather have been intensified as the years have passed along, yet concerning some minor questions of faith and practice I have sometimes held different views from what I have at other times. And I suppose that all who read the Scriptures much, and think much about their teaching, will acknowledge the same as being true in their own case. It is also doubtless true with all of us that some questions remain undecided in our own minds. All this is only the natural result of our present state of imperfection, and our carnality of thought and feeling and life. The truth is infinite, and we are finite. We can, at best, see but little of it at a time, and what we do see we see with but an imperfect vision.

Growing out of this, it would be wholly unreasonable to expect that the people of God who are yet in the flesh should see eye to eye in all things. We can see nothing except as God is pleased to reveal it unto us; and even the things he has shown us we can never tell, simply because the weakness and imperfections of

human language will not let us. Two brethren may have seen the same thing; but yet, as they tell it, one seems to the other to be misrepresenting the thing that he has seen, simply because he employs different words to convey it from the words of the other. Both mean to tell the truth, but each does not understand the other's words. Again, God has revealed a truth in the experience of one which he has not to another. The brother tells what he has seen. Necessarily his words sound strange to the other. But because of this, each should bear with the other. Let him who has seen these things not deride him who has not seen them. Why should he boast over the other? If he has something that his brother has not, he has received it from God as a gift. It is nothing to cause derision or boasting. On the other hand, let not the brother to whom this added light has not been given harshly criticize the testimony of the other. He is not to be compelled to receive it, and yet that is he to denounce his brother as one who is departing from the faith of God's elect. Let each remember that if this be the true light from God it will abide; but if not, it will fall of its own weight. This does not, by any means, leave an open door for the introduction of any false doctrine, contrary to the doctrine that we have learned. The great truths of election, predestination, salvation by grace without works, cannot be questioned; and concerning these and many other things there can arise no question among believers in Jesus Christ. But yet in connection with all these great principles of truth there will arise questions concerning which we may feel unsettled, and concerning which we may differ, and while yet our fellowship in Christ remains unbroken.

I have been led to think much of late concerning this subject of Christian fellowship, and more especially concerning the right and proper expression of it in our intercourse with each other, both with those who are united to the church on earth, and the many children of God who are without the church visible, though in the kingdom of God by a new and spiritual birth from above. It is sure that sincere christian fellowship ought to exist in our hearts before we give any expression of it. It is also sure that this fellowship embraces many who fear to make a religious profession, because of felt unfitness or unworthiness. It is also

sure that where this fellowship exists in the heart, God has put it there. And it also seems clear to me that where this God-given fellowship exists it cannot be wrong to express it. Such fellowship in the heart, the offspring of the love of God, shed abroad there by the Holy Ghost, must necessarily be expressed in some way. Out of the abundance of the heart the mouth must and ought to speak. When this fellowship is felt in the soul, going out toward any one, how spontaneously do the words brother or sister arise to the lips. It surely must be right for the lips to speak what the heart feels. I have met, at different times in my traveling among strangers, with those who were speaking of the things of God, the very things that I had felt, and that I loved; and as they spoke, my heart burned with love to them; and though they were strangers, and I did not even know their names, I have felt like going to them and saying, Brother, or sister, I am as you are: what you say is my experience and my joy. If you are a child of God, I must be; if I am one, then you are my brother, or my sister. If God has put us both among the children, and we both from our heart's most deep and spiritual experience can cry, Abba, Father, then is it sure that we are brethren and sisters.

It seems to me that it must have been out of an experience like this that Ananias could come to Saul of Tarsus while he was yet blind, and say, "Brother Saul." Just think for a moment of all the force and intensity that this expression of fellowship must have had, coming as it did from the lips of the persecuted to his persecutor; now no longer injurious, but a brother beloved by the Lord and in the Lord. A little while ago Ananias feared him; now he loved him. What an entire revolution of feeling! No wonder the words leaped from a full heart to his lips. And how blessed must those words have sounded to Saul, who was evermore to be "Paul the little," coming as they did from one whom he recognized as the messenger of God to him. It was just the word he needed. Nothing else could have answered the purpose so well, nothing else could have so satisfied his heart as the words "Brother Saul." As he knew that Ananias was the messenger of God to him, he could feel that in this language there was not only the expression of personal fellowship from this christian man,

but that it also conveyed to him the assurance that God was his Father, and Jesus, whom he had persecuted, was his Savior. The words, "Brother Saul," meant to him in his blindness and contrition and guilt, more than words could ever tell. It meant that even such an one as he had found mercy, and was entitled to all that a gracious God had purposed to bestow upon his children. It meant that full salvation was his, and that he had a right to the fellowship of saints, and to share the final glory of Jesus and his people. For the first time his ears drank in, and his heart received, like a comforting, healing balm, the sweet meaning of true christian fellowship. Must it not have sounded most wonderful to him? And must he not have always cherished the memory of that hour in his breast through all the coming years?

How often is it true that the humble-hearted seekers after truth, who are mourning in darkness over sins, have heard the word of truth from the lips of some servant of God, whom God had sent with a message to them, just as certainly and truly as he had sent a message to Saul by Ananias; and as that servant of God described their case, and then said that all such were his brothers and sisters, how sweet has been the message to them, and how they have been humbled, and yet comforted, that a servant of God could call such as they his brothers and sisters. I can well remember when Elder Gilbert Beebe, thirty-one years ago, at North Berwick, Maine, gave me his hand, as I came before the church there, with my feeble testimony to the grace of God, and called me brother. It was the first time that I had ever been called by that endearing name, and I can never forget it. I did not then know all that it meant, and I do not yet know all that it meant, or that it means; but I felt that it meant the most wonderful things of which I could ever conceive, and it filled me with joy.

Is it not true that the Lord yet sends some Ananias to his children with a message to them all, as he did to Saul then? What can answer to this now, if it be not that the blessed Lord stirs up our hearts toward some one of his children, and causes us to feel drawn to them, and to feel that we have a message for them? Is not this then our warrant for going to them? And is it not our warrant also for saying, Brother, or sister, the Lord has sent me to

you? At times this has been my feeling, and in such cases I have felt that I must obey what I believed was a divine prompting in my heart. In such cases are we wrong to say just what we feel to say, Brother, or sister? I have not been able to see that we are. This question as to using the term brother or sister was in my mind when I began this letter. I know that there have been different opinions about it. I have not myself always held one opinion about it. I feel sure that many brethren cannot think it right to ever use the term except to one who is in the visible church. I have been thinking much about the matter of late, and it has seemed to me to violate no scriptural rule, when the heart feels fellowship, to express it. And is there any better way to express it than in the words brother or sister? These words are sacred words to me. I can never use them lightly. I never use them without thinking of what they mean. They mean, not that one's name is on some church-book; not that one has been baptized, but that such an one is a child of God and an heir of glory. Ananias called Saul brother before he was baptized, and before the church had heard his experience and received him for baptism. Surely then we have not sinned if where the heart feels fellowship our lips express it. I have heard reasoning about the matter, but reasoning somehow has not satisfied me that it is wrong. If the Scriptures teach that it is wrong, to them we must and ought to gladly submit. But in the Scriptures I do not now recall any rule or example about this matter, except this case of Ananias and Saul. It would seem that it cannot be wrong to follow the example of the messenger of God in this case. I should be glad for other brethren to write upon this subject if they feel so disposed. I leave these thoughts, praying that they may help lead our minds into the clear light of truth.

I remain your brother in the hope of Christ,

F. A. CHICK.

PETERSBURG, Del., Sept. 30, 1894.

G. BEEBE'S SON—DEAR BROTHER:—I have copied the experience of my dear father, and send it to you for publication in our dear family paper. He wrote it to his father. Part of it is lost, or I would copy it from his own handwriting. There are many brethren and sisters who knew him so well, and loved him, that I think they will be glad to read an account of his christian experience. We do miss him so much, but know that he is now at rest with his dear Redeemer, whom he served so faithfully for so many years. While I write this morning, my mind goes out to our dear sister, Martha Gooden, as she is passing through the very same to-day that I was called to pass through in July. Her father's body will be consigned to the

cold tomb to-day. What a privilege, or blessing rather, to know that we have a dear Savior to whom we can go in such times of sore distress, who is able to comfort and cheer us as no living person can. He surely is a present help in time of trouble, and his everlasting arms are ever underneath. O that we could always feel that he holds us in the hollow of his hand, and that his love is shed abroad in our hearts. If I could write anything that would be of comfort to the household of faith I would willingly write more. A dear sister asked me, not long since, why I did not write for the SIGNS. If she knew me as I know myself, I think she would not have asked me.

Your unworthy sister, I hope,
ANNIE MEREDITH.

OCTOBER 18, 1859.

DEAR FATHER:—I received your kind letter last week, and it was very encouraging to me to believe I had been led in the same way you had. I will try and give you a relation of my exercises, and of the way, I hope, the good Lord hath led me on. To commence, I must go back to my tenth or eleventh year, when I hope the Lord gave me eyes to see and a heart to feel that I was a vile sinner.

There were three brothers of us, Thomas, Job and myself. When at work in the field Job often told me what he had read in the Bible, and tried to explain it so that I could understand him and the meaning thereof. On one occasion I remember his having gone with you to a yearly meeting in Susquehanna County, and after his return he told me Elder Granstreit preached from this text, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. i. 18. He told me many things said by Elder G. This was a little while before brother Job was taken from us by death. After that sad occurrence the thought often intruded itself upon my mind, "Why was it that the Lord should have taken him who was so good a boy, and spared me who am so vile?" When these thoughts, and those of my sinfulness, would come upon me with so much force, I would resolve to mend my ways and do better. But alas! my good intentions and promises would soon be forgotten, and I would find myself running into sin. I would excuse myself, under the delusive suggestion of the evil one, that there was no necessity for one so young as myself to be thus disturbed, and that when I became older it would be time to think of these things. In this way I traveled on for some years, till 1842 or 1843, as well as I remember, when my mind became disturbed upon the doctrine of election. I concluded, if that doctrine be true, what hope can I have of being of the chosen few? After retiring to bed one night, I

asked my brother Thomas what he thought of this doctrine. He replied that he believed it was true, and gave his reasons, by referring to several passages in Scripture as proof of the doctrine. I next inquired what hope we could have that we were of or a part of the elect. The reply was, "Trust in the Lord, and leave all with him." I felt satisfied with his answer, and have not been disturbed on that point since. Some time after this brother Thomas was taken sick and died. My troubles as to my situation before God came upon me again; and as when my first brother died, I again wondered why Thomas should have been taken and I left. It appeared as if I had been left alone, without having any one to sympathize with me in this forlorn and sinful world. Those I believed to be christians were too good for my associates, and seemed to care nothing for me; they could have no sympathy or fellowship for so vile, polluted, sinful a creature as I felt myself to be. Not a great while after the death of brother Thomas I was taken sick; and while I was rolling and mourning upon my bed, as if in much pain, you came to my room. It occurred to me that you suspected my being troubled in mind as well as being sick in body, and that you were going to say something to me about the state of my mind. I was unwilling you should know I was distressed upon the subject of my sins; and to prevent you from talking to me, I made an excuse of wanting something, which made it necessary for you to go down. After returning, I told you I was better; but this was a mere excuse. Thinking why I was so much troubled, it came into my mind, "It is because you are sick, and think you are going to die; and it is not worth while for you to ask forgiveness of the Lord, as he will not accept an offering at your hand, for the reason that under the covenant God made with Israel, an offering must be without spot or blemish. Neither will he hear you while you are sick." I remained in that distressed condition for some time. One morning I awoke, and it appeared to me that I saw a bright spark or light, which seemed to depart from me. Then I was led to think the Lord had withdrawn himself and left me in my lost condition. These words came to me, "My Spirit shall not always strive with man." I felt calm and resigned to my lot, and thought if it was his will it was all right. The distress of mind seemed to be removed. I could not think it was the work of grace, but that it was my own imagination. My conclusion was that if ever I should experience a work of grace in my heart, or be born again, I would know the very time and place, and would have no doubts about it. I had laid down in my mind the way the Lord would lead me, and concluded if not led in that way that I would not be led aright. Often I attended meeting,

hoping the Lord would send some word to my heart that would make me know my true condition, and cause me to feel some greater manifestation. I would go from meeting disappointed and distressed, because I received not what I hoped for. Sometimes when I heard preaching, and the minister would set forth Christ as a full and complete Savior, I would think, O! if I were a christian, how I would rejoice in such a Savior. But alas! I felt myself to be such a sinner that I had no right to rejoice. I feared I had not been born again. I wandered in darkness several years, alternating between the hope of light and darkness. I was beset with the most horrible temptations and sins, as if I should be overcome by them. Again and again I begged the Lord to forgive me, saying, "Lord, save, or I perish." My prayers seemed but presumption or abomination in the sight of the Lord. In this way I roamed in thought and mind till last year, 1858, when, as I trust, the Lord opened the eyes of my understanding, and gave me hope through the righteousness of Christ, my Lord and Savior.

PETER MEREDITH, JR.

SOUTHAMPTON, Pa., Sept. 18, 1894.

DEAR BROTHER BEEBE:—Please publish this letter of sister Attie Curtis, for the instruction of the brethren concerning the churches and meetings in Maine, and for the comfort of the tried little ones.

Your brother,

SILAS H. DURAND.

BRUNSWICK, Maine, Sept. 15, 1894.

ELDER S. H. DURAND—MY DEAR BROTHER:—I know you will be interested to hear about our meetings, and it is with pleasure I talk with you in this silent way. I attended the meeting at North Berwick, and met Elder Vail and brother Brink for the first time. I was satisfied with their preaching, for I heard the name of Jesus exalted above every name that is named. I have felt to rejoice with the church there ever since Elder Keene came among them; for the Lord is blessing his labors in bringing the trembling ones home to their friends, and they all declare what great things the Lord has done for them. The Lord has made Elder Keene a faithful minister and a faithful brother. You were right in saying I would like Elder Vail, and I sincerely hope he will visit us many times. Brother Brink could not attend our association this year, but I feel confident he was satisfied with the brethren he met at North Berwick, and will desire to become better acquainted with the brethren in Maine. I wish I could tell you how good the Lord was to me in giving me health to attend every meeting at both associations, in giving me joy while listening to every sermon, and the comfort in conversation with those I love in the truth. I do not think I can remember as much of

each sermon as others can; but while I am listening the Lord gives me such fullness of joy it is impossible to express it. I was made to forget all perplexing things, while the witness within assured me that I was hearing a risen Savior set forth as my hope of salvation. I found this song in my heart, "The Lord hath triumphed gloriously." It was his work in bringing me from nature's darkness into his marvelous light, making me know that my condemnation was just, and then revealing Jesus unto me as the all-sufficient Savior. He filled my heart with love for his people, and gave me a name and place with them. He has given me the privilege of meeting with them every month since May, and it has been a delightful summer to me. It has also been his will for some of the saints to visit us here at my home; and as we have sat at the table, the thought has been comforting that we all professed Jesus as our salvation. Elder Keene visited us in July, and it was a profitable season to all the brethren who could meet him. Elder Chick attended our meetings as usual this fall. He has been with us many times when he had all the preaching to do, and I could not see that he lacked for the good things of the kingdom, or that we were not fed. Surely our God is able to do all things, and without him we can do nothing.

"My God, the spring of all my joys,
The life of my delights,
The glory of my brightest days,
The comfort of my nights."

I thought when I took my pen I could give you an interesting account of our meetings, but you will see I have failed. It was a time of refreshing from the presence of the Lord, and no tongue or pen can express the joy which his presence gives. There was a sweet peace and joy in my heart during the meetings, and I feel to say,

"Jesus, thy boundless love to me,
No thought can reach, no tongue declare;
O knit my thankful heart to thee,
And reign without a rival there.
O let thy love my soul inflame,
And to thy service sweetly bind,
Transfuse it through my inmost frame,
And mould me wholly to thy mind.
Thy love in sufferings be my peace,
Thy love in weakness make me strong;
And when the storms of life shall cease,
Thy love shall be my heaven and song."

In every sermon the love of God "bestowed upon us" was presented clearly; and instead of giving you an account of each sermon, I will say each minister declared the same truth Paul did, "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."

Brother Beal was ordained to the work of the ministry. Elder Keene preached what is called the ordination sermon, and it was full of power; for he told us he felt assured the Lord would give him something to say; and it seemed as if everything

concerning the order of God's house was given him to speak of. He used these words, "Take heed therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." The earthen vessel was filled, and I shall have to say the same to you that I did in a letter to brother Brink, "It was a wonderful sermon." The brethren will not forget it very soon. I wish I could remember every word of it as long as I live. If I could always feel the power of it I never should hurt the feelings of any of my brethren; for the Spirit of Christ would reign in me, and I should be meek and lowly, like Jesus. Brother Brink told me many interesting things about sister Mary Parker, and I am very glad she suffers less. I hope, with you, that she will soon write for the SIGNS. How good the Lord is to permit her to meet those she loves for the truth's sake. I hope to see her face to face sometime, now that she is so much nearer. I miss writing to her very much, and miss the cheerful letters she occasionally sent to me. How glad I am that the Lord declared the end from the beginning, so it is impossible for any event to be unknown to our God. He has promised his children strength as they need, and we shall always find that his grace is sufficient for us. We must be led so as to learn that "The flesh profiteth nothing." He leads us in paths we have not known, and makes darkness light before us, and crooked things straight, and will never leave nor forsake us.

Dear brother, I cannot help feeling that this letter will not be interesting to you; and I would write another, but I cannot do any better if I try, so I shall have to send it. I hope it will not make you feel that you will not want to write to me again. I shall not blame you if you kindly request me to not write again. I cannot say what time we shall start for Florida, for my father seems very poorly. At times I am very anxious and worried about temporal things, but the Lord often calms the troubled waves, and gives me a trust in him, showing me that nothing good can be found in the flesh. I hope you are all in usual health, and will feel to talk with me when you have an opportunity. My parents join me in love to you all. May the Lord reconcile us to his will, and make us know we are saved in him with an everlasting salvation, and that underneath us are the everlasting arms, is my desire; for then we can sweetly sing, "Great and marvelous are thy works, Lord God Almighty! just and true are thy ways, thou King of saints!"

Love and sweet fellowship for all the saints you meet. I hope next year it will be the Lord's will for you to come.

Your sister in hope,
ATTIE A. CURTIS.

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—James i. 2-4.

The language here made use of by the inspired apostle is indeed peculiar in its character. That the children of God should count it all joy when they fall into divers temptations seems truly strange. Temptation in its varied forms is something that a heaven-born soul dreads, and, like the disciples of old, it prays, "And lead us not into temptation, but deliver us from evil." Surely God's children are exhorted to "watch and pray, that ye enter not into temptation." How then is it that they are to count it all joy when they fall into divers temptations? May the Spirit of truth guide us as we attempt to consider the subject, and enable us to come to an understanding of it.

In the experience of a child of God there would seem to be what we would call a being led into temptation, an entering into temptation, and a falling into temptation. Now, it would seem to be the last named portion of experience that the apostle James is speaking of, that is to say, a falling into temptation. When the saint falls into temptation, such falling is something unlooked for. So we read that "a certain man went down from Jerusalem to Jericho, and fell among thieves." We have no reason to think that when this man started on his journey he anticipated meeting thieves.

In the portion of the word under consideration the term "temptation" means trial. "Divers temptations," that is to say, various trials. These trials are of a temporal and of a spiritual nature. In the providential dealings of God with his children how often they are called upon to experience trials unlooked for, loss of worldly riches, impairment of health, and the breaking of earthly ties near and dear to them. Then again, after experiencing a season of refreshing from the presence of the Lord, they are plunged into gross darkness, and made to mourn an absent God. Surely under such circumstances it is hard indeed to say, with the apostle, "Count it all joy." No, like dear old Jacob, they cry, "All these things are against me;" and they fail to see that his falling into temptation is for the trial of that faith which is the gift of God, and which, having been bestowed upon them, is being tested.

The apostle Peter writes to the saints, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." This same apostle, after telling the saints of their great rejoicing in the knowledge of an inheritance reserved in

heaven, &c., adds, "Though now for a season, if need be, ye are in heaviness through manifold temptations [trials]: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." There is a "need be" for it all; and the apostle James tells us what this "need be" is: "Knowing this, that the trying of your faith worketh patience." The word "patience," as used here, would seem to imply endurance; and so we read in James i. 12, "Blessed is the man that endureth temptation," &c. Again, we have a similar expression in James v. 10, 11: "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job," that is, the endurance of Job. The apostle Paul, writing to the brethren at Rome, says, "And not only so, but we glory in tribulation also; knowing that tribulation worketh patience; and patience, experience; and experience, hope."

"But let patience have her perfect work," &c. If we take the case of dear old Job, and look at his patience (or endurance), we will find that all the calamities which befell him were unlooked for, and that in very truth it was "a falling into trials." First, his substance, his children, his servants, all taken from him; then smitten with a loathsome disease; then told by the companion of his bosom to curse God and die. Yet in all this Job did not sin with his lips. If we look more carefully into this case of Job we shall see the work of patience (or endurance) going on unto completion. His three friends come to comfort him; and we read what his verdict is regarding their judgment: "Miserable comforters are ye all." These three friends, and even Elihu, did not seem to understand the matter as Job did when he cried, "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me." Job saw the hand of God in it all, but could not understand why he should be so dealt with. In all this the work of patience (or endurance) was going on. Now, when this patience has had its perfect work, we find Job saying (after God had spoken to him out of the whirlwind, and had asked him many questions), "I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes." We read that "the Lord turned the captivity of Job." Again, "So the Lord blessed the latter end of Job more than his beginning." Does it not seem strange that in all the trials of Job it was God's hand he recognized? and yet we read that God placed him in Satan's hands, or power. So we see that when patience has had her perfect work (and not

(Continued on page 359.)

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 7, 1894.

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

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

G. BEEBE'S SON.

JESUS LIFTED UP.

DEAR BROTHER JENKINS:—Will you be so kind as to give your views through the SIGNS on the following portion of Scripture, and oblige one who wants to know the truth? "And I, if I be lifted up from the earth, will draw all men unto me."—John xii. 32. Do the all men here spoken of mean Adam and his family? If so, in what sense (the Son of God being lifted up) will he draw all men? Your early compliance will greatly oblige me.

J. C. WALTON.

HURRICANE BRANCH, TENN.

R E P L Y .

That one is indeed a blessed character who desires from the heart to know the truth. Alas! how few there are among the multitudes of professors who have the desire to know and walk in the truth. Some, like Pilate in the presence of Jesus, will ask, "What is truth?" when they have no desire to either know or walk in it. Jesus not only declares that he is the truth, but the life and the way. And the apostle tells us that the truth is in Jesus. We cannot know the truth without knowing Jesus, who is the truth, and is full of grace and truth. The truth cannot be in us, therefore, unless Jesus is in us. "If so be that ye have heard him, and have been taught by him, as the truth is in Jesus."—Eph. iv. 21. How shall any one know and understand the truth recorded in the Scriptures, unless that truth is also written in their hearts by the Spirit of God? The Spirit takes of the things of Jesus and shows them to his saints. The most that even an apostle could do was to stir up the pure minds of the saints by way of remembrance. Hence John says to the saints, "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth."

In reply to the first question of our brother, "Do the all men here spoken of mean Adam and his family?" we answer, Certainly not all the family of the first Adam; for such a sentiment would contradict the testimony of Jesus and his apostles. The word "all," as it occurs in the Scriptures, frequently means only a portion of the persons or things referred to. This is too manifest to require much argument. In John iii. 26 it is said that all men came to John the Baptist; while we know that a very small portion of mankind came to him. In 1 Cor. x. 33 Paul says, "Even as I please all men;" yet we know he pleased very few, even among his own nation. In Rom. xvi. 19 Paul says, "Your obedience is come abroad to

all men;" but he did not mean that it had come abroad to all mankind. The usual meaning of the expression "all men," as it occurs in the Scriptures, is some of all nations of men, or some of all stations in life. "The grace of God that bringeth salvation hath appeared to all men;" that is, as the context shows, to aged men and aged women, young men and young women, husbands and wives, masters and servants. The connection in which the words occur will usually, if not invariably, determine the sense in which they are used.

"And I, if I be lifted up from the earth." This little word "if" does not here deal in or express doubt; for there was no uncertainty about the lifting up from the earth of Jesus. In John iii. 14 Jesus himself says it must be accomplished. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." This lifting up of Jesus had been the subject of prophecy from the time that sin entered into the world by the disobedience of Adam and his bride. The Lord God said unto the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." All the blood of beasts and birds upon Jewish altars declared the awful and glorious truth that once in the end of that typical, Jewish world should Jesus come and shed his blood for the remission of the sins of his people. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Here is the explanation of the "all men" spoken of in the text; they are the "many sons" whom Jesus should bring unto glory. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage. 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 [the "all men" spoken of in the text], that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

Not only was the lifting up or crucifixion of Jesus foretold by the prophets, but also the time for its accomplishment, as well as his betrayal by Judas Iscariot. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." "Who by the mouth of thy servant David hast said, Why did the brethren rage, and the people imagine vain things?

The king of the earth stood up, and the rulers were gathered together, against the Lord and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."—Acts ii. 23; iv. 25-28.

"Will draw all (men) unto me." In this declaration of Jesus we have the assurance that all for whom he should give his life a ransom would be drawn unto him. His death upon the cross and his resurrection from the dead has secured their deliverance from the law under which they were held captive; for he was delivered for their offenses, and was raised from the dead for their justification. "It pleased the Lord to bruise him; he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous Servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bore the sins of many, and made intercession for the transgressors."—Isa. liii. 10-12. Said the apostle Peter, "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." This is a "must be" salvation. The lifting up of Jesus did not make it possible for men to save themselves from their sins, but it has saved his people from their sins. "Thou shalt call his name Jesus; for he shall save his people from their sins." While it is true that all for whom he was lifted up have not yet been brought to an experimental knowledge of their salvation by virtue of his atoning blood, yet that revelation to them is as certain as the fact that Jesus died and rose again. Said Jesus, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Again, he said, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath

learned of the Father, cometh unto me."—John vi.

It is often said by workmongrel religionists that God draws all men, but that all men do not come to him, because they are obstinate, and will not allow God to save them. This statement is often made by the men of Babylon who are in reputation for wisdom; but it would be difficult to find a greater display of ignorance of Bible truth, or perversion of the meaning of words, than is manifest in the above statement. To draw is to cause to move toward or after one by the exertion of force. How absurd to say that a thing is drawn and yet does not come. If Jesus will draw all men to him, then all men will come to him. But we know that all mankind do not come to him, and therefore he did not mean all mankind when he said he would draw all to him. To some he said, "Ye will not come to me that ye might have life." The reason they would not come to him was that he did not draw them; nor had they any will or desire to be drawn to him. But all that the Father giveth him shall come to him, and none of them shall be cast out, as he says. Again, he says, "My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they shall never perish; neither shall any (man) pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." Even those whom Jesus will draw to him, while in a state of nature, without spiritual life, are without will to come to him. He is to them as a root out of dry ground, having no form nor comeliness, and there is no beauty in him that they should desire him. He is despised and rejected of them, and they esteem him not. But when called with a holy, effectual calling, not according to their works, but according to God's own purpose and grace, which was given them in Christ Jesus before the world began, they hear the voice of the Son of God and live. With this calling from death to life there is given them a knowledge of their sinful and helpless condition, and their just condemnation by the holy law of God, and a hungering and thirsting after righteousness, which can never be satisfied until they are drawn by and to Jesus, and behold him as the end of the law for righteousness, and as having been lifted up for their salvation. "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious. Ye also, as lively [living] stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of

stumbling, and a rock of offense, even to them which stumble at the word, being disobedient; whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy."

"My God, what silken cords are thine!
How soft, and yet how strong!
While power and truth and love combine
To draw our souls along.

"Drawn by such cords we onward move,
Till round thy throne we meet;
And captives in the chains of love,
Embrace our Conqueror's feet."

A WORD TO THE DRY BAPTISTS.

IN our recent travels we were introduced to many persons as "Dry Baptists;" and as we have found them to be quite numerous it has occurred to us that some notice should be taken of this hitherto neglected portion of our friends. But first, it may be proper for us to give a brief description of them. They are not called Baptists to signify that they baptize, as did John the Baptist, nor that they have themselves been baptized, as were John's disciples, or the primitive disciples of our Lord Jesus Christ; they are not therefore entitled to the name of Baptists in any scriptural sense of the word; for practically they are not Baptists at all. Nevertheless by a sort of common consent the term, as qualified by the adjective dry, has been used to denote a peculiar description of persons who evince a strong attachment to the people of God, attend strictly on the public ministry of the word, seem to receive the testimony of truth with avidity, are always ready to defend the cause of truth, so far as words or arguments are concerned, can tell what is regarded by saints as a christian experience, and can be satisfied with nothing short of the children's bread, and yet manage so as to keep out of the water. In their walk and conversation, and in all respects except the ordinance of baptism and those privileges to which gospel baptism is a prerequisite, they are agreed in sentiment, sympathy and feelings with the Baptists. They are somewhat deficient in confidence in regard to their vital interest in the blood and righteousness of the Son of God. They firmly believe that it is the privilege and duty of all who love our Lord Jesus Christ, to be "buried with him by baptism," and really feel that it would be a delightful privilege to them if they could only see their way clear; but alas! when they would do good, evil is present with them, and how to perform that which is good they find not; but they find a law in their members warring against the law of their minds, and

bringing them into captivity; and from all that we can learn from them we are led to conclude that if they could be perfectly satisfied that this law of their members were slain, and that they should never be plagued any more with it, and that they were truly subjects of grace, and that they could do honor to a christian profession, they would gladly obey the command of Zion's King, and be baptized and unite with his church.

Having thus briefly described the characters to whom the appellation at the head of this article is given, and informed our readers that there are many of them scattered over all our country, we will say something of the advantages and disadvantages of their rebellious course. They are not subjected to so much persecution and reproach for righteousness' sake as they would be if they were obedient to the commands of Jesus Christ. For if any man will live godly in Christ Jesus he shall suffer persecution; and, of course, as they are living in disobedience it is reasonable to conclude that they will escape at least some of the persecutions which the saints are subjected to. The faithful admonitions of the saints to church members, when they walk disorderly, are rather mortifying to the flesh; but all such mortification the "Dry Baptists" escape, as they are not under the watchcare of the church; and even the world will look very differently on their foibles if they make no public profession of religion. They will also be very likely to escape the charge of hypocrisy, and of having a name to live when they are dead. These are some of the advantages, if they may be called, which the "Dry Baptists" enjoy; but against these there may be some offset in the disadvantages of this rebellious course.

In contemplating the disadvantages we shall find that the way of the transgressor is hard; for rebellion is as the sin of witchcraft and idolatry. He that knoweth his master's will, and doeth it not, shall be beaten with many stripes; and we conclude that God's children who have experienced the quickening power of the Holy Spirit, who have felt the bitterness of sin, the fiery indignation and wrath of the law, and the efficacy of the Savior's blood applied for the remission of sin—those who have felt the joys of salvation and the love of God shed abroad in their souls, do know from painful experience something about the stripes and chastisements which the faithful God inflicts on his children when they forsake his law and walk not in his commandments. They feel an uncomfortable consciousness that all is not right; something whispers to them that their course betrays a want of gratitude to God their Savior; and when they mingle with the children of God they manifest a shyness, as though they were intruding; yet their hearts seem to go out after the society of God's people. The language of their hearts is,

"Entreat me not to go back;" but the language of their practice is, "Urge me not to go forward;" and so between a will to do and a want of confidence or energy to obey the commands of Christ, they tarry long in their disobedience. As their rebellion is in Scripture compared to the sin of witchcraft, it often brings them on a sort of "enchanted ground," where they spend their money for that which is not bread, and labor for that which satisfieth not, instead of hearkening diligently unto the authority of Christ, eating that which is good, and enjoying the sure mercies of David.—See Isa. lv. 2, 3. What they are vainly laboring for they can never attain unto; for they seem determined to walk by sight, whereas God has ordained that his followers shall walk by faith. If they could see their way clear, that is, if their natural judgment could be convinced that there were no impediments in the way, that they would never meet with anything to cause them to regret it, they would at once ease their consciences by taking Christ's yoke on them.

What we have written above is about the "Dry Baptists;" our intention was to address a few words to them. And as we feel in duty bound to preach to sinners, we know of no class of sinners to whom we can address ourselves with more propriety than those described above. But how shall we address them? Shall we call them brethren? We hope they are born of God; but Jesus has said, "Except a man deny himself, and take up his cross, and follow me, he cannot be my disciple;" and, "If ye love me, keep my commandments." We doubt the propriety of calling them brethren, so long as they disown Sarah as their mother. We do not find it in our heart to call them reprobates, for we believe they are bought with a price, and will ultimately reign with Christ in immortal glory. Well, for want of a more appropriate name we will call them by the name by which they are frequently designated.

Ye "Dry Baptists," are you satisfied with the leeks and onions of Egypt? Are you willing to live and die in disobedience to him who has loved you and given himself for you? Have you ever reflected that Jesus your King has placed the ordinance of baptism as the very first command that is binding on heaven-born souls? This command being the very first enjoined, must be obeyed before you can obey any other. It is in baptism that the children of God take on them his yoke; and until they are yoked, they are not qualified to serve him. Nothing that you can do religiously, before you are baptized, can be in order, for in the order of his government that ordinance stands first; so long, therefore, as you neglect it, after having passed from death unto life, you are living in a state of open rebellion. May we not say to you as Laban said to Abraham's servant, "Come in, thou bless-

ed of the Lord; wherefore standest thou without?"—Gen. xxiv. 31. If you have passed from death unto life, you belong to the household of God, and the church has a claim on you; whatever gift or talent for usefulness you may possess, is the property of the church; why, then, will you persist in your wicked course, and rob the church of what belongs to her, and your own souls of the privileges which are prepared for you in the Zion of our God? And, above all, why will you transgress the law which your covenant God has written in your hearts, and rank yourselves with the enemies of the cross of Christ? "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; for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."—Rev. xxii. 14, 15. Will you, can you, dare you, say that those who are without are your companions, your associates, and your chosen company? Your practice says all this; let your practice, then, no longer belie the language of your hearts.

NEW VERNON, N. Y., Oct. 15, 1847.

POSTAL MONEY ORDERS.

BY a recent arrangement of the post-office department nearly every post-office in the United States is now a money order office for at least five dollars; and as it costs but three cents additional to obtain an order of not more than two dollars and fifty cents, or five cents for one not more than five dollars, or eight cents for one not more than ten dollars, and so on in proportion to amount of order, we request that all remittances be sent us by post-office money-order. You simply give the money you wish to send to your postmaster, and he will give you a money-order for that amount. You will inclose the order which he gives you in your letter to us; and if it should be lost in the mail you can get another one from your postmaster without additional charge. Please be sure to have the order made payable at Middletown, N. Y., and never at New York City, as that place is nearly a hundred miles from our place, and it puts us to considerable extra trouble and expense to get them cashed at the New York City office.

As will be seen from the above, an order for five dollars or less can be obtained cheaper than registering a letter, while an order not exceeding ten dollars costs but the same amount; and remitting by money order is a much safer way than sending by registered letter, as the postal department is not responsible for loss of registered letters, but money orders can be duplicated.

CIRCULAR LETTERS.

The Salisbury Old School or Predestinarian Baptist Association, in session with the Broad Creek Church, Sussex Co., Del., Oct. 24th, 25th and 26th, 1894, sendeth greeting in the Lord to the several churches composing her body, and to all who are interested in her order.

DEARLY BELOVED:—We will at this time call your attention to the reading of such comments as we in our weakness may be able to make, from Jude 3. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

The first word of the apostle in this address shows unmistakably the characters unto whom he was moved to write, showing that they were beloved; not of men particularly, but of God; and they were called to be saints, and were in sweet accord and fellowship with the apostle. Therefore, having a great desire for their spiritual comfort and joy in divine things, he was moved to give all study, which seems to be the meaning: studying over their condition as pilgrims and strangers in the land; not only strangers in the world, but sometimes strangers unto themselves, because of the strange acts of God toward and in them; bringing things to their view in a mysterious way, in order that to them the Scripture should always be true, "Great is the mystery of godliness;" making them witnesses that the kingdom of heaven with all its glory cometh not by observation. The apostle virtually says that he was moved to write to them of their salvation. He shows that by the use of the word common. Not as the word might be used under other circumstances, meaning inferior to other things, but belonging to many, and this to all God's people, which all who are manifest are deeply interested in. What does this word salvation mean? It has its various applications. When the apostle said to Timothy, "Who hath saved us," he meant reconciled to God by the death of Jesus. And when the same apostle in writing to the Hebrews says, "How shall we escape if we neglect so great salvation?" he meant as it was made known to them in their personal experience. It is salvation as it is made manifest to them who are called of God. This the apostle gave all diligence to write to them about. Why write to them about that which they are already subjects of? Because God brings the blind by a way that they knew not, and leads them in paths that they had not known. They may possess all the knowledge of the world, they may have passed through the highest degrees of religious training, but it does not open the first avenue to the salvation of God. He opens up to them a new and living

way, and that is through Jesus Christ; not by any provided way or scheme of men, or reform, or works of the sinner himself. Amidst and yet apart from all this high towering and confident boasting, behold, one feels from what he sees in himself or herself, "I am vile." From that time his or her boasted self-confidence or goodness begins to fade, like the flowers of the grass; as the prophet compares the goodness of man to the fading of the flower of grass, when the breath of the Lord has blown upon it. The sinner must realize that he or she is lost, and cut off from every refuge or way of retreat, and to feel like David when he met the defiant one of all Israel with no sword in his hand. When the bed upon which they had been resting becomes too short, and the covering with which they wrapped themselves too narrow, then they are being brought to see the need of salvation; and all such Jesus came to seek and to save. From this standpoint they are led to call upon the name of the Lord in truth. Then salvation is the reply. For the prophet has said that when the poor and needy seek water, and there is none, and their tongue faileth for thirst, the Lord will hear them. But the cause of such a cry, and the answer to the cry, comes in such a way that the whole matter is wrapped up in a mystery; and it is the mystery of godliness; but it leaves the subjects of it in possession of a knowledge that the kings and nobles of the earth do not possess. The apostle John calls it an unction from the Holy One, whereby they know all things embraced in the gospel. He said to them that he did not write these things to them because they did not know the truth, but because they did know it, and truly to them it was no lie. So when the apostle Jude wrote to those who were sanctified by God the Father, preserved in Jesus Christ, and called, it was to present to them the theme of that salvation which was and is common to all the saints; assuring them that if they saw that the salvation of God's people was according to the oath and promise of God, and secured unto them in Jesus Christ, their covenant head, they are heirs of salvation; for the psalmist has said that the Lord will show unto the heirs of salvation his covenant. Now, it seems to be in the order of the gospel, commencing on the day of Pentecost, first to teach or instruct the saints, bringing before them the assurance that they are subjects of gospel exhortation; for we are told that on the day of Pentecost, with many things or words did the apostles teach, and then exhort, telling them what to do. And the apostle, after going over the ground by which the Lord had brought them, telling them what he had done, now he writes farther, and exhorts them, as he thought it needful, that they should earnestly contend for nothing more or less than

what he by revelation of the Spirit had delivered once unto the saints. Only delivered once; that is, God's work never needed to be done again; for what God does is done forever; so that the prophets and apostles all walked by it, and all died in it. As the Scriptures tell us, this faith is the believer's strength. It is that which overcometh the world. And this, they should, according to the apostle's exhortation, earnestly contend for. This covers a great deal of ground; but we can only give a few hints in this letter.

To contend, according to one of our lexicons, is to strive, to struggle; not to fold our arms. It is not simply to use our tongues in a contentious way; for words are very weak if there is nothing to sustain them. One of the apostles pronounces faith without works dead. There was more earnestness shown in the movements of Abraham than there could have been in all that he could have said; also in Moses and Noah, and in many other cases, when there was a struggling or striving. The faith of God requires a certain manner in our persons, which forms our life. In the first place we should show by our life that we have no fellowship with antichrist; as light has no fellowship with darkness; as righteousness has no fellowship with unrighteousness. Contend by every step and every act, showing that the faith of God has separated; because it is the substance of things hoped for. It is contended for by an honest and upright walk, maintaining the principle of honesty and sobriety. The contending with our tongues and feet and hands, and our whole life, should agree in one, and

"So let our lips and lives express
The holy gospel we profess."

This is contending for what God has done; and this will draw a line between those that are truly the subjects of faith, and those that only have the word on their tongues.

A. B. FRANCIS, Mod.
J. H. TRUITT, Clerk.

CHURCH LETTERS.

The Dry Fork Primitive Baptist Church, to the Rock Spring Association of Primitive Baptists, to be held by appointment with us on the 24th, 25th and 26th days of August, 1894.

DEAR BRETHREN IN THE LORD:—It is again our privilege to inform you of our standing; and as there are many claiming to be Primitive Baptists who are not, who have the name, but neither the doctrine nor order of the apostolic church, we feel it necessary in this letter to show you where we stand. It matters not what name we may wear; if we have not the doctrine and discipline taught by Christ and his apostles we are not Primitive Baptists. The prophet tells us that "seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called

by thy name, to take away our reproach." There are people claiming to be Primitive Baptists who are content to live upon the production of their own flesh, and clothe themselves with their own self-righteous works, as long as they can be called by the name which God's people wear; but he who was dead and is alive saith, "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." We see organizations dotting this country, claiming to be Primitive Baptists, but are only Satan's synagogue, which have a name that they live, and are dead; and their assumption of the name Baptist is but blasphemy. Many churches whose candlesticks have been removed still retain the name; but they are dead, have lost their savor, and are "good for nothing but to be cast out, and to be trodden under foot of men." In order to be Primitive Baptists we must have (not falsely claim) both the faith and practice taught by Christ and his apostles. Now, brethren, let us heed the apostle's admonition, "Examine yourselves, whether ye be in the faith; prove your own selves." Are we contending for the doctrine and order of the primitive church? If we believe and contend for what our Confession of Faith states we are; for our second article says, "We believe in the Scriptures of the Old and New Testaments as the true written word of God, and the only rule of faith and practice." Then, if the doctrine we advocate, or the order we practice, is not laid down in the Scriptures, we are found liars; and if we are opposing a doctrine or practice which we cannot condemn by the word of God we are found fighting against God. Then, brethren, "to the law and to the testimony" let us resort; for if we speak not according to this word it is because there is no light in us. Now, brethren, let us compare our doctrine and practice with that recorded in the Scriptures, and see if we be walking in the old paths.

The children of God are not of the world, even as Christ is not of the world. Their laws are diverse from all people. They are to dwell alone, and not to be reckoned with the nations; and they are commanded to "Love not the world, neither the things that are in the world." Is it manifest that we are not of the world, neither love the things that are in the world, when our members go into the secret lodges of the world, hid away from the eyes of their brethren, to revel with the wicked, for filthy lucre? Can we say that our laws are diverse from all people when our members go so far into the world as to take an oath to conform to those laws which even the world holds in secret? Again, the Lord to his people is their rock, their fortress, their deliverer, their strength, their shield, their buckler, the horn of their salvation, their high tower, and in him they trust. Are we making

the Lord our strength, our deliverer, our shield, our help, is our trust in him, when we are joining ourselves to the world, entering into oath-bound leagues with them to secure their aid and protection? No, alas! but we are trusting in man, making flesh our arm, our hearts departing from the Lord; and the Lord says, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."—Jere. xvii. 5. Again, the Lord says to his people, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." But if we belong to a secret society, and do a charitable deed, we do it in the name of the society, it gets the honor for it, and Christ is forgotten. We should be careful to maintain good works, but do them in the name of Christ, him be honored for it, and not the organizations of men. Brethren, consider how far we have departed from the ancient landmarks, and then tell us, Can you continue to fellowship these devices of men? We as a church cannot, and we have withdrawn fellowship from all members who still hold to them, and ask our sister churches to do the same. May the Lord enable you to cleanse yourselves from idols, and put every unclean thing out from among you.

We have appointed our beloved brethren to sit with you in our association, to wit, W. A. Caudill, Wm. Patton, Henry Eldridge and Andy Patton. Our standing is as follows (the statistics here given is the standing of the church before the division): Died 2; total 38.

May the Head of the church guide you in the way of righteousness.
Signed in behalf of the church.
J. W. FAIRCHILD, Mod. *pro tem.*
WM. PATTON, Clerk.

MINUTES.

PLEASE do not forget that we are prepared to print Minutes of the proceedings of the Associations and meetings of the brethren more correctly than the publishers of secular papers, who know nothing of the terms and expressions peculiar to the old, despised Baptists.

BOOK NOTICES.

LARGE HYMN BOOK FOR A DOLLAR SIX FOR FOUR DOLLARS AND A HALF

We have had bound in cloth, the same style as the "Editorials" or "Church History," a few hundred of our large type Hymn Books, which we will send post paid at the above prices. These books are especially adapted for aged people, or for pew racks, to be used in churches.

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We also have the small type book bound in cloth, which we will send post paid at prices stated above.

These books contain eight hundred pages, and thirteen hundred and eleven carefully selected hymns, together with an index to first line of each hymn.

Cash must always accompany the orders. Address,

G. BEEDE'S SON,
Middletown, Orange Co., N. Y.

(Continued from page 355.)

until then) we can say with the apostle, "Count it all joy."

The apostle Paul, in writing to the brethren at Corinth, says, "There hath no temptation [trial] taken you but such as is common to man [the family of God]: but God is faithful, who will not suffer you to be tempted [or tried] above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." There is no assurance that the trial or temptation will be removed until patience has had her perfect work; and it is through that perfect work that the way of escape is furnished. Listen: "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby." The fruit of righteousness and the fruit of the Spirit are one. "But the fruit of the Spirit is love, joy," &c.—Gal. v. 22. Do we then not find that when patience has had her perfect work, and we realize that falling into temptations is for the trial of our faith, do we not find, I say, that like Job our latter days are even better than the former ones; that God has dealt with us as with a child; that in our living and exalted Head we are complete and entire, and as he is also our Shepherd we are "wanting nothing?"

God bless his truth and pardon error.

R. M. STRONG.

BROOKLYN, N. Y., Oct., 1894.

KINGSTON, N. Y., Oct. 18, 1894.

DEAR BROTHER BEEBE:—Inclosed I send you a letter written to me by the late Elder Wm. J. Purington. Some of our brethren and sisters have read it, and would like to see it in the SIGNS. Publish it if you think best.

I would be glad to meet with the church at Middletown, unworthy as I am of a name among you. I am a poor sinner, with a stammering tongue. I cannot tell my mind nor express my feelings toward God and his people; yet I long to meet with them. If I am one of the Lord's children I am less than the least. O that the Lord may keep me from bringing reproach upon his church, and that I may not wound the feelings of even one of his children. I ask for the prayers of the church. I desire a name and place with the church if they can bear with me in my weakness. I feel that I am of little benefit to the church, living so far from it. Remember me to the brethren and sisters. My love to you and the church.

Your brother, I hope,

P. GATES.

HOPEWELL, N. J., March 27, 1891.

P. GATES—DEAR BROTHER:—Your letter, mailed the 16th instant, was received in due time and read with much interest; but since the reception of your letter I have been

so engaged that I could not get an opportunity to answer until now.

My dear brother, I have to state that I would gladly answer your questions concerning the "two witnesses," spoken of in the eleventh chapter of Revelation, did I dare make the attempt; but it has not been the pleasure of the Lord to lead my mind into much of the awfully sublime imagery recorded in the book of Revelation, though I know that everything therein recorded is in perfect harmony with the rest of the Scriptures. How much of what was revealed to John has been fulfilled in the destruction of the Jews as a nation I cannot tell, also in the rise and fall of kingdoms and empires since John wrote, as well as in the organized church; but one thing is certain, all must be completed, if not fulfilled now. I can only make some suggestions concerning the two witnesses, and you may be thereby led to meditate thereon more fully.

In the fourth chapter of Zechariah the olive trees are spoken of in connection with Zerubbabel's building the house, &c. (when you have time read the entire chapter), and the same two olive trees in connection with the two candlesticks; and God by the Spirit said to John, "And I will give power unto my two witnesses," &c.; and then says of the two witnesses how long they prophesy, &c.

In the purpose of God he has represented his witnesses by the dual number two; for when God gave to Israel his commandment it was Moses and Aaron, then Joshua and Caleb, then Ezekiel the priest and Daniel the prophet, Joshua and Zerubbabel, John and Christ. They truly might be called "living olive trees," for the truth of God was given through them. God gave Elijah, which is Elias, a prayer to deliver, and the heaven gave no rain for the space of three years and six months; which, allowing three hundred and sixty days for a Jewish year, would make the exact time that they prophesied clothed in sackcloth. Read carefully the sixth verse in the eleventh chapter of Revelation.

Also, the church had a living witness composed of Jews, and now one composed of Gentiles. Now the two Testaments, viz., the Old Testament ministering consolation to believers under the old or legal dispensation, and the New Testament to-day for the church.

At the transfiguration two witnesses appeared, viz., Moses and Elias; but to-day those witnesses are not believed by the great mass of the so-called religious world, but are actually trodden under the feet of men, and in that sense are dead, and their dead bodies are lying "in the street of the great city [this ungodly world of mankind], which spiritually is called Sodom and Egypt, where also our Lord was crucified."

My brother, I have made the above suggestions for your meditation.

Affectionately yours,

WM. J. PURINGTON.

CORRESPONDING LETTERS.

The Salisbury Old School Baptist Association, in session with the church at Broad Creek, Sussex Co., Del., Oct. 24th, 25th and 26th, 1894, to the several associations and meetings with which she corresponds, sendeth love in the Lord.

DEARLY BELOVED IN THE LORD:

—We are once more permitted by our covenant-keeping God to meet in an associate capacity. We have been favored to sit together in a heavenly place in Christ. Our hearts have truly been cheered by the coming of so many able ministers of the new testament, and so richly laden with the unsearchable riches of Christ Jesus our Lord. They truly came in the fullness of the blessing of the gospel. We truly feel to thank and adore the God of heaven, and take courage, and to go on our way with renewed strength.

We do feel to rejoice that the report from all the churches is that they are living in peace with each other, and in the same sweet fellowship with each other, and with their sister churches of this Association.

We still occupy the same ground upon which we have ever stood by the grace of God, believing that salvation is alone by the grace of that God who said, "I will do all my pleasure." We desire to know no other God but the one who is able to bring his children through the fire; yes, able to save to the uttermost all who come unto him by Jesus Christ.

We desire a continuance of your correspondence, as we believe it to be profitable unto edification.

Our next session is appointed to be held with the church at Little Creek, Sussex Co., Del., commencing on Wednesday before the fourth Sunday in October, 1895, when we hope to again have the privilege of greeting your messengers and to receive your messages of love.

A. B. FRANCIS, Mod.

J. H. TRUITT, Clerk.

WHY IS IT

THAT in reply to our notices to delinquents so few respond? Certainly there must be some carelessness, brethren.

While we do not wish to distress any of our subscribers who are in arrears with subscription, yet we are compelled to again appeal to all who can make a remittance on amounts due to please assist us through our present financial cramp by sending on such amounts as they can conveniently spare. Several weeks ago we sent out nearly a thousand notices to delinquents, the aggregate of whose accounts amounted to about three thousand dollars, and thus far we have received only about three hundred dollars upon these accounts.

MARRIAGES.

On Oct. 17th, 1894, by Elder G. N. Tusling, Dr. R. M. Bonar, of Hebron, and Miss Lora S. White, all of Licking Co., Ohio.

By the same, on Oct. 18th, 1894, Mr. Edward J. Rowls, of Fairfield Co., Ohio, and Miss Annie S. Nixon, of Hocking Co., Ohio.

OBITUARY NOTICES.

DIED—At the residence of her son, Mr. Charles Graham, near New Vernon, Orange Co., N. Y., on October 11th, 1894, sister **Maria Graham**, in the 75th year of her age.

She was born in Scotchtown, Orange Co., N. Y., Nov. 12th, 1819, her maiden name being Connor. She was married at the same place, on Oct. 12th, 1832, to Mr. Wm. Graham, who died on Feb. 2d, 1880. Eleven children were born to them.

Sister Graham was received in the fellowship of the New Vernon Old School Baptist Church, and baptized by the late Elder Gilbert Beebe, on Sept. 5th, 1875, and continued a worthy and beloved member of the same until the Lord called her to her eternal home.

The funeral services were conducted by her pastor, Elder Benton Jenkins; after which her mortal remains were laid by the side of her husband in the New Vernon cemetery.—Ed.

Thomas M. Hyatt departed this life at his residence in Middletown, N. Y., on Sept. 27th, 1894, aged 54 years and 13 days.

He was born in Warwick, N. Y., Sept. 14th, 1840, and was the eldest son of David Hyatt and Matilda Case, long since deceased. He was sick for two weeks previous to his death, the immediate cause of which was valvular disease of the heart. His sufferings for the last five hours were intense; but he bore all with patience and fortitude, never murmuring nor complaining. Although he had not made public profession of faith in Christ, he was a lover of the truth, and loved to contend for it. Hymn 488, of Beebe's Collection, was a great favorite of his during his sickness, especially the verses, "Through many dangers, toils and snares I have already come;

'Tis grace has brought me safe thus far,
And grace will lead me home.

"The earth will soon dissolve like show,
The sun forbear to shine;
But God, who called me here below,
Will be forever mine."

He leaves his wife and three daughters, Minnie, Nettie and Josie, all at home.

The funeral services were conducted by Elder Benton Jenkins, who discoursed from the thirty-second Psalm; after which the mortal remains of the husband and father were interred in the Philipburgh cemetery, about three miles from his late residence.

May the bereaved family realize abundantly the assurance that "A father of the fatherless, and a judge of the widows, is God in his holy habitation."—Ed.

DIED—At the residence of her daughter, in Shannondale, Ind., **Elizabeth Vail**, widow of Moses Vail.

Elizabeth Vail was born in Butler Co., Ohio, near Middletown, Feb. 24th, 1813. She was married to Moses Vail on Feb. 12th, 1829, by 'Squire Irwin, near her birthplace. She and her husband experienced religion in the winter of 1831, joined the church on March 19th, and were baptized in May of the same year by Wm. Bascom. Eight children were born to them, seven of whom survive. She was left a widow July 31st, 1876. They lived near Middletown about two years, removing thence to near Princeton, nine miles south of Middletown. In 1833 they moved one mile west of Princeton, living there until the death of the husband. Four years after that the widow went to make her home with her daughter Ellen, in Indiana, remaining there the rest of her days.

She was taken sick Oct. 21st, with paralysis of the lungs, and died Oct. 22d, very peacefully and quietly, aged 81 years, 7 months and 28 days. Her remains were taken back to Ohio, and laid beside her husband in Greenwood Cemetery, at Hamilton, five children being

present to see her laid away. She made a request three years ago that a statement of her death, &c., be sent to the SIGNS after her decease.

By her granddaughter,
CORA JEWELL.
SHANNONDALE, Ind.

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(ESTABLISHED 1832.)

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PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY **GILBERT BEEBE'S SON,**

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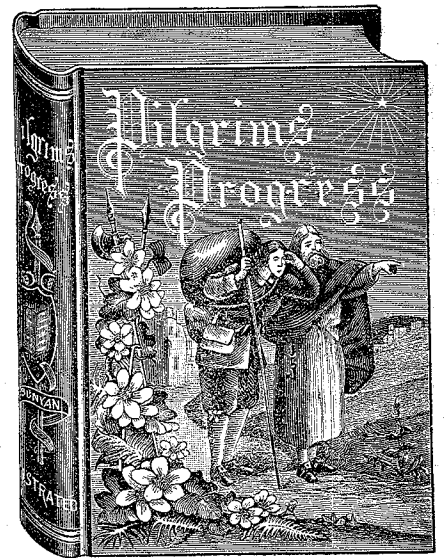
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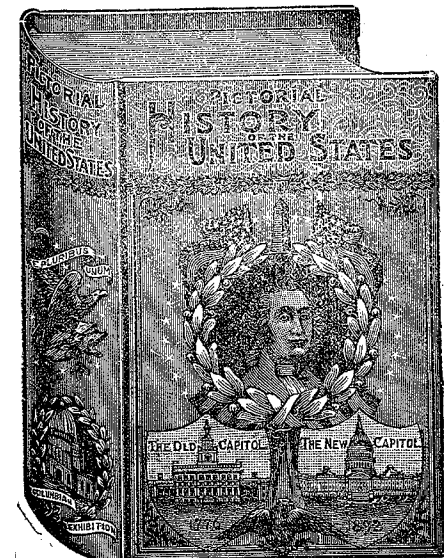
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PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, NOVEMBER 14, 1894.

NO. 46.

POETRY.

ENCOURAGEMENT.

ART thou with true humility
And self-aborrence blest?
And dost thou feel thyself to be
Less than the very least?
Is sorrow for thy waywardness
Deep graven on thy heart?
And wouldst thou for a Savior's love
From every idol part?
And do the tears of midnight's gloom
Bear witness to thy cries,
That Satan may not overcome
Or take thee by surprise?
Dost thou most solemnly confess,
"Lord, I am weak and vile;
O pardon all my sinfulness,
And bless me with thy smile?"
Have Jesus' visits ever been
To thee so sweet and dear,
The thought of grieving him again
Was more than thou couldst bear?
Are the dear children of the Lord,
Despised though they be,
In poverty and wretchedness,
Beloved still by thee?
Though silent in their company
From fearfulness of heart,
Unwilling they should think of thee
As better than thou art.
Yet dost thou with them sympathize
In pain and loss and grief,
Although thou art not able to
Afford them much relief?
Couldst thou refuse a diadem
Where Jesus is not known,
Preferring his reproaches to
Advancement and renown?
And couldst thou poverty endure
Beneath the gospel's sound,
Rather than leave it for a land
Where earthly goods abound?
If thou canst read thy features here,
Then thou mayest comfort take:
Jehovah is thy Savior, and
He'll never thee forsake.

BIDE A WEE AND DINNA FRET.

Is THE road very dreary?
Patience yet.
Rest will be sweet if thou art a-weary,
And after the night cometh the morning
cheery;
Then bide a wee and dinna fret.
The clouds have silver lining,
Don't forget;
An' though he's hidden, still the sun is
shining;
Courage instead of tears and vain repin-
ing.
Just bide a wee and dinna fret.
When with toils and cares unending
Thou'rt beset,
Bethink thee how the storms from heaven
descending
Snap the stiff oak, but spare the willow
bending,
And bide a wee and dinna fret.
Grief sharper sting doth borrow
From regret;
But yesterday is gone, and shall its sorrow
Unfit us for the present and the morrow?
No; bide a wee and dinna fret.
An over-anxious brooding
Doth beget
A host of fears and fantasies deluding;
Then, brother, lest these torments be in-
truding,
Just bide a wee and dinna fret.

CORRESPONDENCE.

GHEENT, Ky., Oct. 30, 1894.

DEAR BROTHER BEEBE:—The apostle says, "Therefore let no man glory in men: for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."—1 Cor. iii. 21-23.

The apostle commences this epistle with the following words, "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." This broad and comprehensive language covers and embraces the saints of this day, as well as those who then were in Corinth; and evidently the great and precious truth recorded in that epistle was given for the comfort and edification of the people of God who now live upon the earth, as well as those who then lived amidst scenes of persecution in Corinth. Then it is highly appropriate that we who are now sojourners upon the earth should turn our thoughts and meditations to the precious and sublime truth given to us in the text at the head of this article.

"All things are yours." How infinitely comprehensive is this language! It covers the vast universe of God. "All things are yours." Let the finite mind attempt to grasp all that is embraced in this language, and we are lost in wonder and amazement. Yet all that is embraced in those words is given to and belongs to the saints. They are theirs by the gift of an unchanging God, given to them for a purpose, not that they should glory therein; but "he that glorieth, let him glory in the Lord." It is written, "In the beginning was the Word, and the Word was with God, and the Word was God." "All things were made by him; and without him was not anything made that was made." "God is love;" and the election of grace was and is the object on which that love rested. "All things are yours." That love was the great moving cause which led to the creation of all things. In love for his saints, his chosen people, he created the heavens for his glory; and they being his, one with him, the heavens were created for them. "In

his love and in his pity he redeemed them; and he bear them, and carried them all the days of old." All things are his, and in their unity with him all things are made theirs. Hence it was appropriate for the apostle to say, "All things are yours;" and to further say, "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." In that great and wonderful display of his power, made manifest in the creation of all things, he was moved by his love for his people, who were one with him. He says by the psalmist, "The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." Now, dear saints, let us remember that God in his infinite power and wisdom created all things for his own glory; and you, being joint heirs with him, will all be made the happy participants with him in that glory. But the apostle particularizes, and says, "Whether Paul, or Apollos, or Cephas." These were true ministers, called of God to proclaim the everlasting gospel; and they represent all whom God calls to the great work of preaching the gospel.

But it will be remembered that these great assurances were alone made to the church of God, 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. Then the true ministry is the gift of God to the church. Paul said to the church at Galatia, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." To the church at Corinth he declared what that preaching was when he said, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." He declared the testimony of God, not knowing anything among them save Jesus Christ and him crucified. In this he obeyed the command of his Lord, "Go ye

therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." All true ministers of the gospel know that the world by wisdom knoweth not God, and the wisdom of this world is foolishness with God. They know that the gospel cannot be preached without preaching Jesus, and telling of his glory, power, wisdom, love and mercy; and they know that the saints are not comforted, edified and built up in their most holy faith unless Jesus is preached to them. They by the grace of God are given that faith which works by love. They by the power of the Holy Spirit are made to know him who is life eternal. In that knowledge they see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor. He suffered the cruel death of the cross, that they might be redeemed from all iniquity. But O how they often mourn on account of sin in their mortal bodies! Still they have this great and glorious assurance from the lips of him who trod the winepress of his Father's wrath alone, that he might bring in eternal righteousness and redemption for them. By his suffering they are made perfect, made free from the galling yoke of sin, and forever liberated from the dark prison-house of the law. If Christ make you free, ye shall be free indeed—free from sin, free from death, free from the grave; for he is their resurrection and their life.

But in that great and wondrous gift the world is given to them for a home, for a dwelling place, till they are disrobed of mortality. Their glorious Lord took upon himself a body, in which he trod the green plains of earth. While in that body he set up no claims to the things in which the natural man glories. He said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." But the children are partakers of flesh and blood, and he took part of the same for the suffering of death. He came to earth in that holy and heavenly mission; and upon this earth, in this world, he set an example of suffering and patience. But how the dear saints often mourn because they fall so far short of following that example! They are impatient under persecution. Yet they

know that it is written, "If any man will live godly in Christ Jesus he shall suffer persecution." Persecution is part of their inheritance in this world, which was given them; but for their joy while here below faith is given them, by which they are enabled to see Jesus, and behold the superlative glories that shine forth in his great and wondrous character, and by the grace of God are enabled to love him, and to love one another, which is the unerring test of their heirship to the ineffable glories of the fairer worlds on high. While surrounded with the cares, sorrows and afflictions of earth, and standing on the verge of a never-ending eternity, as this poor, little one now is, they rise on the wings of hope, and with an eye of faith behold that land which is very far off. That faith and that hope are freely bestowed upon them; and in those fruits of the Spirit they rejoice in Christ Jesus, and have no confidence in the flesh. In this world they have the life which now is, with all its trials and gloom, and the promise of the life which is to come; yea, they have that life reigning in them now. Their Lord hath said, "I give unto them eternal life, and they shall never perish." In that life they enjoy the sweets of redeeming love, and cry out, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." It is then that they, like Abraham, seek a city which hath foundations, whose builder and maker is God; and they realize that this world is not their home, is not their abiding place.

But they have death also. They know that without death there would be no glorious resurrection. They are assured that this mortal must put on immortality. In the sweets of that never-ending immortality they fondly hope and trust that they will be with Jesus, be like him, and see him as he is; see him in all his radiant glory, with their hearts and voices attuned to the sweet melodies of the skies. For their joy while in their earthly pilgrimage the apostle has told them, "Ye are Christ's, and Christ is God's." What a great and wonderful unity! "Ye are Christ's, and Christ is God's." O think of it, dear follower of Jesus, that you belong to him who has all power both in heaven and in earth, in whom dwells all the fullness of the Godhead bodily, and who attested his love for you when he passed through the sorrows of Gethsemane and the tortures of Calvary, that he might bring in everlasting righteousness and redemption for you; that he might make you kings and priests unto God; that you might reign with him in glory throughout the never-ending cycles of eternity. What more can you crave while in these low grounds of sin and sorrow? The apostle hath said to you, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after

the Spirit." You were predestinated to the adoption of sons, saved, and called with a holy calling, redeemed with the precious blood of Christ, and fitted by grace divine for a place in that kingdom which he set up on earth; that kingdom which the Lord established in the top of the mountain of God's eternal and unchanging love, and exalted above the hills of poor, sin-polluted man's vanity and superstition, and for a place at the right hand of God, where there are joys evermore. The apostle further says to you, "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Christ was given in the everlasting covenant of redemption by the Father, and in that great and wonderful gift all things that pertain unto life and godliness were secured to his saints, his redeemed. Then, well might the apostle say, "Who shall lay anything to the charge of God's elect?" What shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? But that inspired man of God triumphantly says, "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." These comforting assurances are given to the dear saints because they are Christ's, and Christ is God's. That God is he of whom Moses speaks when he says, "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky." For the comfort of his redeemed Moses further says, "The eternal God is thy refuge, and underneath are the everlasting arms." Then surely, dear saint, "ye are Christ's, and Christ is God's;" to whose great and wondrous name be all the glory.

You will please dispose of these thoughts as you may deem best. They are the meditations of one to whom the vanities of earth are fast passing away, and they may be my last benediction to the dear saints, who are richly fed on the glorious truth of the gospel through the columns of the SIGNS. Be that as it may, I feel to adopt this language of Job, "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come."

Affectionately yours,

H. COX.

OAK LANE, PHILADELPHIA, Pa.

DEAR BROTHER BEEBE:—I inclose a letter from a dear aged sister in Missouri, who has now passed away. Her husband still lives at Green Ridge, Mo., and is a subscriber for the SIGNS. I thought he would be pleased to see her letter in our

paper, as would also many of the friends she names in it, some of whom I know take the SIGNS. I have long intended to send it, but am such a poor hand at copying. As the letter contains a great deal not of interest to SIGNS readers, I could not send the original. I think it a wonderfully good letter from one of her years and bodily affliction, strong in the faith once delivered to the saints. Many sentences I have been compelled to leave out for brevity's sake, all breathing faith in and thankfulness to our Father in heaven.

We were truly sorry to miss our dear brother, Wm. L. Beebe, from the editorial department. We have felt that he ably filled the place. We hope you may yet induce Elder Jenkins to take the place for which he seems fully competent. We hope the Lord may direct you in choosing, and bless the choice wherever it falls, for the welfare of the dear old SIGNS is very near to us.

We spent last Saturday and Sunday with our dear sister Purington at Hopewell, N. J. Her health was better than when last we saw her. She seems just waiting for her summons to join the dear departed, our much loved brother Purington. She loves to tell of him, and how dearly we loved to hear every word. We think it would do the brethren good to visit her, she seems to appreciate every attention so much.

With love to yourself and the household of faith, unworthily your sister,

SUSIE E. TERRY.

TIPTON, Mo., March 22, 1892.

MRS. SUSIE E. TERRY—DEAR SISTER:—It seems a long time since I have had a word from you. I do not know which owes the letter, but that does not matter with me. I do not suppose you will object to hearing from one who holds you in the bonds of love as a friend, and as a sister in the church of the same faith and order, unless you have changed since I last heard from you; but I hope not. There seems to be so much wrangling and controversy of late, it is sorrowful to think of. How any one that claims to be a Primitive Baptist can drop off and follow after such flimsy stuff as is called preaching in this day and time I cannot understand. It really looks like they are trying to take all power from God and give it to man. It gets worse all the time. It troubles me to see sensible people so blinded as to pin such faith to man and give him all the glory. We have had no preaching for more than a year at the church where we hold our membership (Bethlehem); but nearly all the members are dead or moved away. Our dear old pastor, brother John West, died one year ago last "Thanksgiving." He dropped dead from his chair at the breakfast table. He lived in Lamonte, Pettis Co., Mo. It was sad news to us. All the preaching we have had since is from the SIGNS, which is a great comfort

to us. We do not know how we could give it up. My husband sent and got the first and second volumes of brother Beebe's Editorials; he enjoys reading them so much. I sent for our dear afflicted sister Mary Parker's last book. I have had the first since it came out in pamphlet form. I see in one of her letters to a sister, where she sends her love to sister Terry. I wondered if it were you. Dear, suffering sister! how does she live and write as she does? I feel sorry for her, and fear she can never get well. I wrote her a long letter a few weeks since. I am very much afflicted myself. I fell and nearly broke my back since I saw you, and more than a year ago I fell and broke my arm at the wrist, and dislocated my right hand so badly that my fingers are all stiff, so I cannot open or shut them. I cannot sew or do any kind of work with my needle any more. I have to hold the pen between my stiff fingers, which is very tiresome; but it was always a pleasure to me to write to my friends, and get letters from them, telling me how they are getting along in this world of sickness, sorrow and death. I try to feel thankful it is as well with me as it is. We are not our own. God's will, not ours, be done. His ways are past finding out. I have had much sorrow of late, still I am blessed. I still have my dear husband to comfort me and provide for all my wants with love and kindness; for how long we know not, and well it is for us it is so. Our children are all scattered; none are left with us in our old age; but they are very kind to us, and if we get sick they come and care for us. We have nearly all the comforts of life, pleasant neighbors, as healthy a situation as we could find any where. O! if we only had a good "Hard-shell" Baptist preacher to proclaim the gospel in its purity, and near enough to visit us. There is not one in our county that I know of. When I read of the good preaching you have, I long to be with you. Dear sister, I want you to tell me all about your good meetings. I must tell you of the pleasant, good time we had last fall going to meetings. We got very hungry for preaching. On the sixth day of September we started on our way to our association, which convened at Little Arrow Rock Church, near Slater, Saline Co., Mo. We visited relatives and friends all along on our way for a week, crossed the Missouri River at Arrow Rock, and spent several days in Howard County, with a relative. We reached the church in due time on Saturday morning. The meeting was largely attended, and great interest manifested. One would not have thought the Old Baptists were all dead. There were fourteen preachers; some old, white heads, some young in years, but old in proclaiming the gospel truth. The preachers were few in number to what I have seen, but we were satisfied. We put up with brother Coplin, the pastor of

the church. We did not miss a sermon day or night. Meeting broke up on Monday in love and harmony. Brother Botts and wife, from Walnut Branch Church, accompanied us as far as Sweet Springs and then went on home. We spent several days at Sweet Springs with Thomas Nelson and family, and then went on to Green Ridge to visit our children. We had a very pleasant visit with them, and went out in the country to visit your sister. We enjoyed our visit very much with them all. We remained in the Ridge till the association at Bethlehem Church came off, near Winsor. We had a splendid meeting, largely attended, and I must say, the best preaching from beginning to end I ever heard in my life, and the most hospitable people we ever met; not a stranger among them. All was love and kindness. We felt,

"Not as a stranger or a guest,
But like a child at home."

We then came back to Green Ridge and remained until the yearly meeting at Walnut Branch Church, which lasted three days. It was well attended. Two preachers were present, brethren Ogle and Barnes. We had a good meeting, and formed many pleasant acquaintances. After the meeting closed we went to Lamonte, Pettis Co., to visit our dear old pastor's widow, sister West; also sisters Reaves and Baldwin. Brother Reaves was one of our preachers, and died about the same time brother West died. With those sisters we went to visit sister Hughs, the worst afflicted person I ever saw. She was paralyzed, and drawn out of shape, so that she cannot help herself the least in any respect. She can talk so you can understand by close attention. She says all she has left is her mind. She praised God while we were there for his goodness. Her son and his wife take care of her. She is a great care. I have not heard from her since we were there. I often think of her, she is so like poor sister Mary Parker. I feel ashamed to complain for there are so many so much more afflicted than I. I can go around, and have very good use of my limbs, for which I try to feel thankful. After we left Lamonte we went back to Green Ridge, and spent several days, and came home after a trip of three months, feeling better in health, and revived in spirits. We did all our traveling in our buggy, several hundred miles, and visited in five counties.

Dear sister, why do you not write some for the SIGNS? You write us beautiful letters. Now please let us hear from you in that way, and by private letter too. It is true I have never known much of you, except through hearsay and correspondence, but you have always felt near and dear to me. I am the last one of my father's family. My only sister is gone. She was more like a mother to me. Our mother died when I was a babe, only two years old; but I

was blessed with a dear, good step-mother. I should feel lonely indeed were it not for my kind, loving husband, who is more than all the world to me. I hope I greatly appreciate all the blessings bestowed upon me. We hear from your brother Bise sometimes through the SIGNS. We would love to see him and hear him preach. Sister, if you laugh at my long scribble I do not care. I will not hear you. If you get tired of reading it, just lay it down and rest. You must excuse an old woman of seventy-two years, who longs to speak with and hear from her kindred in Christ. Give our kindest regards to your husband. I suppose we can claim him as a brother. I have been told he is one of the poor, despised "Hard Shells." We love him all the better for that. They feel near and dear to us wherever they are. Not that they are perfect, but we love them for their very imperfections, for therein lies the fellowship. But I really must close, with love and best wishes from myself and husband for you all. May God bless us in this world, and in the world to come.

R. ANN CRAIG.

CATSKILL, N. Y., July 29, 1894.

DEAR BRETHREN BEEBE:—The SIGNS comes to me regularly, and is the only source of the preaching of the word I have, being located over thirty miles from any church of our faith and order; hence I the more appreciate the value of your excellent and faithful work and labor of love, and the communications of those whom I believe are the beloved disciples of Christ, walking in newness of life. If God has ever revealed himself to me as my Redeemer, my Savior (which when I look at myself, my daily walk and conversation, I have reason to doubt), it is alone through the riches of his grace and abundant mercy.

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

When I get down in the valley of humiliation, and see in myself nothing but weakness, then am I strong in the Lord; and when I feel that he lifts upon me the light of his countenance for one small moment, then

"Tis a heaven below,
My Redeemer to know."

And I feel a sweet fellowship, communion and love for the brethren, whose hearts are opened to understand the revealed word, and whose pens are ever ready to write for the comfort and consolation of the poor in spirit. I have thought much today of the faith of the prophets and holy men of old. Many of their declarations were introduced thus, "The word of the Lord came unto me, saying;" and it seems to have been the groundwork of their faith, as it surely is of mine. We read, "In the beginning was the Word." "And the Word was made flesh, and dwelt among us." Then does it not appear that this same Jesus, the Word of the Lord, was with them, to

guide and direct them? "Sacrifice and offerings thou wouldest not; but a body hast thou prepared me." He was recognized in the flesh by God himself, saying, "This is my beloved Son, in whom I am well pleased: hear ye him." Then why should we, who have tasted of the good things to come, be discouraged, or our faith be shaken, knowing the great sacrifice was made, the debt paid, the work finished? I say, knowing this, through the Comforter, the Holy Ghost.

While some brethren are so fearful of making God the author of sin, it seems to me conclusive that this very Word being with them of old, and also with us, sums up the whole question of the absolute predestination of all things. Satan we find going to and fro in the earth, and walking up and down in it, and asking the same question as he did in the case of Job. The Lord said to Satan, "Hast thou considered my servant Job?" And Satan answered the Lord, "But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face." Job little knew the fiery trials with which God would try him. The only reserve made was, "But save his life." No, Satan cannot touch that, for it is hid with Christ in God. Herein is the security of every subject of God's grace. In all his trial Job maintained his integrity? Why? The Word of the Lord came unto him, saying, &c.

Please pardon my intrusion upon your time and patience. I had no thought of writing so much; but perhaps it may draw forth from you an editorial that may comfort others, as these thoughts have comforted me. Although strangers in the flesh, I would like to correspond with some of the Old Baptists who have patience to bear with my imperfections, that I might grow in grace and in the knowledge of our Lord Jesus Christ. My prayer to God is for the welfare of Zion, as it seems, in her low estate; and may you long be spared to wield "The sword of the Lord and of Gideon," through the power and revelation of Almighty God.

I would be very much pleased to see a communication from Elder F. A. Chick on Titus i. 15, 16.

My great failing is that I never know when to stop. Very unworthily, I sign myself a companion in tribulation,

J. E. MOORE.

SANDUSKY, Ala., Oct., 1894.

G. BEEBE'S SON—DEAR BROTHER:—I do not know that my approval of the way you conduct the SIGNS of late will be of any great force or encouragement, but I feel inclined to cast in my mite with others, and say amen to what Elder Durand has already said better than I could frame it. Your father's editorials do have what I understand to be the old time gospel ring or sound; and to many like myself, that have been brought in and be-

come readers long since they were first published, they are new, fresh and comforting; and the old readers are carried back by them to memories of years gone by, and read them again with interest and instruction.

The old order of Baptists may long be thankful for such an able gift at such an appropriate time. The enemies had come in like a flood, and the Spirit of the Lord lifted up a standard against them, in the person of your father, and other bold soldiers of the cross; but he was the most conspicuous object for the batteries of the enemies, having founded the SIGNS OF THE TIMES. Yet he turned their own weapons upon them many times, and gave them defeat. He was like a David in Israel, and did not fear the greatest champions of the eager foe. The immortalized Fuller and Judson he could handle as two birds; and the minor generals, who used Arminian shot and shell, retreated from the field, with the decision, "We had best to let him alone."

His editorial republished in the SIGNS for October 10, 1894, shows how firmly and uncompromisingly he maintained the principles pledged in the prospectus. I wish all the Baptists in the United States could read it, unbiased and prayerfully. Surely those who have tried to set up against such doctrine have never seen his plain and logical argument. It further shows the spirits he had to combat against at that time; and those who oppose this doctrine now, seem to bid those spirits God speed.

I am some distance from your office, and would not presume to dictate for you; but when you have conducted the SIGNS in the present way as far as you see proper, I don't see why you could not appoint Elder Jenkins editor, and let him choose an assistant, if he feels to need one, and still go on with the good work. His experience with the paper would help his qualifications for the editorial department, and it seems to me that he would be an appropriate man for the place. He may feel like Moses did when called to go into Egypt as a prophet and leader of Israel; and if he does, he feels just right for the work. When Joab gave Ahimaaz leave to go to the king with tidings, he outran Cush; but when he got there he could not tell anything but "tumult, tumult," and had to stand aside till Cush came and told the king of Absalom's death. This is a fair illustration of those that are so anxious to go and do some great thing, and those that are called of God and sent to the work. The Arminian orders are outrunning the Old Baptists to different quarters of the earth, but when they get there they can tell no more about the death of Christ than Ahimaaz could tell about Absalom. They pretend to count converts by the hundreds, sometimes; but they are like the national Israelites; there is an

(Continued on page 367.)

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 14, 1894.

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

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

G. BEEBE'S SON.

NO FORGIVENESS.

"WHEREFORE I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—Matt. xii. 31, 32.

By request of several brethren we will attempt to express our understanding of what is taught in the above Scripture. It is sometimes easier to understand what a declaration of Scripture does not mean, than to determine what it does mean. We know from the general teaching of the Scriptures that Jesus does not here teach that there is a sin which a child of God may be guilty of that God will never forgive, or that the blood of Jesus cannot wash away. The Savior himself here declares, "All manner of sin and blasphemy shall be forgiven unto men." No sin, however heinous, which a child of God may be guilty of, can cause him to lose his inheritance of heaven and immortal glory. Says Jesus, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life, and they shall never perish, neither shall any (man) pluck them out of my hand."

Two worlds are spoken of in the text. When Jesus spake the words he was with his people under the law, in that typical, legal world, where the Pharisees were who uttered the blasphemy against the Holy Ghost, and for which there was no forgiveness in the law of that world. Blasphemy under that law was a sin unto death. No offering might be brought by the Israelite guilty of blasphemy that could save him from the penalty of death. The law made no provision for an offering for that sin, as in some other cases, such as sins of ignorance, &c. There was therefore no forgiveness in that world or law for any Israelite who was a blasphemer. This is what Jesus means when he says that "whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, &c. The law relating to blasphemy in that typical world is recorded in Leviticus xxiv. 16. "And he that blasphemeth the name of the Lord [Jehovah], he shall surely be put to death, and all the congregation shall certainly stone him; as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord

[Jehovah], shall be put to death." No forgiveness here.

Let us now turn and read the circumstances that called forth the declaration of the Savior in our text. "Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the Son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation: and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad."—Matt. xii. 22-30. This was blasphemy; not a sin of ignorance. Their natural reason condemned their conduct. It was a willful sinning. These Pharisees were learned, intelligent men. They knew, as Jesus told them, that "if Satan cast out Satan, he is divided against himself: how shall then his kingdom stand?" They knew that no one could enter into a strong man's house, and spoil his goods, except he first bind the strong man; and then he will spoil his house. Nicodemus, a member of the Pharisees, and speaking for them, said to Jesus, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles which thou doest, except God be with him." This confession of one of their number is evidence that these Pharisees were convinced that Jesus was a "teacher come from God," and consequently that the miracles he wrought were not by the prince of devils. But what they professed to know was the work of a teacher come from God, they ascribed to the prince of the devils. This was proof that malice moved them to say and do as they did in this matter; and had the law of that typical world been executed upon them, they would have been put to death. They were not speaking against Jesus, the Son of man, but against the Holy Ghost, by which he cast out devils. "This fellow doth not cast out devils, but by Beelzebub, the prince of the devils." This was speaking a word against the Holy Ghost, and was blaspheming the name of the Lord—Jehovah.

"The world to come," in which "whosoever speaketh against the Holy Ghost, it shall not be forgiven

him," is the gospel world, or kingdom, in distinction from the legal, Jewish, typical world; as it is written, "But now once, in the end of the world, hath he [Jesus] appeared to put away sin by the sacrifice of himself."—Heb. ix. 26.

The inspired writer of the epistle to the Hebrews tells the saints that the things that happened unto the carnal Israelites in that old world were types of spiritual things found in the gospel world or kingdom. If there is nothing in the gospel kingdom (the new heavens and the new earth) which answers to the sin of blasphemy and its punishment as found in the legal world, why speak of it as a type? Surely every type must have its antitype; every shadow must have its substance; every pattern must have its reality. We are told that "the law was given by Moses; but grace and truth [or the real substance] came by Jesus Christ." Indeed the writings of the apostles are little else than a presentation of the real spirit or substance of what was contained in the law as given by Moses, which is said to have a shadow of good things to come, and not the very image of the things. We may rest assured that we have in the gospel kingdom the antitype of everything that existed in the legal, typical, shadowy kingdom or world. As the sin of blasphemy under the typical law was a sin unto death, so must it be under the gospel law in the spiritual Israel. We have seen in the quotation from Lev. xxiv. 16 that the typical Israelite who was a blasphemer was certainly to be stoned to death by the congregation. This, of course, was corporeal death; but in the antitype it is not that. Even the carnal Israelites found that it was a fearful thing to fall into the hands of Israel's God, who said to that nation, "You only have I known of all the families of the earth; therefore will I punish you for all your iniquities."—Amos iii. 2.

The writer of the epistle to the Hebrews says to the "holy brethren, partakers of the heavenly calling," "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."—Heb. x. 26-31.

"All manner of sin and blas-

phemy." There is more than one manner of sin, and more than one manner of blasphemy. There were sins committed by the carnal Israelites which were unto death, and for which there was no forgiveness. The sinner must die for them. There were also sins which were not unto death. The same is true under the gospel dispensation among spiritual Israel, who have been redeemed by the precious blood of Christ. It was as a redeemed people that Israel in the type were disciplined by the God who redeemed them from Egypt, the house of bondage. Their God chastised them, scourged them severely at times, because they were his redeemed people. Alas! how many of them died for their wickedness. But they were Israelites, and a redeemed people, whether dead or alive; whether obedient or disobedient.

It has been said that no subject of God's grace can speak a word against the Holy Ghost, and that therefore such cannot be guilty of the sin of blasphemy against the Holy Ghost; that the sins of all the people of God are against Jesus, the Son of man, and have been atoned for by him; that their blessedness consists in this, that their sins are not imputed to them, but to Jesus, and that by his sufferings and death he paid all the claim that divine justice had upon them; that Jesus by his own obedience atoned for all the sins of his people; past sins, present sins, and sins that may yet be committed by them; that the sins of all others, who are not the people of God, are against the Holy Ghost, and not against Jesus, the Son of man, and therefore have not been atoned for by him; so that such persons must eternally suffer the vengeance of God, there being no forgiveness for them. This, we believe, is the usual interpretation of the words of the dear Redeemer at the head of this article.

It is indeed a precious truth that Jesus is the life of all his people, the head of the church, which is his body; that the sword of divine justice did awake against him as the Shepherd of the sheep; that he did bear their sins in his own body on the cross, and made ample atonement for them. Hence the apostle gives the challenge, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. viii. 33, 34. It is also written in the prophets, "It pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."—Isa. liii. 10, 11. "For he hath made him

to be sin [a sin offering] for us, who knew no sin, that we might be made the righteousness of God in him." "God was in Christ, reconciling the world [his people in all the world, both Jew and Gentile] unto himself, not imputing their trespasses unto them." "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." "By one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us." "The blood of Jesus Christ his Son cleanseth us from all sin."

The inspired writer of the epistle to the Hebrews testifies of Jesus thus, "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." So the saints are said to be delivered from the law, "that being dead wherein we were held," &c. "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." So when Jesus was raised up from the dead by the glory of the Father, his church, which is his body, was raised up "together with him," was redeemed, not only from the curse of the law, but also from under the law itself. In the Lord's own set time, when those for whom Jesus thus died and rose again shall be born of the Spirit, the Holy Ghost will be a witness to them of their part in that wonderful transaction of Jesus, their glorious Redeemer and Savior. It is as redeemed from under that law of sin and death that the apostle John says of them, they cannot sin; for no one can transgress a law that they are not under. "That being dead wherein we were held." But while it is true, as the apostle declares, that the saints are "not under the law," as Jesus has died and redeemed them from that law, yet he also says that they are not without law, being under law to Christ. As "sin is a transgression of the law," and as the saints at times are transgressors of some of the statutes of Jesus, they are thus found to be sinners, or transgressors of the commandments of the King in Zion. So John says to the redeemed, to those who are born of God, and who cannot sin by transgressing the law from which they are redeemed, and to which they are dead, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins [and we cannot confess sins if we have none], he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "All unrighteousness," he says, "is sin." Every transgression therefore of the law of Jesus is

unrighteousness, and is therefore sin. But every transgression of the law of Jesus is "not unto death." So John says, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death." Thus it is clear that under the gospel dispensation (which is the world that was to come when Jesus spoke the words of our text) there is a sin unto death, for which there is no forgiveness, and the saint who is guilty of it must die to the fellowship of the gospel church. Such a case was found in the church at Corinth, a record of which we find in 1 Cor. v. The apostle says to that church, "For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." When one is thus put away from the fellowship and from membership of a gospel church, he is dead to the church. But although one may thus lose his life, yet it is possible for him to be restored to life; for God is able to "destroy the works of the devil" in such "wicked person," and restore them to that life which they formerly had enjoyed in the church. In proof of this, we call attention to the words of the apostle in his second epistle to the church at Corinth, where he evidently refers to the one who had by his command been put away from the church; or as we commonly speak of such church action, had been "excluded." "Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things."

But while there may be such sinning unto death by the saints, and they may afterward be restored to life, and to the confidence and fellowship of a gospel church, yet instances have not been lacking where such a course of conduct has been pursued by the wicked person as to forever destroy confidence, and forbid restoration to life in the church, and the person guilty of such heinous crime has been compelled to spend the remainder of their natural life outside the visible church on earth, notwithstanding restoration has been sought by them diligently with tears. For instance, if one should be guilty of a crime, and in the presence and

hearing of the church should call upon God to witness that they were innocent of the crime, and afterward, when it was clearly proved that the person was guilty, he or she should acknowledge their guilt, such wickedness would not be likely to be forgiven in this world, whatever amount of penitence might be shown by the person guilty of the same. Would not such conduct be a willful sinning? It certainly would not be sinning ignorantly for the person to call upon the God of heaven to witness that they were innocent while they knew they were guilty. To thus treat the God of heaven with irreverent familiarity is in its nature blasphemous. It is true there might not be in the person, in this instance, a disposition to detract from the real character of God, but it is none the less one kind or manner of blasphemy. Another, and the kind of blasphemy named in the text, is willful, malicious calumny by one who endeavors to impress others with the same irreverence toward God, or abhorrence of him, which he cherishes in his own heart. But let us remember that Jesus has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have none it unto me."

As we have already said, and as the Scriptures abundantly teach, none of God's redeemed people, whatever their conduct on earth may be, can possibly fail of their inheritance of heaven and immortal glory; for that inheritance is based upon their relationship to their God and Savior. That eternal inheritance is sure to all the seed of Christ. Their salvation is by grace, and not by their works. It is as a redeemed people, children of God, that they are the subjects of discipline. God dealeth with them as with sons; "for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all [sons] are partakers, then are ye bastards, and not sons." It is, as they find, a fearful thing to fall into the hands of the living God, who will visit their transgressions with the rod, and their iniquities with stripes. Nevertheless his loving-kindness he will not utterly take from them, nor suffer his faithfulness to fail. "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David [Christ, our spiritual, antitypical David]. His seed shall endure forever, and his throne as the sun before me."—Psa. lxxxix. 30-36. "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."—Rom. viii. 38, 39.

"Shall this, O christian, make thee say, I'll serve my lusts, and sin obey? Nay, rather, this, My God, to thee Let all my powers devoted be."

J.

RIGHTEOUSNESS WROUGHT OUT AND RIGHTEOUSNESS BROUGHT IN.

[Extract of a letter from a very worthy brother in Kentucky, whose name we suppress by his request.]

BROTHER BEEBE:—It has been my custom when I have heard an idea advanced that appears objectionable, or that I do not understand, to inquire into it, and seek such further illustration and explanation as may be had, in order to a better understanding. A case of this kind occurred in your discourse at Versailles, Ky. I think your remark was this: "The obedience and sufferings of Christ rendered satisfaction to the law of God in behalf of his people, and placed them on original ground." This, you remarked, was a wrought out righteousness for them, but gave them no title to heaven; that it was a brought in righteousness that gave them title. The object of my inquiry is, in what does this "brought in righteousness" consist? As you left or dropped the remark without comment.

MADISON COUNTY, Ky., Oct. 12, 1847.

R E P L Y .

THE remarks alluded to by our brother were incidentally made in reference to an expression of frequent occurrence in the writings and common conversation of brethren, namely, "the righteousness which was wrought out and brought in, by the active and passive obedience of our Lord Jesus Christ." The precise words we used at Versailles are not recollected, but our intention was to say that the obedience and sufferings of Christ for his people constituted a wrought out righteousness, commensurate with the demands of the law; and that this wrought out righteousness was required for our redemption from the demands of the law; that by it we were redeemed from sin, from death, and from hell; yea, and from the dominion of the law; but that no wrought righteousness could give us a title to heaven or spiritual things. To be more plain, we will now say that the expiation of our sins by the sufferings of Christ, or the putting away our sins by the sacrifice of himself, restored us to the state of perfect innocence from which we had by transgression of the law of God fallen, and placed those for whom this redemption was effected back upon the ground occupied by Adam before sin entered into the world. But this removal of our guilt, and satisfaction to the law of God, did not make us spiritual, capacitate or prepare us for, or give us a title to, spiritual life or spiritual enjoyments. Notwithstanding the complete redemption of the church of God from all the demands of the law, by which she is delivered from wrath and damnation, all her members must be born again, or they cannot see the kingdom of God. Christ's obedience and suffering has redeemed his people; but the Spirit quickens such as are so redeemed, and prepares them for heaven and heavenly things.

The saints' title to heaven rests upon the ground of relationship. If sons, or children, then are they heirs of God, and joint heirs with Jesus.

Christ. But redemption and justification do not make them sons nor heirs. Their sonship is embraced in the sonship of our Lord Jesus Christ. He is the only begotten of the Father, full of grace and truth; and as he is the only begotten of the Father, we were begotten in him, or we are not sons; and if not sons, we are not heirs, and consequently have no title to heaven. But if, as the Scriptures declare, Christ is the Life of his people, and that life is the only begotten of the Father, in it is our relation to God and our title to heaven. Christ is himself our righteousness, brought in, but not wrought out. "And this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**"—Jer. xxiii. 6. "And this is the name whereby she shall be called, **THE LORD OUR RIGHTEOUSNESS.**"—Jer. xxxiii. 16. The legal right of Christ to redeem them rested on his previous right of property in his church. We may purchase, but we cannot redeem a property that never before belonged to us. His name was called Jesus, for he should save his people from their sins. They were his people before they were redeemed, and before they had sinned; and because they were his people, he had a right to redeem them.

The everlasting righteousness which Christ brought in for his people, we understand to be his inherent, eternal righteousness, which must have been the same before he came under the law as now. His incarnation, obedience to the law, and suffering its penal thunders, has revealed, but has not altered it. His wrought out righteousness has so cancelled the claims of law and justice, which held us as lawful captives, that the prison is legally opened, the lawful captives are delivered, and brought under circumstances where the righteousness of Christ, their Life and Head, is justly revealed in them. These views are opposed by,

First: Those who believe that Adam saw a spiritual man, and that a restoration to the state and condition that he occupied before the fall, is all that is necessary to prepare us for heaven and the enjoyment of spiritual things.

Second: By those who deny the doctrine of eternal union of the church to Christ, as her Life and Head, or who consider this union as a matter of too little consequence to insist upon or contend about.

Third: By those who have no higher or clearer views of the great system of salvation than to think that deliverance from guilt, either by redemption or by remission, is all that is or was necessary to constitute us children of God and heirs of immortality.

Fourth: By all Arminians, who hold that men are saved by their own wills and works, and only differ from all other men in the quantity and quality of their own personal works of righteousness.

Fifth: By Universalists, who pro-

fess and try to believe that all mankind stand in precisely the same relation to God, and with their Arminian brethren deny that there is any such thing as sovereign and discriminating grace in the salvation of sinners; but it is sustained by the infallible testimony of the Scriptures and the experience of all the children of God.

While on the subject of redemption, we may as well notice the objection made by Elder T. Boulware, in behalf of the Baptists of Missouri, to our views of redemption, as stated in number 4 of the current volume, and to the doctrine of the union of Christ and his people, as set forth in the Circular Letter of Delaware River Association, as copied into the SIGNS, number 14, of this volume, page 106. The objections stated, as the letter on the 165th page, this number, will show, are,

First: That the doctrine is not clearly revealed in the Bible, and only sustained by vague deductions, inferences, &c.

Second: That it is identical with the "Two Seed System;" or that the Baptists of Missouri can see no difference between the one and the other; and,

Third: That the five points, as stated in his letter, are regarded by the Baptists of Missouri as substantially embracing the faith once delivered to the saints; and as a vital and eternal union to Christ is not stated nor intended to be implied in the said five points, it is rejected as being no part of the faith which was once delivered to the saints.

Before we proceed to notice these objections, we wish to be distinctly understood that, so far as they go, the five points laid down in Elder Boulware's letter are fully embraced in what is held by all Old School Baptists; but that these five points do not substantially comprise all the faith once delivered to the saints; that is, if taken abstractly or apart from the doctrine of vital union to, and identity with, Christ. Whether all the Baptists of Missouri will consent to the version given of their faith, we are not able to say. We hope not. The "Regular Baptist," published in that State, has agreed to drop these subjects during its present volume, after having duly apologized for having suffered such doctrine to be published in its first volume. How far we shall express the views of our brethren generally, we will leave them to determine when we say to Elder Boulware, and to all others, that if he or they can destroy the union and identity of Christ and his church, they shall be welcome to their five points; for in the absence of a vital union to Christ, these points could be of little or no advantage to us. Destroy the doctrine of Eternal Union, and you sap the foundation of Zion, and forever blast the prospect of salvation and eternal glory. But to the subject.

Is not the union of Christ and his church clearly revealed in the Scrip-

tures? By Eternal Union, we mean to assert that the heirs of salvation had a spiritual existence in Christ, their spiritual Head, before time began. This is no deduction, or inference, but plainly and emphatically declared in the Bible, by such terms as, "created in Christ Jesus."—Eph. ii. 10. "According as he hath chosen us in him before the foundation of the world."—Eph. i. 4. "Sanctified by God the Father, preserved in Christ Jesus, and called."—Jude 1. "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. "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are 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. "And the glory which thou gavest me, I have given them; that they may be one, even as we are: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. 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 has given me; for thou lovedst me before the foundation of the world."—John xvii. 23, 24. Will Elder Boulware deny the Eternal Union of Christ with the Father? If not, let him remember that the saints are one with Christ, even, or exactly, as Christ is one with the Father. And if it be even, then the identity and union of Christ and the Father is no more eternal than the identity of Christ and his people. But again, they are "his body, his flesh and his bones." They are the bone of his bones, and the flesh of his flesh. He is their Head, and they are his body, and members in particular. He has been their dwelling place in all generations. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou God."—Psa. xc. 1, 2. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty."—Psa. xci. 1. Christ is the secret place of the Most High, and in that secret place God has hidden the life of all his saints, and there they abide under the shadow of the Almighty. In all candor we ask Elder Boulware, and all who quarrel with or lightly esteem the doctrine of Eternal Union, whether the saints can be in Christ, and not united to him? Can they dwell in him and not be united to him? Can they be his body, his flesh and his

bones, and not vitally united to him? Can they be one with him, even as he is one with the Father, and not be united to him? And if they were, as we have proven from the Scriptures, created in him, preserved in him, chosen in him, saved in him, and hidden in him, before the mountains were brought forth, or ever the earth or the world was formed, could all this be true, and yet the Eternal Union a delusion, or an unimportant matter, not worth contending for, and not belonging to, or embraced in, the faith once delivered to the saints?

The second objection to Eternal Union, urged, is that the Baptists of Missouri can see no difference between it and the Two Seed system, as set forth by Daniel Parker, which denies that God is the Creator of all the human family; and asserts that he is only the Creator of the elect portion of them. Eternal Union sets forth that not our human or natural life, but our spiritual life, was given us in Christ Jesus before the world began; and that Christ is the spiritual Head of the church, in the same sense that Adam was the natural head of all the human family. That the natural life of the saints was created in Adam in common with the natural life of all others of the human race; so that they were by nature children of wrath, even as others; and yet, wonderful to say, Elder Boulware can see no difference between the doctrines. If this be so, all our efforts to enlighten him will prove abortive, until God shall give him light.

If Elder Boulware's five points, to the exclusion of Eternal Union, eternal, personal election, &c., are to be the standard of Old School orthodoxy, he may well apprehend danger that some who now claim that name will be found above or below par; but the name has hitherto been exclusively applied to those who hold the doctrine, which his summary excludes.

Elder B., like all others who put down new stakes and boundaries for our faith, is opposed to controversy; he goes for peace, and desires that his remarks may not be considered as complaints; but he may rest assured that so long and so frequently as he will appear in the Old School papers denouncing the most vital and fundamental principles of the doctrine of the gospel, he will draw forth the arrows of truth in their defense. Sooner by far could we consent to discontinue our connection with the SIGNS, than suffer the assaults of friends or foes upon so important a branch of the truth to pass unrebuked. We can but regret, however, that he has placed himself in the position which he has taken, and we indulge in a hope that he will yet see the impropriety of consenting to the truth embraced in his "five points," and rejecting the truth on which those very points are founded.

NEW VERNON, N. Y., Nov. 1, 1847.

(Continued from page 363.)

awful backsliding. When Moses went up into the mount, there were lightnings and thunder and fire and smoke, and the people were in great awe and fear. One would have supposed they were genuine converts; but when the noise and fire ceased, there was a great backsliding; and when Moses come off the mount they were worshipping the calf that Aaron had made of their jewels.

But I am writing more than I intended, and will come to a close by saying that our yearly and union meetings and associations are about all over for the present year. We have had the best of order and harmony, and a good manifestation of brotherly love and kindness, for which we feel thankful.

Yours in hope and fellowship,
P. J. POWELL.

OPELIKA, Ala., Oct. 31, 1894.

DEAR BROTHER B. L. BEEBE:—By request of brethren in Texas I submit the following items.

I reached home safely, and found all well, after an absence of six weeks in the Lone Star State. I was in Texas about forty days, and filled forty-five appointments. The meetings were pleasant indeed to me. I found the Baptists that I visited in peace, and some accessions in some places. I visited the Sulphur Fork and the San Marcus Associations. The Sulphur Fork met with the Good Hope Church, in Wood County, about nine miles southeast of Winnsborough. Here I heard Elder H. B. Jones, and Elders Odom, McWilliams and others, speak. Some of the Texas would-be regulators publish these brethren as two-seeders, fatalists, non-resurrectionists, and no-change Baptists; but I am prepared to say that it is not true. I have been among them often, heard them preach, and talked with them, and am prepared to say that it is a false report. Why brethren should have a disposition to publish people to the world in a false light I cannot see, nor what good can come out of it, except it be that the Lord designs to manifest the character of the publisher, and let it be seen and known what is in him, for the good of the brethren. If brethren do err, which all are free to admit they do, is it right to publish them to the world? Suppose I should commit to writing what I have heard brethren say about certain brethren and Elders; do you think I would be right in such a course? If so, I could fill several large letters this morning, and it would make many heave heavy sighs. But I am trying to look at things in charity, hoping the Lord will give grace to overcome evils; for I am sure this is our only hope to overcome the faults and defects that we find in ourselves. I desire the brethren abroad to know that those brethren in Texas whom I visited are good, sound Baptists, and love the truth as it is in Christ, and indorsed the doctrine that I preached while among

them; and I denounce two-seed, non-resurrection, no-change, fatal doctrine. I understand fatalism to be some things that arise without God's purpose; and that is what I do not believe, and therefore I am not a fatalist. But those who charge it on me believe it themselves; like the Arminian, who charges the Old School Baptists as believing or preaching infants in hell, while their own doctrine seems to place them there, if belief and works are conditions of salvation. I only mention these things by way of defense against a false charge, and hope the Lord may give brethren grace that they may cease from these things; for they should know that it is not charitable to do such things.

I also met Elders Wagner, McAdams, Jones, Pate and Grant at the San Marcus Association, which met near Sweet Home, on the fourth Sunday and Friday before. I heard them preach, and their preaching was in line with what I have been accustomed to hear since I have been a Baptist. Why brethren should try to set off such brethren I cannot see, except for their own ends and motives.

I also visited a church in the Little Flock Association. They seemed to enjoy my preaching, and seemed anxious for me to come again. Why is it that all the Baptist family cannot walk together? Why should they fight and devour each other? May God give that grace that will bring union and peace throughout the borders of Zion, is my humble desire.

I have not designed in this to write out a tour, but to mention and set forth a few facts for the consideration of the brethren here and elsewhere. May the grace of God and the love of the Lord Jesus attend us all in our goings and pilgrimage here.

Yours in hope,
W. LIVELY.

EDITORIAL NOTICES.

CRUDEN'S CONCORDANCE.

To MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPLETE.

OBITUARY NOTICES.

DIED—On Friday morning, Oct. 26th, at his late residence near Lowe's Cross Roads, Sussex Co., Del., **Mr. Burton Truitt**, a few days more than 80 years of age.

Brother Truitt became a member of a small church that I think was called Harris's Mills many years ago; and as that church went pretty much down, some fifteen years ago he went to Little Creek, and was received into that church, where he continued in fellowship to the end of his pilgrimage. His baptism was, as near as we can ascertain, about 1844, fifty years ago. His lot was cast quite a distance from any of the churches, so that he was not much known abroad. So far as I have ever known, he fulfilled all the obligations of his profession consistently throughout his long life, dying as he lived, in the enjoyment of a good hope through grace.

E. RITTENHOUSE.

DIED—At the residence of her son-in-law and daughter, on Saturday, Oct. 20th, **Mrs. Elizabeth Dady**, aged 91 years and 14 days.

It seemed to be a failure of the vital powers, with not much sickness or suffering. Sister Dady was baptized in the fellowship of the Baptist Church in Wilmington, in May, 1827, more than sixty-seven years ago. As Elder J. P. Peckworth was then pastor of that church, the baptism was probably by him. She of course had passed through all the commotions and revolutions that make up the travel and history of that church until the final division was accomplished. Always modest and unassuming, yet she was always consistent and firm. She did not cease from yielding fruit even in her extreme old age. More than forty years ago she with her husband took a letter of dismission from that church and moved to Smyrna. For a long time she has been connected with the church at Bryn Zion. For about twenty-two years she had been totally blind; but though deprived of the light and sight of nature, her spiritual vision was clear and bright. Her faith and hope were steadfast, and her memory and other faculties were retained to the last. There was much church history in her long life, and I enjoyed many an hour's conversation with her. A fall, and a fractured limb, added much to her bodily suffering, for she had suffered intense pain in her eyes, and to her helplessness; but through that long night, which no ray of light ever penetrated, she enjoyed the care and attention of kind and devoted children that seemed patient and never-tiring. She fought the good fight, finished a consistent christian course, and kept the faith to the end. I trust the children and grandchildren will find a reward in the consciousness of having discharged a great and important duty.

E. RITTENHOUSE.

Mary Lippencott, daughter of Wm. and Pheba Wells, and wife of Elder Wm. Lippencott, was born in Kanawha Co., W. Va., August 12th, 1819, removed with her parents to the state of Ohio in the year 1831, and was united in marriage to Elder Wm. Lippencott on Feb. 20th, 1840. She united with the Ross Run Primitive Baptist Church in the year 1855. In the year 1873 she with her husband removed to the town of St. Paris, Ohio, herself and husband by letter uniting with the Nettle Creek Church of Primitive Baptists, of which she was a faithful, worthy and consistent member, beloved by all, until her death, which occurred Oct. 22d, 1894, aged 75 years, 2 months and 10 days. Her funeral was largely attended on the date named, and the writer tried to speak words of comfort to the sorrowing ones. It is written, "Thou shalt surely die;" but while

"Plagues and death around me fly,
Till he bids I cannot die;

Not a single shaft can hit
Till the God of love sees fit."

Yet when he commands us back to dust an angel's arm cannot turn the shaft. She has left no offspring, but a beloved and bereaved servant of the most high God, who knows the exceeding great and precious promises. Having finished her course, her body lies in a peaceable habitation and quiet resting place. Here she has thrown off every burden and escaped from every snare. Here the eye forgets to weep; here she has received a final release from pain, an everlasting discharge from sorrow. Tranquility softens her couch, and quietness guards her repose. Rest until the last trumpet shall awake your gentle slumbers, and sound through all your quiet resting place. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." In view of death and eternity may this be the supreme desire of each of us, to live the life and to die the death of the righteous. May my latter end and future state be like theirs. May grace so reign in my heart that death with me, as with my dear departed sister, shall be my sweet release, and then my ransomed soul shall fly to her happy home on high.

G. N. TUSING.

G. BEEBE'S SON—DEAR BROTHER IN CHRIST:—I send you inclosed the following obituary notice for publication in the SIGNS.

Our brother, **Joseph C. Ensor**, departed this life at his home near Black Rock, Baltimore Co., Md., on Wednesday a. m., Oct. 10th, 1894, in the 60th year of his age.

He was a son of John B. and Delilah Ensor, who for many years were widely known as faithful Baptists, and members of the church at Black Rock. Twenty-one years ago last February it was my privilege to baptize our deceased brother in the fellowship of the Black Rock Church, where he remained a steadfast member until it pleased the Lord to call him away from earth. His disease was consumption, brought on some two years ago by an attack of "La Grippe." He suffered much during this time, but endured all with much patience and submission to the divine will. He was a firm and settled Baptist from the first of my acquaintance with him. He had very soul-humblng views of himself as a sinner in the sight of God, and often complained of doubts and fears growing out of the view which he had of himself. His faith was in Christ alone; and this he often expressed in conversation with his brethren. He believed so fully and entirely that salvation is of the Lord that often during his illness he stated as his request that if no Baptist minister could be had to attend his funeral, no religious service should be held at all; for he did not desire that Arminian doctrine, or salvation by the choice of the creature, should be preached over his remains. He did not wish that his funeral should be the occasion of dishonoring the gospel of Jesus Christ by the preaching of creature choice or works.

I was absent at the time of his death, but his family saw that his last wishes were carried out. As Elder Grafton could not be reached, brother Hart, from the Baltimore Church, and brother T. H. Scott, of the Black Rock Church, conducted services, much to the comfort and edification of the dear friends, as I have been informed.

The deceased brother leaves a widow and several children to mourn their loss of a kind and indulgent husband and father. As a church we shall also greatly miss our brother. May God bless the church, and grant an especial blessing to the dear wife and children in their bereavement and loneliness. May the same faith that was his be also theirs. Brothers and sisters are also left to mourn their loss; but they also share the faith that was in their deceased brother, and have hope for him and for themselves.

F. A. CHICK.

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m Is. 53. 9.		17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, 'I ascend unto my Father, and your Father; and to my God, and your God.'	Ps. 22. 22.
n ver. 21.	CHAPTER XX.	18 " Mary Magdalene came and told	Matt. 28.
	1 " Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity, and confession of Thomas. 30 The scripture is sufficient to salvation.		Rom. 8. 29.
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VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, NOVEMBER 21, 1894.

NO. 47.

SELECTED.

WEAK HANDS AND FEEBLE KNEES.

BY DAVID SMITH, OF ENGLAND.

"STRENGTHEN ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you."—Isa. xxxv. 3, 4.

What are we to understand by weak hands and feeble knees? I understand them to mean that God's people get down into low places sometimes, where they are much perplexed and distressed in soul, body and mind. The devil sometimes tempts them, and their consciences accuse them, and everything appears for a time to be against them; and at such times everything is perplexing and distressing to them.

God's people have troubles of such a trying nature sometimes that they cannot name to their dearest friends. At present I know a good man and his wife who have a trouble of this sort in their family. I saw them in the chapel the other Sunday well-nigh heart-broken. The person with weak hands is one who has weak faith, or but little faith; and the little he has gives way to doubt, through the temptation of Satan and the difficulties of the way. Faith is compared to hands, feet and eyes; hands of faith, feet of faith, and eyes of faith. These hands, feet and eyes are affected by circumstances, such as trials, afflictions, sorrows, and distresses of body and mind; and "though affliction cometh not forth of the dust, neither doth trouble spring out of the ground," yet "man is born unto trouble, as the sparks fly upward." They come according to the wise appointment of God, and are intended to try the faith and patience of his people, and have a tendency to weaken hands of faith, and make our knees tremble before God and man. Satan is ever ready to take advantage at such times and send his hellish darts of unbelief into the soul, and these make it "stagger like a drunken man." These are some of the things that make weak hands and feeble knees. I have often found it to be so in my own experience, and some of you have, no doubt, done so too. The way to heaven is a way of trouble; no one ever got there without it, nor do I believe ever will. All God's people need to be strengthened with a little

strength. Yes, and sometimes God is pleased to strengthen weak hands and confirm feeble knees under the word preached. The house of God has been a place of refuge to them, and he has supported and strengthened them with a little strength. God sometimes weakens the hands of his people by deaths in the family. He sometimes takes away the head of the family; and this dries up all sources of supply; for they are cut off, and everything appears, for a time, dark and distressing. Sometimes the Lord is pleased to take away a fond and pleasing child, the very idol of its parents, to make their hands hang down and their knees to tremble. Some of us have tasted a little of those wormwood and gall bitters, and we have cried, "Lord, help me!" for we then felt as if we were "sinking in the mire where there is no standing, and where the floods had well nigh overwhelmed us," and then we concluded that the Lord had forsaken us, and we said, "Is his mercy clean gone for ever, and will he be favorable no more? This has been the experience of God's people to a lesser or greater degree in all ages, and is so to this day, and I believe will be to the end; and these things make us feel that our hands are weak and that our knees are feeble. But in the midst of all these things God is good, and will not lay more upon his people than they are able to bear.

"Our sorrows is the scale he weighs,
And measures out our pains;
The wildest storm his word obeys,
His word its rage restrains."

O what a mercy, friends, that all things are under the management of him "who is too wise to err, and too good to be unkind." He knows exactly how much trouble and sorrow his people can bear without being crushed, and he will give strength to bear up under it. His everlasting arms are underneath every trouble his people have to bear, and he will support them. But sometimes their weak hands hang down, and their feeble knees tremble through fear. Yes, and their eyes of faith are darkened, but not blinded. The sight is not altogether gone, but the poor soul sometimes fears it is. The psalmist says, "I am weary of my crying; my throat is dried; mine eyes fail while I wait for my God." And again, "My heart panteth, my strength faileth me; as for the light of mine eyes, it also is gone from me." These portions evidently have reference to the faith of the Lord's people, which fluctuates like the mercury

(quicksilver) in the weather-glass, which rises and falls according to the pressure upon it. We know that our hands lay hold of the spoon to convey food to our mouths to feed our bodies; but weak hands cannot use the spoon. They are sometimes too weak; as the psalmist says, "My strength faileth me." He might have said, as the prophet says, "My hope is cut off." We cannot exercise faith when we please; for "it is the gift of God." For want of food our bodies droop, and for want of faith our souls droop and sink low, and it is alone the work of God to raise them up; as Hannah says, "The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory." Hannah gives God the glory of his own work, and I wish to do so too.

At one time David said, "He brought me into darkness, and not into light;" and at another time he said, "The Lord is my light and my salvation." So it appears that his faith varied, and that he was sometimes up, and sometimes down. And so it is with you and me. We are of all men most miserable if God hide his face from us; but if he smile upon us our hearts rejoice. Then it is that our weak hands are strengthened, and our feeble knees confirmed.

A man in a certain state of distress or trouble cannot move hand or foot heavenward, any more than he can make a world. Like the poor, impotent man at the pool, he has to wait until the Lord is pleased to put him in with his own hands, or say, "Rise up and walk." In this way only is a poor child of God helped and healed.

God's people are blessed with an interest in the person and work of the Lord Jesus Christ; but they do not always see it and believe it. Some of them often question it, and are brought to their wits' end about it; but, blessed be God, their fears and doubts cannot alter the fact. Do you, my friends, know anything of these things, and do you believe them? If you do, you are the children of God; but if you do not, you are not yet manifestively among the exercised and tried family of God. The exercised child of God knows something of the things I am speaking about this morning; but thousands of professors, who have only "a name to live,

while dead," know nothing about them. Some preachers condemn experimental religion; but I consider it to be the very life of God in the soul, and, therefore, I must preach it for the comfort of others. The living in Jerusalem know something of these things, for they sometimes hang down their heads like the bull-rush, and cannot lift them up. Their weak hands hang down, and, as I have said before, their feeble knees tremble under them, and sometimes a thousand fears surround them.

Have you ever been asked to pray, and take a part in the public service, when you have feared to do so lest you should be confounded, and that your hypocrisy would be discovered, as you thought? If you have, the hands of your faith have hung down, and you have wished you were a thousand miles away from the place. I have been there many times when I have had to preach to you and others. God's people cannot always pray when they are called upon to do so. Many people think the Lord's servants can pray at any time, and for everything they desire; but not so; for they are subject to like passions as you are, subject to like infirmities, and can only pray as the Lord is pleased to help them. I have got myself into many troubles since God called me by his grace, but I have ever found, where he has brought me to real heartfelt prayer, he has answered my prayer and brought me out of my troubles. Therefore I would say to all weak-handed and feeble-kneed saints, Keep on praying until he answers your prayers.

"For prayer, indited by the Lord,
The Lord will surely hear."

May you thus be enabled to take all your troubles to the Lord, for he will never deceive you, but will deliver you. He will remove every hindrance and every obstacle, whether it be of a temporal or of a spiritual kind, and then you will be like a "hind let loose;" so that, if you could, you would take the "wings of the dove, and fly away, and be at rest." When such a deliverance is brought about, you will say with the psalmist, "Bless the Lord, O my soul; and all that is within me, bless his holy name; who forgiveth all thine iniquities, who healeth all thy diseases, who crowneth thee with loving-kindness and tender mercy;" and who reneweth thy youth as the eagle's. I have read of one that was 340 years old. When you have been held down by sin and Satan for a

long time in a state of unbelief, when your weak hands and feeble knees have been trembling like the aspen leaf, and the Holy Ghost has come and whispered in your ears, "Thou art all fair, my love; there is no spot in thee," or some such words, you have been made young again; your youth has been renewed as the eagle's. Sometimes, under the preached word, God is pleased to bless the souls of his people, and refresh them with his presence, so that they feel young again. The hands of their faith are then strengthened, and their feeble knees are confirmed in the truth of God's salvation, and they run with delight in the ways of God's commandments, and conclude they will never see war again. I hope we have felt a little of this divine influence in our poor souls, and that it has made us sing with joy in our hearts.

Then, "Say to them that are of a fearful heart, Be strong; fear not." O what lengths and breadths of grace, to lift up the poor child of God out of self and sin. Yes, and from the power of Satan too. When the blessed Spirit of God, the Holy Spirit, is pleased to make a revelation of the person of Christ, O how blessed it is! It is then that "crooked things are made straight, and rough places plain," and that we are made young again.

In the beginning of this chapter we read, "The wilderness and the solitary place shall be glad for them; and the desert shall blossom as the rose. It shall blossom abundantly, and rejoice, even with singing." Is not that a blessed promise? "The wilderness and the solitary place shall be glad for them." Our poor hearts are the desert and the solitary place. Does not your heart often appear like a wilderness, or a desert, and is very solitary? This wilderness and solitary place does not mean the Arabian or African desert, but it means the dry and scorched heart of a poor child of God that is blackened with the burning sun of temptation and infidelity. These things have a tendency to dry up the spirit, and make the heart of a child of God feel like the wilderness and the sandy desert, where no green thing grows. If this is not so, I am out of the secret experience of the exercises of a living soul; but I believe I am right, and I believe all others are right who are exercised in the same way; and I am sure that the weak hands of such will sometimes hang down dejected, and will be frightened as if a thousand serpents lay in their pathway. O what fears and doubts arise under the wily darts of the devil! His serpentine workings make a man stagger—they make his feeble knees to tremble; and in this way the Lord the Spirit "teaches men to profit," but more especially to know the plague of their own hearts, and their utter helplessness to deliver themselves out of such a state.

"Without me," says Christ, "ye

can do nothing." A man learns this truth experimentally, as he is brought "into deep waters, where there is no standing." Do you believe what I say about these things? Or do you believe what Arminians say, viz., "Believe and repent, and then God will love you?" But let me tell you, without God's grace you can neither believe nor repent aright; and if ever you desired either, you have proved what I say to be an unmistakable truth. God brings his people into a state of want and destitution, and then "they cry to him in their trouble, and he delivers them out of their distresses," by an act of his almighty power and grace. All delivering power comes from God. He alone can lift up the hands that hang down, or confirm feeble knees: though he says to his servants, "Do this, or do that." I believe God sometimes gives power with the preached word, and blesses it to the souls of his people; for he says, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." I could give you many proofs of this, both in my own experience and that of others. One proof is that at one time I had been for some months in a very dark and miserable state of mind, and I concluded God had forsaken me, and that he would "be favorable no more." At that time God sent one of his servants to preach at our chapel, and the Lord so blessed my poor soul through the man's preaching that I was raised up above all my fears, and I was made to "rejoice with joy and singing," and my soul was made to "blossom as the rose;" and as the Lord has said, "It shall blossom abundantly," so I proved it in my own soul's experience. At another time, when I was preaching, the Lord so blessed his word to the soul of one man that he said, "Through that man's preaching this morning God has lifted my soul out of the very belly of hell, where I had long been in a state of darkness and distress." I could instance many other proofs of a similar nature, but I forbear to do so.

I consider my text is one that traces out, or at least records, the barren and helpless state of a needy soul, on behalf of whom the Lord says, "Strengthen ye the weak hands," ye servants; "and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not." My text will only meet the cases of, and is only intended for, a poor, fearing child of God, who is, as we Yorkshire people sometimes say, "down in his shell;" one who is experimentally in a dark and distressed state of mind, but is a "prisoner" of hope.

Friends, I love experimental truth, and I must preach it so far as the Lord has taught it me. Sometimes, when a servant of God is led into the experimental part of God's truth, he finds some poor soul in a state of bankruptcy, or in some deep trouble, who is hedged up and hedged in with difficulties that he fears he can never get out of; but under the word, he gets a hope that God will yet deliver him. I remember one case of this sort, where a preacher and a hearer wept and rejoiced together. These things sometimes bring about a godly union that is never dissolved while memory lasts. Sometimes a poor backslider is reclaimed, and made willing to return and fill up his place, with weeping and godly repentance.

One sweet manifestation of God's love and mercy will and does raise up the cast down soul, and will bring it out of the prison-house of bondage and distress. And is not this felt and known to be so in the experience of the saints? And at such times they "fear not." Nothing can bring about such a state of things in a poor sinner's soul but the presence and influence of the Holy Ghost, the Comforter. Then you who have ever enjoyed his presence, give him the glory, for you will go to heaven when you die; yes, "As sure as the earnest is given."

What a blessing God has bestowed on you, to favor your poor souls with such a love-visit, such a spiritual blessing, such a blessing as I am sure strengthened your weak hands, and confirmed your feeble knees, and raised you above all your fears; and then you "triumphed in redeeming love" to your heart's content.

God brings his people out of the wilderness sometimes, "leaning on their Beloved." O! it is good to be there. When the Lord shows his people the blessedness of his covenant, and gives them a felt sense of an interest in it, it makes their souls rejoice, it makes them "blossom as the rose;" for then the Lord sheds his sweet influence around them, and reveals his beauty, and then his name is like "ointment poured forth," and gives a goodly smell.

The child of God is subject to changes. He is sometimes up, and sometimes down. The man that has no changes is dead while he lives. The presence of God brings with it a foretaste of heaven into the soul; but very few people seem to know anything of it. Under such blessedness the children of God cannot hold their peace. If they did, "the very stones would cry out." Such persons have "tasted that the Lord is gracious," and they walk in the precepts of the gospel. They have the law of love in their hearts, and they live in God's fear all the day long; as it is written, "They shall walk, O Lord, in the light of thy countenance, and in thy name shall they rejoice all the day, and in thy righteousness shall they be exalted.—Psalm lxxxix.

16. No man can do this in his own

strength; but he can do it under the anointing of the blessed Spirit. Yes, he can then mount up on eagles' wings, and it is then that his weak hands of faith are lifted up, and his feeble knees strengthened and confirmed in the faithfulness of God. Such a man is confirmed in the truth that God will "regard the prayer of the destitute, and not despise their prayer." God has heard his prayer, and brought him out of the mire and clay of infidelity, from Satan's yoke and sin's fetters, and from the condemnatory power of the law, and then he is like the bird which has escaped from the snare of the fowler.

True religion is worth ten thousand worlds; for it has God for the author, and the Holy Spirit for its comforting influences and graces, and the graces of the Spirit are "love, joy and peace."

In the enjoyment of these graces, the wilderness blossoms as the rose. The children of God have their times of trouble, as well as their changes, while on earth; but they have their times of deliverance also. Trouble is a very necessary thing to the child of God, to bring down his pride and make him pray. This ingredient embitters the world, the flesh and the devil. It lays man low, and keeps him there until God is pleased to deliver him. God has a special purpose to answer by troubles, as Newton says in that most experimental hymn of his,

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

Friends, do you know anything about spiritual troubles, about conviction, of sin, the condemnation of the law, and the arrows of a guilty conscience? Do you know what it is to cry to God to undertake for you and deliver you from bondage and distress of soul? The men of the world have a share in all other troubles, but they know nothing of these. God's people only have these, and they all have them to a lesser or a greater degree. True religion has a beginning, and I believe it all begins in trouble, but will end in peace. True religion, then, has a bright and a dark side; and I will tell you, friends, if you are the children of God you have an old man of sin and a new man of grace within you, and they are like two armies, fighting one against the other. The old man of sin will be daily trying to get the mastery over the new man of grace. He will, as it were, sometimes hold you down with an iron hand, and make you feel as weak as water. I know your hands will then hang down very low, and your feeble knees will be "ready to halt." These are some of the things the exercised family of God experience while they are in this vale of tears. Their path is one of trial, affliction and sorrow for the most part, and will be so until the body and soul are separated; for that only,

"Which puts an end to strife,
Will put an end to sin."

Between the flesh and the Spirit a continual warfare will be carried on, so that "ye cannot do the things that ye would." If you know anything of this Christian warfare, you are in the way to heaven and happiness. It will end in peace; yes, in the peace of God, which passeth understanding." I am sure it will. Then, strengthen ye the weak hands, confirm the feeble knees; yea, and say to the fearful heart, "Be strong; fear not."

A fearing or fearful heart is a broken and a contrite heart; one that has the fear and grace of God in it; but its fears often are that these blessed graces have not been planted there; hence they are exercised and tried about them, and sometimes you hear them say,

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

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

And sometimes you hear them sing,

"Assure my conscience of her part
In the Redeemer's blood;
And bear thy witness with my heart,
That I am born of God."

The fearful-hearted are praying men and women, and they say with the psalmist, "Hear my prayer, O God, and let my cry come unto thee." Such people have also a filial fear. They fear to offend God in word or deed. O what a mercy if your religion and mine is like theirs; for God says of all such persons, "They shall be mine in that day when I make up my jewels." What could God say more for their encouragement in the midst of all their fears, doubts and misgivings? "They shall be mine." Say, then, to the fearful heart, "Be strong, fear not." How can such poor weaklings be strong? Not in themselves, but in the Lord, for he is "the strength of the poor, a strength to the needy in his distress." Then, having his strength on their side, they need not fear, and to all such the servant of God may say, "Fear not." Fear not, for Christ has died for you, and has redeemed you by his precious blood, and most assuredly will land you safely in heaven, your desired home.

May God add his blessing upon these few remarks, for his name's sake. Amen.

BOOK NOTICES.

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CORRESPONDENCE.

HUNTSVILLE, Tenn., Oct. 31, 1894.

It sometimes seems to me that if there were no other evidence to support the doctrine of predestination, the fact that it is the one great doctrine which has ever been assailed, despised and rejected by the world would alone be sufficient to sustain it as the true foundation of God's omnipotent power and glory on earth. Man has to a certain degree succeeded in classifying the limited knowledge which has been given him in mercy, and collecting it under certain heads or branches; and these classifications he calls science. By working in strict conformity to the laws which govern a science man can obtain results which are approximately exact. He is bound and limited in all his efforts by these methods and results; and he cannot even see to the end of them, much less ever hope to accomplish things beyond them.

The results obtained by these scientific investigations are stamped by human authority as truths, and the natural mind will never be able to comprehend any truth which cannot be reconciled to some of these laws. Any proposition which states a set of things contrary to these laws is said to be impossible, and the natural mind could not believe it even if it desired to do so. For an instance, if any substance come in contact with fire, so as not to extinguish it, it will become heated, and if it be a combustible substance it will be consumed. The opposite of this human wisdom must ever regard as being impossible, because science fails to point out methods by which such results can be effected.

Also, when a certain state of facts is said to exist, a clear perception of a second state of facts which would be a most natural consequence of the first is called reason. The human mind is guided by reason; and when anything cannot be accounted for by reason the natural mind can never understand it. Now if reason, science and philosophy are perfect and infallible in human hands, our Bible is untrue, and the hope of the christian a farce; but we frequently err in all three of these, when, were they perfect, we could not. We are constantly adding to them, in a certain sense; and so long as anything will admit of being augmented in any degree whatever it cannot be perfect. So man is bound either by an imperfect system or by an imperfect knowledge of a perfect system, and to admit either proposition will render all his accomplishments more or less imperfect; and especially would this be so in the salvation of a human soul, where nothing short of absolute perfection could be effectual. God in his infinite wisdom did not limit or bind himself by any law, except that it would be impossible for him ever to approach sin, or become contaminated with it in any degree whatsoever. Everything he has recorded

of himself, and every act he has performed, has been done with a supreme disregard for all the laws of science, by which human wisdom is bound and limited. Whatsoever he does is wise, just and perfect. To deny his infinite power, wisdom or goodness is to deny his existence. To limit any of these in any degree whatever is equivalent to denying them altogether. To concede them is to bring every other power in absolute subjection to him, and this destroys the Arminian's hope of heaven.

The Arminian can conceive of a God who can undertake and fail; who can love a sinful man, persuade and importune him to accept of the proffered mercy, and yet be subjected to the anguish and humiliation of being scornfully rejected. Surely such things are but the frantic imaginations of a worldly mind. In direct contrast to such a being the God of Israel, the God of the Bible, the God of the christian's hope, can take a man dead in trespasses and sin, and through a perfect, crucified and risen Redeemer bring him triumphantly into everlasting glory, absolutely perfect, spotless and sinless, and independently of all opposition from wicked men and devils. The natural man will always reason that predestination would be fatal to divine justice; but the church, which is led by the Spirit and taught by Christ himself, knows that her only hope of salvation lies in the fact that her God loved her before the foundation of the world, and chose her, and gave her grace in Jesus Christ, and decreed to triumphantly save her in heaven for his own glory, redeemed, perfected and sanctified, in spite of every opposing power in the universe. By faith alone is she permitted to see, know and understand these things; and she can never impart this understanding to the world. She is as completely separated from the world, so far as an understanding of her faith and hope is concerned, as though she were upon another planet. She is not commanded to convince the world of these things. However formidable and threatening may be the powers arrayed against her, however bitterly she may be assailed by her enemies, it will be given her at the appointed time to remember that her God will not forsake her, that all her afflictions are chosen for her in mercy, and that her God is omnipotent and unchangeable. It will be given her to remember that her battle is fought, her warfare is accomplished, and it is only hers to wait in patience for the coming of the Captain of her salvation. The church as a body knows that if the doctrine of predestination is untrue, the divinity of Christ is destroyed, and her hope and faith are in vain. No wonder, then, that she is unwilling to make any concession, or enter into any compromise, with those who seek to limit or deny this doctrine. Were it not that this is God's own doctrine, upon which all creation is

founded, and were it not that it is upheld by his own omnipotent power, surely it could not have withstood the assaults which have been made upon it since the beginning of the world.

This is not quite what I undertook to write at the beginning; but I hope to write at some other time upon the subject of predestination as clearly as I sometimes see it.

JOE McDONALD.

STATE ROAD, Del., Nov., 1894.

BROTHER BEEBE:—I will offer some reflections for your consideration on the subject of faith. As this word seems to embrace the vital point upon which everything else depends, we do well to understand it, and to have all the light possible upon it. The inspired writers speak of faith as though it were not obscure, or of doubtful construction at all, but as something tangible, and so marked and distinct in its sources, developments and fruits as to be clearly distinguishable from everything else. The word "belief" or "believing" are terms quite frequently used, and generally are used in the same sense as faith. "If thou believest with all thine heart thou mayest," is the prerequisite to the ordinance of baptism, and of course to all the rites and privileges of membership in the gospel church. Those who see nothing in this believing only the result of persuasion, a mere act of the sinner upon his own volition, betray an utter ignorance not only of what faith really is, but of the literal signification of terms. We have no discretion in what we believe about anything. Even the most trivial natural things, we believe what we know to be true, and we cannot and do not believe otherwise. We should suspect a person's sanity who would try to induce us by rewards or by threatenings to believe contrary to our knowledge.

But I will not now discuss the negative, but look after that belief which accompanies salvation. It is uniformly held forth in the Scriptures as an exercise and manifestation of a new life, a life that natural men do not possess. If so, it rests upon a knowledge that men in nature do not have. Men enlightened from above believe things as they now see them, and believing does not make any change in the believer nor in the things believed; but believing with all the heart manifests such experimental knowledge of the things believed as to demonstrate that he or she has passed from death unto life. We cannot and do not believe in Christ as a Savior until we know him as a Savior. That knowledge he must himself give us. The Spirit, the holy Instructor and Comforter, must receive of him and show unto us. Hence, "No man can say that Jesus is the Lord but by the Holy Ghost." Believing in Jesus embraces a belief in some other things.

(Continued on page 374.)

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 21, 1894.

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

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

G. BEEBE'S SON.

SCARCELY SAVED.

DEAR EDITOR:—Will, you at your earliest convenience, give your views on the portion of Scripture that reads thus, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—1 Peter iv. 18. I heard a Presbyterian minister last Sunday handle that text, and he made a strange application of it. He said that the righteous were saved with difficulty. Now, dear Elder, was anything ever difficult for Jesus? Please elucidate the text, and greatly oblige one who loves the truth.

LUCY A. CRAWFORD.

LOGAN, Ohio, Sept. 12, 1894.

REPLY.

So far as the Lord may enable us, we hope and trust it may ever afford us pleasure to serve his dear people, both in speaking and writing upon those wonderful things which are written in the Scriptures, and revealed by the Spirit to the hearts of the subjects of God's grace. It is no wonder that an Arminian minister should make a strange application of the Scripture referred to by our sister, or fail to satisfy one who has felt the power of God unto salvation. As well might we expect to gather grapes of thorns, or figs of thistles, as to gather truth from those whose utterances prove them to be false prophets. The Lord said by the mouth of the prophet Jeremiah, "I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophecy lies? Yea, they are prophets of the deceit of their own heart; which cause my people to forget my name by their dreams, which they tell every man to his neighbor." The apostle Jude speaks of these, and calls them "filthy dreamers." "Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the Lord." "Thus saith the Lord, thy Redeemer, the Holy One of Israel, I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go."

That there is no lack or scarcety in the salvation of God's people from their sins, through the redemption which is Christ Jesus, the Scriptures everywhere testify. "Thou shalt call his name Jesus; for he shall save his people from their sins." "Being justified freely by his grace, through the redemption which is in Christ Jesus." "Let Israel hope in the Lord; for with the Lord there is

mercy, and with him is plenteous redemption; and he shall save Israel from all his iniquities." "He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law."

The theme of the apostle Peter in this fourth chapter of his first epistle is the suffering of Christ in the flesh, and also the suffering of his redeemed people, who as the members of his body, and in the flesh, must suffer with him. In the first verse of this chapter the apostle says, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin." It was in the flesh (and that of his people) that Christ suffered; in no other way could he suffer. He "was made a little lower than the angels for the suffering of death." "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

—Gal. iii. 29. In their relation to the earthly Adam the saints are partakers of flesh and blood; and in order that Jesus might suffer and redeem them from sin and death, he also himself likewise took part of the same flesh and blood that they are partakers of. The spiritual life unity of Christ and his people was and is an eternal unity. Hence the apostle says that the saints were chosen in Christ before the foundation of the world, that they should be holy and without blame before God in love.—Eph. i. 4. They were "by nature the children of wrath, even as others." It is as related to Adam, in the flesh, the saints were sinners, and so needed redemption. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." He took on him flesh when he "was made flesh, and dwelt among us." Thus we see that in being made flesh, taking part of the same flesh that his people are partakers of, Jesus became one with them in the flesh. The Scriptures very plainly and clearly, to us, teach that both these relationships of Christ to his people (in the Spirit and in the flesh) were necessary, in order that he might redeem them from all iniquity, and satisfy the law which they had transgressed in their unity with the earthly Adam. So perfectly and truly were Christ and his people one when he suffered for them in the flesh, that he recognized and called their sins his own sins, saying by the mouth of David, "O God, thou knowest my foolishness, and my sins are not hid from thee."—Psalm lxxix. 5. His taking on the flesh of his people brought him necessarily into the pit where they were. There is not a shadow of doubt that in the fortieth and sixty-ninth psalms it is Christ who is speaking by the mouth of his servant David, for this same apostle Peter

so declared on the day of Pentecost.—Acts ii. None of the angels, nor a pure, sinless man, could have been accepted by divine justice as an atoning sacrifice for the sins of God's people, the members of the body of Jesus. Christ Jesus suffered for his people on account of the relationship existing between them. How very strangely it sounds to hear a professed minister of Jesus denying this relationship, which is the only possible ground of redemption for the saints.

"The man that would this truth withstand,

Would pull God's temple down;
Wrest Jesus sceptre from his hand,
And spoil him of his crown.

"Brethren, by this your claim abide,
This title to your bliss;
Whatever loss you bear beside,
O! never give up this."

Yes, glorious truth! Jesus Christ has suffered in the flesh, suffered for the sins of his people, put them away by the sacrifice of himself; so that if the sins shall be sought for they shall not be found, for the mouth of God hath declared it. "As far as the east is from the west, so far hath he removed our transgressions from us." "Their sins and their iniquities will I remember no more." "But this man ["the man Christ Jesus"], after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us."—Heb. x. 12-15.

"'Tis the gospel's joyful tidings
Full salvation sweetly sounds;
Grace, to heal thy foul backslidings,
Sinner, flows from Jesus' wounds.

"Hail the Lamb who came to save us!
Hail the love that made him die!
'Tis the gift that God hath given us,
We'll proclaim his honors high."

As, therefore, the sins of God's people have been atoned for by Jesus, their dear Redeemer, who has suffered for them in the flesh, those sins cannot be remembered against them, and they will not be required to suffer for them; for justice will not twice demand nor accept the payment of a debt. Divine justice will not demand satisfaction at the hands of the bleeding Surety of God's people, and then at the hands of his people. Jesus pleads his own sufferings and death in behalf of his people. He is our "Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins," whether we be Jews or Gentiles in the flesh.

But will any one, in the light of the Scripture testimony, and also christian experience, deny that the subjects of redemption in Christ Jesus suffer in the flesh? Certainly not. God's people are a suffering people, and they suffer in the flesh. But when they shall be delivered from the bondage of corruption, when this mortal shall have put on immortality, then, like their glorified

Redeemer, their sufferings will be forever ended, for they will no more be in the flesh, where all their suffering is. They are scarcely saved from suffering, however soberly, righteously and godly they may live in this time state. Says the apostle to Timothy, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure." As followers of Jesus, the saints must suffer with him, and so are exhorted by Peter to arm themselves with the same mind that was in Christ when he suffered in the flesh. If that same mind is in us, we will suffer patiently all the persecution that in the purpose of God we may be called to endure. When we thus suffer, we suffer as a christian, as a follower of Christ, and therefore need not be ashamed. It is an honor thus to suffer, and we may, like the disciples of old, when they were beaten, and commanded to speak no more in the name of Jesus, rejoice that we are counted worthy to suffer shame for his name. Says Paul, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." "If so be that we suffer with him, that we may be also glorified together."

Being born of God does not exempt any one from suffering in the flesh. What tongue or pen can fully describe the terrible sufferings, both in body and mind, which many of the subjects of God's grace are now enduring? How many are upon beds of languishing, and O! how many wearisome days and nights are appointed unto them. Why is it so? God alone knows. Often those who thus suffer most are and have been living soberly, righteously and godly. They are, as we know, scarcely saved from suffering. Indeed we think it would be difficult to find one who is not suffering, either in body or mind, that is enjoying much communion with God their Savior, or much fellowship with the afflicted and poor people of God. When free from all suffering the child of God is very apt to be found following the world and the pleasures of the world. Said David, "Before I was afflicted I went astray; but now have I kept thy word." "It is good for me that I have been afflicted, that I might learn thy statutes." As the Lord declares that he has chosen his people in the furnace of affliction, it must be true that they are scarcely saved from it, as the apostle says. But while many of his people may be spared much bodily affliction, yet they cannot escape that suffering which is the effect of the trial of faith; for it is doubtful if God ever bestows faith upon his people without trying it, as gold is tried; and

such trial must necessarily cause suffering. There is a needs be for this. Says Peter, "Though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—1 Peter i. 6, 7.

In the immediate connection of the text, the apostle says, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified." This, the apostle says, in the sixteenth verse, is suffering as a christian. "If any man suffer as a christian, let him not be ashamed; but let him glorify God on this behalf."

But how about those subjects of God's grace who are not living soberly, righteously and godly in this present world, but are living after the flesh, and walking in a shameful manner? Such are not obeying "the gospel of God." Says the apostle, "But let none of you suffer as a murderer [He that hateth his brother is a murderer], or as a thief, or as an evil doer, or as a busybody in other men's matters." This would not be suffering as a christian; for a christian is a follower of Christ; and we can only follow him by walking as he walked. This word, "christian," is not used and applied by the apostle as it is commonly applied in the world to-day. He uses it as identifying the obedient children of God, who "obey the gospel of God;" so that one may be a subject of God's grace, a child of God, and yet not be a christian. It is quite common to-day, even among the saints, to speak of all subjects of the new and spiritual birth, wherever they may be found, or whatever their walk may be, as christians; but such is not a correct application of the term christian.

The terms "ungodly" and sinner," as here used by the apostle, are by him applied to those subjects of God's grace who are transgressors of the laws of Christ, who are living after the flesh, instead of living soberly, righteously and godly. If those of the saints who are walking worthy of the vocation wherewith they have been called, are not exempted from suffering, what shall the end be of those who, though subjects of God's grace, yet walk after the flesh and trample under foot the laws of Christ? It was of those among the saints at Philippi that the apostle wrote, "For many walk, of whom I have told you often, and now tell you even weeping, that they

are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." How many of God's people have destroyed themselves, so far as fellowship among the saints is concerned, and so far as spiritual comfort is concerned, by the gratification of their carnal appetites and passions. But as the Lord will surely judge his people, and scourge them for their ungodly conduct, how terrible must be the suffering when such are brought in their soul's experience before the judgment seat, and their faithful God lays upon them the rod of chastisement. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—1 Cor iii. 17.

J.

PREDESTINATION.

"THE Lord reigneth; let the earth rejoice."—Psa. xcvi. 1.

There is much dissension in what is called the religious world, about the amount of government held in the hands of God over the beings and events of this world; and if these contentions were confined to the children of Ashdod and Moab, we would have cause neither for astonishment nor regret; but it is sorrowful indeed to know that many who on other points seem to be sound and experimental, deny the universality of God's providential government.

War has been waged in a multitude of forms against the absolute predestination of all things. Some have virtually denied the government of God altogether in reference to the conduct and destiny of mankind, by asserting what they call the free agency of men. If men as agents are truly free to act as they please, they cannot be accountable for their actions. Accountability is restriction; and if either men or devils are free, they are subject to no restriction; and if restricted in their course, they are not free agents; but they are bound by the laws and penalties, and by the direct providence of God. God has said that they are restricted. The wrath of man shall praise him, and the remainder of wrath he will restrain. Do the advocates of free agency believe what God has said upon this subject? Or do they only mean that in the committing of sin they act voluntarily? If this be their meaning we will not dispute the point; for experience demonstrates the position; but this does not constitute man a free agent; it only makes him, in acting out the deep corruption of his depraved nature, a voluntary actor, so far as he goes in sin; but if unrestrained by the overruling government and providence of God, they would go much farther in crime and wickedness than they do; for they are frequently prevented from acting out their abominable designs by manifest interposition of

the government of God; as when the patriarchs would have murdered Joseph, when Saul would have slain David, or when the high priests would have prevented the resurrection of Christ from the dead. If Jezebel had been a free agent Elijah would not have been translated to heaven in a fiery chariot; and, indeed, no man's life would be one moment secure from the murderous hand of his fellow man.

A mere superficial view of the subject brings convincing evidence that God restrains the wicked actions of men, and that men are not therefore free agents or actors.

But we have another view to present; we allude to what God has said on this subject. When the Son of God stood before the bar of Pilate, he was interrogated thus by the conceited Judge, "Knowest thou not that I have power to crucify thee, and power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above."—John xix. 10, 11. Who is prepared to dispute the decision as to the amount of Pilate's free agency in this matter? Like the claims of all other pretending free willers and free agents, he could have no power at all in the matter, of which he claimed to have all power, except it had been given him, and that, too, from above. Neither Herod, Pilate, the men of Israel, nor the Gentiles, could do more or less in the case than what God's hand and counsel had before determined should be done. Will any man dare to dispute this position? If so, let him tell what more or what less they had power to do. And here let it not be overlooked or forgotten that he was by the foreknowledge and determinate counsel of God delivered up to be crucified and slain by wicked hands. The death and sufferings of the blessed Savior were not accidental; thus it behooved him to suffer, and to rise again on the third day.

Another class of disputers of the divine government, as though quite willing to compromise the crown and sceptre of Jehovah's power with the Arminians, admit that all these things were foreknown of God; but they would make his foreknowledge depend on something short of his own determinate counsel. Of such we demand, What could be foreknown that was not determined? If God foreknew that Christ should suffer and die in the manner, at the time, and by the hands, that he suffered, was it, at the same time that God foreknew it, undetermined whether it should or should not be? If it was determined, and the certain knowledge of God was based on that settled determination, by whom was it determined? If by any other than God himself, then his independence is impaired, and he is dependent on another for his prescience, or foreknowledge. Before God created the heavens and the earth, he either did certainly know, or he did not cer-

tainly know, all events of time, all the actions of wicked men and devils. If he did not certainly know all this, then he was deficient in knowledge. If he did know all beforehand, he either knew it independently, or was dependent on another for his knowledge. To foreknow that which was undetermined, and consequently unsettled, is absurd and ridiculous; and to know from information or from the determination of another is no less wild and absurd; and a denial of his determinate counsel, or absolute decision, or predestination, is equivalent to a denial of his government; for the government of God is not embraced in his foreknowing simply, but in his determining whether things shall or shall not be. We, as creatures, foreknow that we must die; but in this matter we have no government; our mortality rests not on our decision, but on the decision of him who said, "Dust thou art, and unto dust shalt thou return."

The objections commonly urged against the predestinating government of God over all beings, all worlds, and all events, are seldom attempted to be drawn from the Scriptures. There is nothing in the testimony of the Bible to limit the power, sovereignty or government of God, but everything to sustain it. The opposers of the doctrine are compelled to look elsewhere for argument. "It is fatalism," says one. "It makes God the author of sin," says another. "It conflicts with the volition and free agency of man," says a third. While by far the greater portion put the matter to rest by saying, "I do not believe the doctrine." To meet all these objections, and make the doctrine clear and plain, and palatable and pleasant to the natural sense and feelings of men, is not by any means our province; but to believe it, confide in it, and rejoice in it with joy unspeakable and full of glory, we trust God has graciously made our privilege.

The frightful images drawn by arch-opposers of the truth have beyond all doubt alarmed many of the timid saints of God; and the apprehension that the doctrine reflects on the character or perfections of God, very naturally leads them to fear to investigate it; but they do not perceive that on the other hand those who deny it assail the independence and limit (if not deny) the government of God.

With us it is no very easy matter to comprehend what they mean by "author of sin." If they mean to charge that the doctrine represents sin as originating in God, and emanating from him to corrupt the human family, or that the Spirit of God moves men to sin, the charge cannot be sustained in truth. If such an inference could in truth be drawn from the fact that God has predestinated all things in general, then the positive declarations of God himself that he predestinated the sufferings and death, as well as the resurrection and glory of Christ

would involve the same consequence. If God's raising up Pharaoh and hardening his heart, to make his power known, his choosing the delusions of his enemies, sending a lying spirit to persuade Ahab to go and fall at Ramoth Gilead, and creating the waster to destroy, makes God the author of sin, then his foreknowledge and determinate counsel, delivering Christ to be crucified by wicked hands, can involve nothing less. If the rule be a true and correct one, it will apply in all cases alike. But we deny the theory, and with our Bible in hand confront the whole Arminian world, and boldly assert that God has made all things for himself, even the wicked for the day of evil.

Let cavilers paint all their frightful conceptions of the doctrine that ascribes to God the right of universal rule, that asserts that he works all things after the counsel of his own will, and that he causes all things to work together for good to them that love him and are called according to his purpose; and then let them show the beauties of the doctrine which hinges God's government on contingencies, that makes his foreknowledge (if indeed they admit that he foreknows all things) depend on something other than his own determinate counsel; let them feast upon the notion that God did not create the wicked for the day of evil, that his hand and counsel did not determine beforehand what the wicked Jews and Romans should do in crucifying the Lord of life and glory; that an evil spirit was not sent from him to trouble Saul, nor to be a lying spirit in the mouths of Ahab's prophets; that he does not send strong delusion, that they may believe a lie, that they all may be damned, who have pleasure in unrighteousness and believe not the truth; and that he has no absolute control over the events of this world; but be it ours to rejoice that the Lord reigns, and that

"Death and hell can do no more
Than what our Father please."
NEW VERNON, N. Y., Nov. 15, 1847.

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As will be seen from the above, an order for five dollars or less can be obtained cheaper than registering a letter, while an order not exceeding ten dollars costs but the same amount; and remitting by money order is a much safer way than sending by registered letter, as the postal department is not responsible for loss of registered letters, but money orders can be duplicated.

(Continued from page 371.)

We must know what it is to be lost before we can know what it is to be saved, or what that salvation is that can rescue and save us. When we experience that salvation we believe in it, and believe and rejoice in it just as far as it is made known to us, and no farther. "Unto you therefore which believe he is precious." A precious Savior has been revealed, and all his preciousness is embraced in the faith of the believer. "Before faith came we were kept under the law, shut up unto the faith which should afterward be revealed." The law is a teacher or school-master to show us our justly condemned condition; but when faith comes we are no longer under a school-master. Faith comes. We cannot tell of its coming, for it comes not with observation; but the apostle has it that way all the time. "But before faith came," and "after that faith is come." When therefore faith in Christ comes, Jesus is precious ever after. We then cease from worrying about our own works and duties, and enter into rest.

I spoke of being enlightened from above. The inspired apostle informs us that the life which is in Christ is the light of men; that is, the illumination is divine life. People do not believe in the sinfulness of sin nor in their own sinfulness while they love it and delight in it. They believe and rejoice in all the elements of that life which they have received. The exercises of mind, the hungerings and thirstings of that life, are new and peculiar, and nothing that the world can bestow will satisfy them. This experience awakens a sympathy and companionship, endearing the subjects of it to each other. Where there is this love there is proof of this life. "He that loveth is born of God." This faith in Christ is worthy of him. It builds upon him as a foundation. It gives the soul to see the King in his beauty, as he is seen only as he is revealed in this faith. Those that begin in this life, their faith groweth exceedingly, and they increase in knowledge of their Lord and Savior. Our love to any object does not go out of our own volition, nor result from the efforts or persuasion of others. Our love to the Savior results from our knowledge of him as a Savior; and we only know the salvation that has come to us, and our love does not go beyond that. "We speak that we do know, and testify that we have seen." "Whatsoever is born of God overcometh the world." Right on the back of this the apostle says, "This is the victory that overcometh the world, even our faith." "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" This faith, thus said to be born of God, is thus traced to him, as having been wrought by him. In another place he is said to be both the author and finisher of it. This faith embracing the salvation which is in Christ, believes in that salva-

tion, and disbelieves and discards everything else, and gives the victory in every conflict with worldly systems, religious excitements, and delusions of every sort. God himself has fixed the faith and hope of the believer in him to be as Mount Zion, which cannot be moved, but abideth forever.

"He that liveth and believeth in me shall never die." This coupling of living and believing together would seem to imply that they were inseparable. Life is placed first, and then faith develops; and certainly no faith without previous life. "He that believeth on the Son hath everlasting life." He is possessed of a life that can know no condemnation. The burden of the word of the Lord is testimony to this faith. The testimony of Jesus to the subjects of his grace is the spirit of prophecy and of all gospel preaching. There must be witness borne with and to their experience that they are children; and if children, then heirs of the kingdom, and that as heirs they shall inherit in full the things which God has prepared for them that love him.

The above is submitted.

E. RITTENHOUSE.

RIVER VIEW, Ala., Oct. 30, 1894.

G. BEEBE'S SON—DEAR BROTHER:—I inclose you a letter written to me by Elder P. J. Powell, which you may insert in the SIGNS if you think proper, as I have his consent.

Your brother, I hope,

H. J. REDD.

SANDUSKY, Ala., Oct. 19, 1894.

DEAR BROTHER REDD:—Your letter came to hand in due time. I am around home to-day, doing nothing, and thought before the matter gets too old I had best reply, although I know but little to write of. I am glad to hear you are able to go out to the associations and declare some of the counsel of God, to the comfort of the saints. It does a poor man good, after he has been shut in for some time, in body and spirit, to get out, and to feel that the Lord has helped him, by leading him out into the gospel field, and showing him some of the rich pastures. You remember that David said, "The Lord is my Shepherd; I shall not want. He leadeth me beside the still waters; he maketh me to lie down in green pastures." We can sometimes realize the same things, and O how good it is! Then we are ready to spend and be spent for the great cause. But just let that darkness come on, and the evil beast of our carnal nature begins to creep forth, and we begin to fag; and, like old Jeremiah, we will say within, "I will not make mention of him, nor speak any more in his name." But before we are aware we begin to feel his words in our hearts, as a burning fire shut up in our bones, and we become weary with forbearing, and cannot stay away from the company of this people any longer. Paul puts it as a "Woe is unto me if I preach-

not the gospel." Necessity was laid upon Paul, as it was upon Jonah. And when one is called of God, as was Aaron, he will preach even if he cannot get away from home by reason of poverty or sickness of himself or family. He has to preach any how. I have done some of my best preaching about home here, and enjoyed it well, and none knew of it but myself. David also says, "Blessed are the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." That sounds good. I think sometimes I realize and feel it. I believe that David had reference to this gospel sound of salvation by grace through the redemption of the Lord Jesus Christ. None know this "joyful sound" except those who have been redeemed from among men; having been "blessed with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world." "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Excuse me for quoting so much here. Paul puts it together so nicely and so compactly. How pleasant it is to meet a congregation that knows this joyful sound, including God's immutable, unlimited predestination. Of course there have been, and always will be, here and there one that has not fully been stripped of the old grave-clothes of carnality, who will flinch and complain, and sometimes misrepresent a poor servant of the Lord among strangers; but we should remember that Paul says, "If God be for us, who can be against us?" To the natural eye it looked like a critical time with Daniel when condemned to the lions' den, and to the three Hebrews when condemned to the furnace; but that earthly king with all his army, his wild beasts and fire, could not be against them to harm them before God; for his Son Jesus Christ was with them, as he is with all his people to this day. "The eternal God is thy refuge, and underneath are the everlasting arms." The Lord has said to all his people, "I have chosen thee in the furnace of affliction;" and every one has to suffer afflictions of some kind. The churches of our association had to pass through a great fight of affliction a few years ago; but all is now healed, our meetings have been harmonious for some time, and we hope the Lord is adding to us "such as shall be saved."

I see in the SIGNS that Elder A. B. Brees wants to visit south some. If we had anything to help him on his way I would ask him to visit us. I think we could indorse the doctrine he wants to find; but finances are so

tight now, cotton is so cheap, there will be little money in the county.

I will bring this scribble to a close. I did not think I could fill one page when I started to write, but I have filled nearly four with such as I did not think of when I began. We are all well, and still have good food and raiment, and trust you and yours enjoy the same. Write again as you feel inclined.

Yours in fellowship,
P. J. POWELL.

HIGHLAND HOME, Ala., Oct. 28, 1894.

BROTHER BEEBE:—We hope the brethren and friends that are behind with you will soon respond to your call for that which they are due, and not let the paper be a burden to you, and that all the brethren will do all they can to get new subscribers; for I think it one of the best Baptist papers I ever read. I think brother Chick's and brother Curry's pieces cannot be excelled.

With love to you and yours, your brother in hope of eternal life,
H. P. YARBROUGH.

OBITUARY NOTICES.

DEPARTED this mortal life on Nov. 1st, 1894, at the residence of her daughter and son-in-law, Mr. and Mrs. Elisha R. Harding, in Middletown, N. Y., our beloved sister and mother in Israel, Mrs. Lydia Mullock, aged 100 years, 2 months and 3 days.

Our beloved sister celebrated her one hundredth anniversary with her two surviving children, grandchildren and great-grandchildren, on August 28th, 1894, being in the enjoyment of good health, which she retained until a few hours before her departure. She was surprisingly active for one of her age, and was able to be about the house, and also to occasionally attend our meetings for worship. On Sunday before her death she met with the church here and partook of the Lord's supper. With the exception of a slight deafness, all her faculties were well preserved. She came of a long-lived family, her mother living to the age of ninety-four years, and her great-grandmother died at the age of one hundred and five years. All her brothers and sisters died in early childhood, with the exception of two. She was a daughter of Ashbell Cadwell and Sylvia Stevens. In the year 1812 she was married to Zavin King. To them were born six children, of whom Mrs. Sophia M., wife of brother Elisha R. Harding, of this city, and Mr. Thomas King, of Council Bluffs, Iowa, are the only ones living. She is also survived by fourteen grandchildren and fourteen great-grandchildren. Her husband, Mr. King, died in 1835, and in 1845 she married Mr. Joshua Mullock, who died in 1867.

When in her twenty-fifth year she received a hope in the Savior of sinners, and on the third day of October, 1819, was baptized in the fellowship of the New Vernon Old School Baptist Church, by Elder Benjamin Montanye, who was then pastor of that church. She continued her membership there until the time of her death, a period of seventy-five years, being loved and esteemed as a humble follower of Jesus by all her kindred in Christ who were favored to enjoy her acquaintance. She was possessed of a sunny and pleasant disposition, which endeared her to all her relatives and friends, who sorrow most of all that they shall see her sweet face and hear her familiar voice no more. Although her health was good, and her surroundings

all pleasant, yet she longed to be absent from the body, and to be present with her God and Savior, in whose presence is fullness of joy.

The funeral services were conducted by her pastor, Elder Benton Jenkins, assisted by Elder Wm. L. Beebe, at her late residence in this city; and although the day was very stormy, a large company assembled to pay the last tribute of love and respect to "Aunt Lydia," as she was familiarly called by us all; after which all that was mortal of the loved one was conveyed to the New Vernon cemetery, and laid by the side of her first husband.

"Welcome, sweet hour of full discharge, That sets our longing souls at large, Unbinds our chains, breaks up our cell, And gives us with our God to dwell."

Ed.

DIED—At his residence in Clatsop Co., Oregon, of typhoid fever, our beloved brother, P. B. Heckard.

Our brother was born in Huron Co., Ohio, April 19th, 1830. He moved with his father's family into Illinois in 1843, and from there into Bremer Co., Iowa, in the fall of 1852, where he met and married Miss Abigail J. Gibson. Our brother united with the Baptist Church in June, 1860, and was baptized by Elder J. B. Burch, he being pastor of the church called Providence, near Waverly, Bremer Co., Iowa. From there our dear brother and family traveled across the plains to Oregon, in 1865, enduring all the hardships of that long and perilous journey. He and his beloved wife united with the church they loved so well upon arriving in Oregon, and have been firm and devoted members ever since. They both delighted in reading the SIGNS OF THE TIMES, for which paper they were subscribers for many years.

I cannot express how dearly we loved our departed brother; words fail entirely. The corner is desolate, his chair empty, and an aching void in our hearts. His lonely wife is left to finish the journey of life alone. We all miss him so much, sons, daughters, grandchildren, brother, sisters and neighbors; yet as we gazed upon his peaceful countenance, smiling in death, we knew that our bitter loss was his eternal gain.

He has finished his journey; the Lord knoweth best;

Like the favored disciple, he may lean on the breast

Of Jesus, his Master, whom he loved to obey,

Whose hope was an anchor, whose word was his stay.

Dear Lord, make us willing, prepared and resigned;

O let us be waiting, that the Bridegroom may find

Our lamps trimmed and burning with the oil of his grace

When we too have finished this wearisome race.

D. H. & L. C. HECKARD.

CHADWELL, Oregon.

THE church in Warwick, N. Y., has been called to part with a much loved sister in the death of Mrs. Charity Wood, wife of Mr. Daniel S. Wood, and daughter of the late Joel Wood, which occurred at her home in Warwick, on Friday, Nov. 9th, at about one o'clock a. m. Her age was 75 years, 2 months and 27 days.

Sister W. had been much afflicted since she was brought low by "La Grippe" several years ago, but her great energy kept her from giving way to her suffering until within a few days of her final release.

For many years the deceased held membership with the Methodists, but ever manifested preference for the preaching of the Old School Baptists. She was received in the fellowship of the church April 28th, 1888, and was baptized by

Elder Wm. L. Beebe the next day. From that time until she was called home the chief joy of her heart was ever in the church. In her removal we feel that the visible church has suffered a serious loss, and our sorrow is only relieved by the sweet assurance that her gain is infinite. A short time before her last breath she told her pastor that her hope was clear, and the faith which had sustained her through her temporal trials was still sufficient for the final change. She passed away without a struggle, as one falling into a quiet sleep, leaving her husband, one son and one daughter to mourn their loss. May they find comfort in the power of divine grace, which sustained the dear one whom they have lost; and may all who mourn be made to confess that "It is the Lord" who has smitten, and who alone can heal our griefs. B.

G. P. Wilder, the subject of this notice, was born Nov. 18th, 1857, in Bell Co., Ky., some twelve miles northeast of Cumberland Gap. He was married to Miss Aney Goin, of Claiborne Co., Tenn., Oct. 19th, 1879. To them were born seven children, two boys and five girls. Brother Wilder professed a hope in Christ some ten years ago, and always adorned that profession by an orderly walk and a godly conversation until his death, which occurred at nine o'clock p. m. on Nov. 3d, 1894, at his residence in Claiborne Co., Tenn., some fifteen miles south of Cumberland Gap. He united with the Primitive Baptist Church at Browney Creek, Bell Co., Ky., some eight years ago, and has ever since been a consistent member. He served as Clerk of the Powell's Valley Association two or three sessions. He has also been chosen to serve on several important committees among the Baptists, and has been appointed messenger by his church to the association generally. He was ready at any and all times to defend the doctrine of salvation by grace, through the merits of Christ's blood. He labored in the ministry five or six years, and will be missed by many lovers of the truth.

He leaves a father and mother, three brothers and two sisters, a loving wife and seven little children, with many other relatives and friends, to mourn his absence. I tried last night, in company with Elder John Miracle, to speak some comforting words to a large audience who had gathered to pay their last respects to him.

P. N. MOYERS.

CAPP'S FORD, Tenn., Nov. 5, 1894.

APPOINTMENTS.

B. L. BEEBE—DEAR BROTHER:—You will please publish this list of appointments for me.

Elder A. B. Brees, of Spencerville, Ohio, will preach at the following named places in Roanoke, Franklin, Bedford and Pittsylvania Counties, Virginia, on the following dates at the named places:

Roanoke City, December 2d; Bellevue, 3d; Little Creek, 4th; Chestnut, 5th; Bethel, 6th; Gill's Creek or Cross Roads, 7th; Fairview, 8th; Ephesus, 9th; Chapel, 10th; Union, 11th; Weatherford, 12th; Galilee, 13th; Fairfield, 14th; Strawberry, 15th; Mt. Ararat, 16th.

He will then go south to W. R. Welborn's, but will stop according to appointments which brethren Thomas N. Walton and R. W. Dix will make. He will need conveyance. Come to the previous appointment and carry him to your church. Brethren reading this will verbally advertise it.

J. T. LUMPKINS.

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Jesus appeareth to Mary		St. JOHN, XX.	and to his disciples.
Anno DOMINI 33.	42 "There laid they Jesus therefore "because of the Jews' preparation day; for the sepulchre was nigh at hand.	16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.	Anno DOMINI 33.
m Is. 53. 9.		17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, 'I ascend unto my Father, and your Father; and to my God, and your God.	
n ver. 31.		18 "Mary Magdalene came and told	
CHAPTER XX.			
1 Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity, and confession of Thomas. 30 The scripture is sufficient to salvation.			
		16 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, 'I ascend unto my Father, and your Father; and to my God, and your God.	
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VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, NOVEMBER 28, 1894.

NO. 48.

CORRESPONDENCE.

Ghent, Ky., Oct. 20, 1894.

DEAR BROTHER BEEBE:—I am blessed with some sweet meditations upon the ever glorious subject of the resurrection. Upon that great subject I have spent many happy hours in sweet converse with dear brethren and sisters, and have often in my feeble way written upon it; and what I may now say will perhaps be a repetition of what I and abler brethren and sisters have written and said upon that subject.

God said to Adam, "Dust thou art, and unto dust shalt thou return." This decree reached all the unborn posterity of that man who had violated the holy law of God, and it is from that state or condition that they will be raised in the glorious morning of the resurrection. That returning to dust was the penalty for the violation of that holy law, and none among the many millions of Adam's fallen race have had power to make void that decree. But when our Lord appeared upon the earth he came bearing a name which had been given him from on high. The angel of the Lord said unto Joseph, "And she [Mary] shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." "Hear ye now, O house of David: Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." That Immanuel is declared by Matthew to be God with us.

It will be remembered that Jesus said to the weeping sisters of Lazarus, "I am the resurrection and the life." He who is God with us, clothed with all the great and wonderful attributes of Deity, is the resurrection and the life. What an unfathomable mystery to the finite mind is God manifest in the flesh! Yet he was so manifest that he might be "the first-fruits of them that slept." He was as much the resurrection when he talked to Mary and Martha, as he was when he came in holy triumph from Joseph's new tomb. When he came to earth his work was before him and his reward was with him. Part of that work was his triumph over the grave. His name was Jesus, Immanuel, God with us. In that great and wonderful name he was and is the resurrection and the life. But for the

unity that existed between him and his people, his resurrection would have availed nothing more than the taking of life again of that body that laid in that tomb, and his individual ascension to the realms of glory. It was that unity that caused the prophet to say, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is the dew of herbs, and the earth shall cast out the dead." In that glorious unity they were loved by the Father before time began. They were loved in the Son because they were one with him. He said, "As the Father hath loved me, so have I loved you; continue ye in my love." "I and my Father are one," is his language. The apostle declares the oneness of Christ and his people when he says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage." This language of the apostle presents most forcibly the unity of Christ and his people, his children. These are the same children of whom the apostle speaks when quoting from the prophet Isaiah, "Behold, I and the children which God hath given me." Those children partook of flesh and blood, and that flesh and blood must die; and for that reason he took part of the same, that through death he might destroy him that had the power of death, and deliver those children from the bondage of death. In their delivery he must conquer both death and the grave. This he could not do without going down into the grave. Those children being one with him, for their perfect and complete redemption from both death and the grave he went down into both, and arose a mighty conqueror, declaring, "Mine own arm hath brought salvation unto me." That salvation was brought to him in his unity with those children which God had given him; therefore their salvation from death and the grave was made perfect by his being both the resurrection and the life. The apostle presents this great truth both in a negative and affirmative form when he says, "And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified

of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." But the apostle affirmatively and triumphantly records this great and glorious truth when he says, "But now is Christ risen from the dead, and become the first-fruits of them that slept." Then surely he is the resurrection and the life. The wages of sin is death, and the grave follows in close proximity to death. O how our hearts and our voices should be attuned to the most lofty praise and adoration to his great and wonderful name for having conquered the grim visaged monarch of the tomb, and brought life and immortality to light through the gospel. That gospel presents the unfathomable mystery of God, the Father, the Son, and the Holy Ghost, as one God, blessed for evermore. In that great and ever glorious oneness, Jesus took on himself flesh and blood, and made manifest to his saints that he was both the resurrection and the life. While he sojourned on earth, a man of sorrows and acquainted with grief, he was mortal, and subject to death; but when he came from the tomb he came clad in glorious immortality. He said to John, "I am he that liveth, and was dead, and, behold, I am alive for evermore." At the resurrection of Jesus was life and immortality brought to light through the gospel. The gospel would never have been preached if Jesus had not risen from the tomb. The apostle in his admonitions to Timothy says, "That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ; which in his times he shall shew, who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting."

The children that were given to the Son, in their unity with Adam were without immortality; but in their unity with Christ, their living head, they had secured to them that immortality which they must and will put on when they hear the voice of the Son of God and come forth

from their long resting places on the great and glorious morning of the resurrection. Of that great period the apostle, in declaring what shall be done, says, "This mortal must put on immortality." If they already had immortality there was no necessity for the apostle to tell us they must put on immortality. Then they will be like their glorious Lord, alive for evermore. It is written, "We shall be like him; for we shall see him as he is." Death had no more power over him when he arose from the tomb. Death had power over him till he said, "It is finished," and gave up the ghost. And you, dear saints, while here below, are subject to death, yea, dying daily; but when you are laid in the darkness of the tomb, death will have no more dominion over you. The grave will then supercede death and hold dominion over your mortal remains till that hour of which our Lord spake, "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life." Then you will come forth clad in that immortality which is the great and wonderful gift of God. "By grace are ye saved," is the language of the apostle. Then the full scope and meaning of that language will be made fully manifest to you, inwrapped as you will then be with the seraphic glories of your future and eternal home. Then you will be saved from the curse of a violated law, saved from the sting of death and the victory of the grave, yea, saved with an everlasting salvation, all through the grace of God, who hath loved you, and given himself for you, that he might redeem you from all iniquity, and make you kings and priests unto God, and joint heirs with the Lord Jesus Christ, your elder Brother, to all the ineffable glories around the eternal throne of God and the Lamb. Then will you have been sown in corruption and raised in incorruption; sown in dishonor and raised in glory; sown in weakness and raised in power: sown a natural body and raised a spiritual body. For your comfort while you sojourn here below, the apostle hath said to you, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The

sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ." When the dear saints are enabled by faith to behold him in his great and wonderful character as the God-man-mediator, as the one who of God is made unto us wisdom and righteousness and sanctification and redemption, and who is their resurrection and their life, their cry should be, "Give unto the Lord the glory due unto his name," and their daily song should be,

"Bring forth the royal diadem
And crown him Lord of all."

Please dispose of these rambling thoughts, and believe me affectionately yours, often in sorrow, darkness and gloom because of the reigning power of sin in this old and corrupt body that must ere long be laid away to await the sound of the great trumpet that shall call from their long resting places the pale nations of the dead.

H. COX.

THE WANDERER.

DID I hear some one say, "Return unto thy rest, O my soul?" But I cannot return unto that rest that was mine so lately in my Father's house, for I have lost sight of that dear house, and I do not know the way back. I am like a little child that has heedlessly wandered away out of sight of home while playing, and is utterly lost. It is so short a time ago that I was in that house, enjoying all its inexpressible comforts. I merely walked abroad a little, more out of curiosity than anything else, to see the wonders and beauties of nature. I noticed some different varieties of plants and flowers, and went on examining one after another, but thought I kept all the time in sight of the house. Some peculiar butterflies and bright-plumaged birds attracted and drew me farther on; and I followed for awhile the winding course of a very sparkling and musical stream. I had gone but a short distance from the door, as I thought, when it began to grow dark; and as I looked about me I found myself in this deep and terrible wilderness, entirely out of sight of home. It seems like I had come down into some deep gulf, though I was not conscious of coming down hill. I hear the terrible roar of wild beasts, and the howling of a storm that seems to be rising. I am terribly afraid. I have run in every direction, but can find no way out. I seem to be getting deeper and deeper in the wilderness the more I seek for a way of escape. How tired I am! But I dare not stand still; and yet my strength is so nearly gone that I will soon have to stop.

O how thoughtless and foolish I have been! Why did I ever leave the house at all? I had no need to go away to seek for any real comfort or joy, for everything I could possibly need was there. The delights that are provided for the happy in-

mates of that wonderful home are beyond what they could have imagined. The gardens and grounds are filled with every beautiful and useful tree and plant and flower, and refreshed and animated by streams more beautiful and sweeter than any which flow upon earth beside; and all the great house, with its wide gardens and lovely lands, is inclosed with walls of glorious beauty and absolute strength, so that all the favored family enjoy the untold riches and privileges and delights in perfect safety.

How I could have had it in my mind to wander away from such a home and from such company, "in chase of false delight," I cannot now imagine. How sinfully foolish I was. How full of vanity and selfishness and pride and self-confidence I must have been. I knew that all the flowers which grow outside will soon fade and die, and that their beauty and fragrance, even while they last, are not pleasant to the refined sense of those who have been in the heavenly gardens, but only attract the senses of our depraved nature, which has been the only cause of our trouble while in that sweet home. They yield only that gross pleasure which is real annoyance and pain to the spiritual minds of those who dwell there. I remember now that I felt that fragrance and beauty to be repugnant to me when I first began this walk, which was so sinful, and has ended so sadly; but as I went on, curiously examining what I saw, I became used to that which was at first disagreeable, till it finally became in a manner pleasant, as it was before I first got sick of these vain pleasures, and was taken away from them, and received into those blessed mansions of rest, from which I thought I would never even wish to go out for a moment. There began to be something exciting, like the effect of mixed wine, in chasing the bright-winged insects, and following the dancing waters of the stream, though I must certainly have known that the one would die and fade as soon as caught, and that the other would lead me away from home, and from all true comfort and peace.

But it is all over now, and I must soon be destroyed. I am lost. I shall see my dear Father's face no more, nor that loved home, nor those dear kindred. Indeed, I have no right to call him Father, nor them kindred, nor that my home. I have forfeited all those rights, even if they were ever mine. It is likely I did not belong there; but O how sweet it was while I was there! How glad and happy I was! I was singing from morning till night. I had no question then of my right to be there. I was like a child at home. But now O how dark and terrible it is! How far away I must be from that place. No one could hear me if I should call; and they could not care for me if they did hear, for I am not worthy. But could that dear Father hear, and would he attend to my

cry? For I must cry out of this obscurity and out of this darkness; I must cry for mercy and for help. What voice is this I hear saying, "Out of the depths have I cried unto thee?" Has any one else been in such depths as this? There it is again, speaking somewhere through this darkness and danger and gloom that surround me: "I cried unto God with my voice; and he gave ear unto me, and heard my cry." Is it not wonderful that I should hear such words while there in such darkness, and the furious noise of the storm and of the beasts around me? The words are very low and soft, but I hear them plainly. It seems as though it is I that am saying them. They are down deep in my soul; and now I am crying for mercy and help. "O Lord, I beseech thee, deliver my soul."

And now I hear that wonderfully soft and sweet but powerful voice coming to me again with the words, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." As I turn to make one more effort to find my way back, what a wonder do I behold! Here is that beautiful house, right before me, with all its doors wide open, and all its loveliness and beauty spread out before and around me, and with all the dear family gathering about me with a loving welcome, singing and rejoicing because I am back home again. How astonished I am that there is no reproach in their looks or words; and the dear Father comes to me in the fullness of his infinite love, and receives me again into his rest.

"Seizing my soul with sweet surprise,
He draws with loving bands;
Divine compassion in his eyes,
And pardon in his hands."

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

SILAS H. DURAND.

SOUTHAMPTON, Pa., August, 1894.

HOLMES, N. D., Aug. 18, 1894.

DEAR BROTHER BEEBE:—Inclosed you will find a copy of a letter which I received from Mrs. Annie E. Smith, of Laurens, Iowa. You will remember her two letters which were published in number twelve of the present volume of the SIGNS, which were called forth from reading the editorial on "The Footsteps of the Flock." The Lord has heard her prayer. The effectual fervent prayer of the righteous availeth much. The Lord has declared that he will be inquired of by the house of Israel; also, that many shall come from the east and the west, the north and the south, and shall sit down in the kingdom of heaven with Abraham, Isaac and Jacob, and enjoy the glorious feast at the marriage supper of the Lamb.

I have not asked consent to have the letter published, but I know she will have charity, as the power of God is so plainly manifest in making

his people willing in the day of his power.

Yours in hope,

B. F. BUTLER.

LAURENS, Iowa, July 23, 1894.

DEAR BROTHER BUTLER:—If one so unworthy as I feel myself to be may so address you. I received your highly prized letter of March 25th, and thank God that he put you in remembrance of me in my time of need. The joy and comfort, the lifting up of my poor soul, was more than words can express. It seemed to me that my cry had gone up to God, for I got ten letters from preachers in one week. I got fifteen letters in all. I give God the praise for it all, for he led me in a way that I knew not. He found me in a waste howling wilderness, he turned me about, he guided and instructed me, and kept me as the apple of his eye. Bless his holy name, for his mercy endureth forever. I did not know, dear brother, when I wrote to the SIGNS, that it would be so; but God knoweth all things, and he caused me to write. He gave me the understanding of what to write. But O how long did I fight against God, and tried to refrain from writing. He says he will make us willing in the day of his power. How my heart did burn with love for the dear saints of God. The Lord said to me, "Go tell thy brethren what great things the Lord hath done for thee." I knew who they were, because the Lord had instructed me. I cannot doubt my calling, dear brother, for it was made so plain; but I feel very unworthy of such a high calling. I cannot help praising my God. It seems sometimes that my poor heart will burst with love to God. I believe I have a perfect right to praise and adore his holy name, for he has done so much for me and my family. He has lifted my feet up from the mire and clay, and placed them on the Rock, Christ Jesus. Although I have at times many doubts and fears, yet the fear of the Lord is always before my eyes.

God sent me a preacher. You know I wanted to hear the word of God preached in its purity, for I was very hungry for that spiritual food. How my poor soul did hunger and thirst after righteousness. Elder Blake came to me from Waterloo, Iowa, on the fourth Saturday in April. He came with such love and praise for God and the church that it seemed like he was sent from God. How I pitied the poor brother, to think he had to come out here and preach to one so unworthy as I was. I cannot tell you how I felt, and how I prayed for that man; for when he wrote me he spoke of being so cast down; yet I insisted that he come to me, and then it grieved me to think that he had to come to preach to one so unworthy as I was. I got his letter just as we were ready for supper; but I did not want to eat, for I was full already. I went to bed troubled about myself, and praying

God to have mercy on unworthy me. It seemed like I knew just how that dear brother felt, and it seemed like I was unworthy of one of God's ministers to come under my roof. O how I poured out my supplications to God! Then I saw Jesus sitting on the well, like as the woman of Samaria saw him, and I cried out, and said, "Lord, ever give me of this living water to drink!" O how my poor soul was lifted up, so that I praised God aloud. I never shall forget that well, and the lovely form that sat thereon. I had nothing to fear then. When God reveals his face we have nothing to fear, but all is brightness and sunshine, and he drives all fear away. Then I wrote and told Elder Blake what I had seen, and he was made willing to come. I went to Waterloo on the second Saturday and Sunday in May. Elder Murphy was there, from Nora Springs, Iowa. He is a noble speaker. I went there for shelter, and they took me in. I was hungry, and they gave me some meat. I was thirsty, and they gave me drink. I was baptized on Sunday. O what a lovely day that was! But I had many doubts and fears from Saturday till I got to the water. I thought the church thought I had deceived them. O how I poured out my prayer to God! I well knew I could not deceive God. When I went into the water all my troubles rolled away. My dear companion went with me to Waterloo, but I did not know he was traveling the same road till after we got there. After I was baptized he told his travels to the brethren, while on the way home from the water. He did not go to the church then, but he was made willing by the power of the Almighty God to go. So we went back on the second Sunday in July, and my husband was baptized. This is why I feel that I have a right to rejoice and be glad, because God has done so much for us. It is not because of anything good that I have done, dear brother, for it seems there is nothing good in me. But O how I do love the brethren! O how my poor heart goes out with love and supplications to God for all the dear children of God! But I have need for them to pray for me.

I must quit, lest I worry you. How much I would like for you to come and see us; we live so far from the church. There are four of us here who believe that salvation is of God. I wish you could come on the fourth Sunday in August. I think Elder Blake will be here. I would like to hear from you again if you get this.

ANNIE E. SMITH.

PALESTINE, Texas, Nov. 3, 1894.

G. BEEBE'S SON—DEAR BROTHER:—I am apprised that I am a little behind with my dues; and as I wish to send a little money for myself and others, I thought I would say a little about the love of God, for your consideration.

The love of God passeth understanding. The love of God is stronger than death. It is God. It passeth understanding, inasmuch as the natural man by his natural, carnal mind does not know it. This love of God the natural creature cannot understand. The carnal mind of the natural man cannot understand how it is that the love of God is stronger than death, while the mind of Christ in us can see the strength and power of this love over the power of death, as set forth in many instances in the Bible. And further, it is the work of God that we do believe, and go on believing. The hour is coming when all that are in the graves shall hear his voice, and shall come forth. Yes, how many instances there are recorded in the Bible in which we find the love of God to be stronger than death. I cannot enumerate them all; suffice it to say that they who cast the three Hebrews into the fiery furnace purposed to destroy them; but here the love of God was stronger than death. Again, they purposed Daniel's death, but were defeated by the love of God. Again, Lazarus was dead already four days; and it looked as though death would surely hold him. But no; the time arrived when a voice came from him who is Love, with power to quicken, and it reached Lazarus, who came forth, bound in grave-clothes. Also, Christ was securely fastened by his enemies in the sepulchre; but here again they were defeated; for this love which is stronger than death was manifested. But his enemies were none the better for it, for straightway they went with a lie, saying that his disciples had stolen him away while they slept; and they received large money for telling this lie.

I will have to leave the subject, hoping the love of God has constrained me to judge thus.

Dear brother, as you have begun to give us your father's writings, we hope you will continue until you have given us all.

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

U. J. BELL.

NORA SPRINGS, Floyd Co., Iowa.

DEAR BROTHER BEEBE:—I would like to say to those of our faith and order, Old School Baptists, who may be traveling through this country, that we would be glad to have them call on us. Our church meets on Saturday before the first Sunday in each month. I live at Nora Junction, the crossing of the Burlington, Cedar Rapids & Northern R. R., and the Chicago, Milwaukie & St. Paul R. R. Inquire for me of the agent or baggage man. To our ministers we extend a special invitation. Lime Creek Church holds meetings at my house.

WM. C. BROWN, Clerk.

SELECTED.

SPIRITUAL MIRACLES.

"THEN the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert."—Isa. xxxv. 5, 6.

The eyes of the blind being opened, as we have read, and the ears of the deaf unstopped, literally had its accomplishment in the days of our Lord Jesus Christ. It is the mystical and spiritual signification of these words with which we have to do, and it is that which more particularly concerns us. We know that such is the state of man through the fall that all by nature are spiritually blind and covered with gross darkness; as we read, "Darkness shall cover the earth, and gross darkness the people." "The people have no knowledge;" they have no knowledge of God, no knowledge of a covenant of grace, no knowledge of Christ, or of salvation by him; no knowledge of the Holy Spirit, of his work, of his operations upon the heart; no real knowledge of the corruptions of their nature, the evil of sin. In this state of spiritual darkness, blindness and ignorance all remain until their understandings are enlightened by the Spirit of God. Being enlightened by the Spirit, they find it just as written in the Scriptures, "Whatsoever maketh manifest is light." This light which shines in us, the eyes of our understanding being opened, we find to be a reproving one. "But all things that are reprov'd are made manifest by the light." Light is given us to see the spirituality of the law; and feeling the wrath of God in the law, we are, under divine teaching, made to flee from the wrath to come, to the Lord Jesus Christ, as the only refuge for the perishing, the helpless and the lost. They have light to see themselves lost, to see their corruptions, their sins, their wickedness, and the plague of their heart; unbelief, vanity, pride, the evil imaginations working in it, and so on. It is with them spiritually as it was literally with the blind man, of whom we read that they brought him to the Lord Jesus, entreating the Savior of sinners on his behalf. We are then told Christ Jesus took him by the hand, and led him out of the town. Having done this, he spat on his eyes, and put his hands upon him, then told him to look up, and asked him if he saw aught. Said the blind man, "I see men as trees walking." The Lord Jesus Christ did the same thing over again, and made him look up; and he was restored, and saw every man clearly. This man was an emblem of those spiritually blind, brought to Jesus, whom the Lord Jesus takes by the hand; and, as he led this man out of the town, so it is with us. It shows the great kindness and condescension of the Lord, who is our leader and guide. By this you will see all the

Lord's people are a separate people in election, in redemption, and in vocation. By his Spirit and grace he separates them from the world.

We are told that this man, at the command of Christ, looked up, and said he saw men as trees walking; which we all know is a very imperfect state of vision. Just so it is with those in whom a work of grace is begun; the views they have of the Lord Jesus, his person and work, by the account they give, are very glimmering and very weak. Perhaps they have not much light in the doctrine of the everlasting gospel. Their hearts being made upright and honest, they speak no farther than what the Holy Spirit has taught them, and what they have been brought to know and feel. Jesus Christ again put his hands on the man's eyes, and made him look up, and then he saw every man clearly. Just so it is spiritually. Even those who have the clearest views only know in part. Paul said, "For we know but in part, and prophesy in part; but when that which is perfect is come, then that which is in part shall be done away."

"The eyes of the blind shall be opened." The eyes of our understanding being opened by the Spirit, we see our sin, our guilt, our perishing condition, our lost state, and our want of righteousness. "My people," saith the Lord, "shall have the light of life;" that light which is everlasting life.

Jacob, we read, "saw the face of God." And thus it is written of the prophet Isaiah, "Mine eyes have seen the King, the Lord of Hosts." Job, in his day, said, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee." What was the effect of this? "I abhor myself, and repent in dust and ashes." Said Christ, "The world seeth me no more; but ye see me." Now we can all tell what spiritual views we have had of the Lord Jesus Christ, "whom the world cannot receive, because it seeth him not [meaning the Spirit], neither knoweth him. But ye know him, for he dwelleth with you, and shall be in you."

Also Moses, we read in the word, saw him who is invisible. "By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible."

"Am I not free?" said the apostle; "have I not seen Jesus Christ my Lord?" The Savior tells us the will of the Father is, "That every one that seeth the Son, and believeth on him, may have everlasting life." "That every one that seeth the Son," in the glory of his person, the fullness of his grace; to see him an all-sufficient Savior, that he is able to save to the uttermost; and, under divine power, which the Lord communicates, the soul goes forth in faith on the Lord Jesus. However transient, however weak, and however glimmering these views may be, they are transforming, they are as-

(Continued on page 382.)

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 28, 1894.

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

EDITORS:

BENTON JENKINS, MIDDLETOWN, N. Y.
F. A. CHICK, REISTERSTOWN, MD.
B. L. BEEBE, MIDDLETOWN, N. Y.*All letters for this paper should be addressed, and money orders made payable as formerly, to*GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

GLAD TIDINGS.

It is with feelings of inexpressible pleasure, and we trust with true thankfulness to God, that we announce to our brethren and friends in this number that we no longer have to continue the publication of the SIGNS OF THE TIMES in our name alone. When a few months ago we were deprived of the editorial labors of our brother, Wm. L. Beebe, the deep sense of the fearful and solemn responsibilities that devolved on us in carrying on the paper with but our own name at the head seemed more than we could endure. Indeed, we were nearly driven to despair, and had there been any way of escape we fear that we should have deserted our post. But the Lord has been better to us than all our fears, in enabling our brethren by divine grace to extend their christian forbearance, and some even to kindly write us words in commendation of our feeble efforts. For the second time since our connection with the paper we have had to appeal to the charity of our brethren. When our dear father was called home we were left alone at the helm, and a few months ago when our brother William withdrew; but we were in the hands of our friends, and as long as the Lord shall permit us to remain on the shores of time we shall ever hold in grateful remembrance their kind leniency extended to us during both these trying periods. The kind and indulgent patience of our brethren we feel is now rewarded by the Lord, in putting it in the hearts of two of our ablest and most highly gifted brethren in the ministry to consent to accept the position of editors of the paper, brethren Benton Jenkins and F. A. Chick. Both of these able defenders of the truth are too favorably and widely known to need any introduction by us. It is with a profound sense of the goodness of God, and with all the gratitude to the Giver of every good and perfect gift that our poor, weak heart is capable of feeling, that we make this announcement. The "Salutatory" of each of the brethren will be found in the editorial columns of this number, and their names will be seen under the editorial head, as well as in the advertisement of the paper on the last page, where also will be found instructions how to address letters for the paper.

Again thanking you, brethren and friends, for your kind indulgence, and feeling that you are now richly rewarded of the Lord, we are, we humbly trust, your brother in Christ,
B. L. BEEBE.

SALUTATORIES.

TO MY BRETHREN, THE READERS OF THE SIGNS OF THE TIMES:—In this number of the SIGNS will be seen the announcement that, together with brother Jenkins, I have consented to take charge, for a time at least, of the editorial department of the SIGNS. In doing so I feel as though I am under obligations to the readers and patrons to say a few things by way of expressing the feelings which have and do actuate me in taking this step.

When a few weeks ago I received a letter from the proprietor and publisher of the SIGNS, brother Benton L. Beebe, in which he laid before me the proposition to become one of its editors, coupled with the earnest entreaty that I should do so, and with the statement that he had weighed the matter in his mind for some time, and that he had also tried to wait upon God in prayer concerning it, I was deeply surprised and humbled in feeling. I could not believe that I was in any sense qualified to assume such a responsible position. There came upon me a sense of all the burden which in my mind I had always associated with the filling of such a position. Whatever ambition the weakness of my flesh might lead me into, surely I never have had the slightest ambition to be an editor of a paper, especially of a paper like the SIGNS. I have never felt qualified for it, and I have ever felt that such a public position was not to be desired; but while I felt all this, the appeal came to me with such solemn weight that I did not dare to respond at once, just as I felt to do, and say no. I felt that I must take time to consider; and I trust also that my desire was to ask wisdom of God, and to be wholly submissive and obedient to his will. I have waited and thought over the matter for several weeks, and at the last have not dared to decline walking in the way which I have been constrained to believe the God I desire to serve has opened before me. Therefore in this number of the SIGNS my name appears associated with that of brother Jenkins as editor. I cannot but feel to fear and tremble as I enter upon this to me untrodden way. I do not think that in my earlier life, when I felt called to the work of the ministry, I ever had a deeper sense of unworthiness and unfitness than attends me now as I take this important step. I have never in my ministry, nor in the pastoral office, felt more sensibly my dependence upon God, who alone can bestow the grace that we daily need. I trust, nay more, I feel that my decision to accept this position, with whatever of toil and care, of reproach and censure, it may bring,

is of the Lord. I could not accept otherwise. If it is of God, it will appear sooner or later. If it be not of God, this also will soon appear. Thus in brief I have sketched the reasons which I believe have influenced me in finally coming to the decision which is now made known to the brethren.

For more than thirty years I have been a more or less frequent contributor to the columns of the SIGNS. So far as my faith in the doctrine of God our Savior is concerned, surely after all these years of writing I need not again define it. I have written in weakness and in fear often; I doubt not also that I have often made mistakes in the interpretation of portions of the word of God; but I desire to take this occasion to say that so far as the doctrine and practice of the church of God is concerned I have nothing to take back. So far as it is given to any one to know the future, I do not expect to contend for any other things in the editorial department of the SIGNS than I have contended for in its columns as a correspondent. I have read the SIGNS ever since I could read anything. From its columns in my youthful days I derived many a word of strength and comfort. The doctrine of salvation, to which it continually bore testimony, was what I was led at a very early age to believe and love. The SIGNS has not changed or turned away from its early faith. If it had I should not be writing this communication for its columns; for the very same principles of truth that I then loved I love still. I still indorse and expect to continue to bear my feeble testimony to all the principles of truth laid down in the earlier pages of the SIGNS. I expect to do this because they seem to me to be according to the law and the testimony. Predestination, foreknowledge, election, particular atonement, finished and complete in Jesus Christ, effectual calling, embracing the doctrine of the new birth by the Word and of the Spirit of God, the final preservation of the saints to glory, and in the resurrection of the dead. All these I have always believed and do still believe to be the teaching of the Bible, and also the hope and joy of the believer in Jesus. Also, the obligation resting upon all who believe in Jesus to maintain good works, or to be obedient to every command of our Lord. In writing for the SIGNS all these past thirty or more years I have tried to avoid strife and vain jangling and disputes about mere words to no profit. I have tried to write of things to which the hearts of the Lord's people could respond amen. I have also tried to write in such a manner as would not irritate or tend to the wounding of one of the tenderest and least of all the children of God; and I have tried to write simply and plainly, so that the least child who knew the truth by blessed experience could understand what I meant to say. No

doubt I have often failed to write plainly, but this has been my desire and aim. I hope to be led by no other desire or spirit in the future, so long as I may continue to write, whether as editor or as correspondent. I feel a great desire to tread very softly and yet very firmly in the way that is before me.

There comes up into my mind as I pen these words a feeling of deep emotion as I remember the names that for more than sixty years have stood at the head of the editorial columns of the SIGNS, Elder Gilbert Beebe and Elder Wm. L. Beebe. No one can know how earnestly I desired that the last named brother should still have remained as editor. I cannot hope to half-way fill the gap that is left. It would be presumption in me to even for a moment compare myself with such a man, with such a servant of God, as Elder Gilbert Beebe was; and there is no brother in all our ministry dearer to me than is his son, Elder Wm. L. Beebe. I could not allow my name to appear where theirs has so long been were it not that I desire to do what I may toward sustaining the SIGNS. I feel to say also that I rejoice to be associated with Elder Jenkins, who has for so many years been a trusted counselor and adviser in the conduct of the SIGNS. I feel that by far the larger part of the responsibility for its future conduct will of right and of necessity devolve upon him; but yet I am willing to do what I can.

I do not desire to make many promises for the future. If this is the work of God he will sustain and guide us all as we go forward in it. It is never his way to give us to see far into the future; but we may safely trust him to give us an open way just when we need it. We cannot open the path before us, and the Lord does not open the way one moment before we need it; but yet the Red Seas are always divided and Jordan's waves are always stayed in time. So I feel sure that the future will be as the past. God will guide us; and he alone knows what is in store for us and for the SIGNS. We may rest assured that his will is done, and will be done. Our God has made the SIGNS a great blessing to many in the past, and he can still bless his people through its columns. I feel to pray that so long as I fill the place into which I have entered nothing may appear in its pages which can justly be held responsible for any alienations or strife or heart-burnings among those who love God. I desire to always strive for the things which make for peace, and whereby we may edify one another. The SIGNS was started in humble reliance upon God. May God be our reliance still.

In closing these remarks I want to say that I trust that all the brethren may have a heart to pray for Zion, and for Zion's sake, that to me and to all who are in any way engaged in the conduct of the SIGNS there

may be given the spirit of wisdom and of fear and of love, that we may have but one object in view in all we do and say, viz., to strive together for the faith of the gospel, and to do all to the glory of God. I trust that the dear brethren will remember my constant need of forbearance, and be able to show that charity in their judgment of me which hides the multitude of faults. I feel encouraged to hope for this in the future, because of the kind judgment of my brethren in the past. I certainly should be unfeeling and wholly ungrateful did I not have some sense of all the love and forbearance that my brethren have shown me in the past.

Praying that the blessings which our God is wont to bestow upon his Israel may rest upon all, both the readers and publishers of the SIGNS, I remain your brother in the hope of the gospel,

F. A. CHICK.

FROM early childhood I had serious thoughts on the subject of religion, and was troubled on account of my sinful condition, not knowing the cause of it all. A deep feeling of solemnity almost always possessed my mind, and I was a child of sorrowful spirit, little inclined to mingle with those around me. In the year 1857, at the age of thirteen years, against my wishes, but in subjection to my parents, I was sprinkled by an Episcopal minister, by which, they said, I became "A member of Christ, a child of God, and an inheritor of the kingdom of heaven." Up to this time I was not aware of the existence of a people who were known as Old School Baptists. My first knowledge of them and their peculiar faith was given me through my schoolmate, Benton L. Beebe. Curiosity led me to inquire further into their peculiar faith and order; and soon I was persuaded, by reading the experiences recorded in the SIGNS OF THE TIMES, that they were the people of God, and that I must have an experience like theirs if I should ever be so happy as to be indeed "a child of God, and an inheritor of the kingdom of heaven." I realized that I had the same sorrow for sin that they spoke of, but not the assurance and joy that they had felt; yet there was in my heart a very faint hope that as I had known the bitterness of sin, I should at some time also know the joy of God's salvation. In the Lord's own time and way, but not in the way that I had anticipated, he was pleased to give me a hope in his mercy; and in the spring of 1867 I was baptized in the fellowship of the Middletown & Wallkill Old School Baptist Church, by the pastor, Elder Gilbert Beebe, of precious memory. In December previous to my baptism I entered the office of the SIGNS OF THE TIMES as a compositor, and have been an attache of the same ever since. Upon the death of Elder Gilbert Beebe, when Elder Wm. L. Beebe was called

as associate with brother Benton L. Beebe in the conduct of the SIGNS, I was honored with the privilege of assisting them in the selection and preparation of material to fill the columns of that time-honored and truth-bearing family paper, and shortly afterward was announced in its columns as an associate editor. The relations existing between us were pleasant indeed, and I was distressed in mind when brother Wm. L. Beebe withdrew from the editorial department of the paper, leaving me to render about all the service in that department. I then felt, and yet feel, that I must either have assistance from some brother in the arduous labors and responsible position, or retire from the field entirely. Notwithstanding brother Benton L. and many others of the brethren have expressed their confidence in my ability to successfully continue in the work without assistance, I have not felt that the Lord required it of me, nor that it was possible for me to endure the mental and physical labor necessarily connected with it.

I am heartily in accord with brother Beebe in the call of our dear brother, Elder F. A. Chick, as an associate with us in the work, and sincerely hope and trust that it is pleasing to God, and will also be pleasing to the numerous subscribers and readers of the SIGNS, so that we all shall have their good wishes and fervent prayers in our behalf in our work and labor of love for them.

With such ability as the Lord may be pleased to give me, and as my mind may be impressed, I hope to still contend for those principles of truth which the SIGNS OF THE TIMES from the beginning of its publication has contended for, believing them to be the substance of that "faith which was once delivered unto the saints."

BENTON JENKINS.

MELCHISEDEC.

BROTHER Springsteen, of the Ramapo, N. Y., church, has desired us to give our views on the person, character, &c., of Melchisedec, as stated in Heb. vii. 1-3.

"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually."—Heb. vii. 1-3.

Various and conflicting comments have been given by the learned and the wise on this part of the sacred record, and, perhaps, tending rather to darken counsel by uttering words without knowledge, than to edify and instruct the inquiring minds of the children of God. We cannot flatter our brother that what we have to say on the subject is going to settle the matter, and make the subject clear and plain; for we are

as liable to err in our comments as many of our brethren who have taken the subject in hand. Nevertheless such views as we have shall be freely expressed, and if any brother has a clearer light let him not put it under a bushel; for truth is sufficiently precious to be worth searching for, as for a hidden treasure.

Some have expressed the opinion that Melchisedec was the Son of God himself, personally made manifest to Abraham; and that there never was such a man, literally in the flesh; in support of this opinion, what is said of his being without father or mother, &c., has been urged; and it has been thought that what is said of Melchisedec cannot be applicable to any mere man. But by a careful examination of the subject it will, as we think, be seen that what is inapplicable to him as a man, is applicable to him as a priest and king, or rather of the peculiar order of his priesthood.

That Melchisedec was a man, and as such was born into the world like all of the sons of Adam, and that when he had served his generation he fell asleep and was gathered to his fathers, we have not the least doubt.

To sustain this position, we find him expressly called a man, and that, too, in the same sense that Abraham was called a man, in comparing the one with the other. "Now consider how great this man was unto whom even the patriarch Abraham gave the tenth of the spoils." The contrast is between Abraham as a patriarch and seminal head of the Levitical priesthood (for that entire priesthood was at that time in the loins of Abraham), and Melchisedec as a priest unto the most high God, of a royal order, of prior existence, and "whose descent was not counted from them" (the tribe of Levi.)

Melchisedec, as a man, met Abraham, and as a priest of the most high God blessed him, and received tithes from the Levitical priesthood from the hand of the patriarch of that priesthood, by which was signified his superior greatness. But the superior greatness of Melchisedec was not only signified by his receiving tithes of Abraham, but also in the following particulars, viz:

1. His priority. He was king of Salem, and priest of the most high God, when Levi was yet in the loins of his father Abraham.

2. His priesthood was not derived from men, as it was not hereditary, like that of Aaron and his sons; nor was it, like theirs, transferable; for the Son of God did not receive his priesthood from Melchisedec, nor was it of the order, but after the order of Melchisedec. Melchisedec was the type, and Christ the antitype. Melchisedec, as priest and king, was without father or mother, as predecessors in the priesthood, and without issue, as successors in the offices which he held; and in these particulars he was made like the Son of

God; for Christ "is made an High Priest forever, after the order of Melchisedec."

3. His priesthood was superior to that of the Levites, because it united with the ephod the crown, and thus prefigured the Royal Priesthood of our Lord Jesus Christ, of whom Zechariah prophesied. "He shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both."—Zech. vi. 13. In this prediction there is a very manifest allusion made to the priesthood of Christ, in building up his spiritual temple, or rearing up his church, as being after the order of Melchisedec: between the two offices, priest and king, the whole counsel of peace, embracing the priestly atonement, and the kingly government, should be conspicuously demonstrated in the man whose name is "The Branch."

4. The order of the blessing of Melchisedec on Abraham implied the superiority of the former, as the less do not confer blessings on their superiors; and in this case, the apostle says, "Without contradiction, the less is blessed of the better." And Abraham acknowledged the superiority of Melchisedec in giving him the tenth of all his spoils.

The superiority of the priesthood of Melchisedec over that of Levi is expressive of the superiority of the new covenant over the old; for under the priesthood of the sons of Levi, the Sinai law was given; but under the priesthood of Christ, which is after the order of Melchisedec, the law is changed; "For the priesthood being changed, there is made of necessity a change also of the law." "For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect; but the bringing in of a better hope did; by the which we draw nigh unto God."

We might greatly extend our remarks on this very important and highly interesting subject; and, perhaps, at some future day we may resume the subject; but for the present we will conclude with a few additional reasons for believing that Melchisedec was a man, and, as a man, a descendent from Adam. We have already noticed that he is expressly called a man, and the sense in which he is spoken of as without father and without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, &c. If he were himself the identical Son of God, we cannot conceive how he could be made like unto himself. Viewing him as the figure of him that was to come, we see a propriety in his being made to resemble the character of whom he was the peculiar type. Without father or mother preceding him in the offices of priest and king. Without descent, officially, as all the sons

of Aaron were who officiated at the altar. Having neither beginning of days nor end of life, in the scriptural account given of him. All that we have to do with him, as a type, is just so far (and no farther) as his history is given in the Scriptures, and his person and character and offices are used in their figurative application to Christ, whose type he was. There is no account of his origin or death, in the use made of him as a type; but his identity, his offices, his blessings on Abraham, his location, and his superior greatness, are given in the divine record. In establishing the identity of Melchisedec, in distinction from Christ, it will be seen that the apostle not only speaks of Christ being made a priest forever after the order of Melchisedec, but he speaks of his rising up after the existence of the Levitical priesthood, which was not commenced when Melchisedec met and blessed Abraham. Hear him in the 11th verse, "If therefore perfection were by the Levitical priesthood (for under it the people received the law), what farther need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?" Allowing that the Melchisedec that met Abraham was Christ, in the interminable order of his everlasting priesthood, how could it be said that he arose from necessity, subsequently to the event of the people receiving the law under the Levitical priesthood? And if Christ actually officiated as priest on the earth when Levi was in the loins of Abraham, was there not as imperious a demand for a change of the law connected with his priesthood, in order to establish the priesthood of the Levites, as there was in the abolition of the Levitical priesthood, and re-establishment of the priesthood after the order of Melchisedec? We use the word *re-establishment*; for if Christ did officiate on earth in his priestly office, in that order, and his priesthood was suspended, to give place to the priesthood of the sons of Levi, and the Levitical priesthood was abolished for the purpose of again setting up Christ's, then the abrogation of Judaism and the old covenant, with all the rituals of the Levitical priesthood, and the bringing in of a better hope, and the setting up of the spiritual government of Christ, was after all but the re-establishment of that priesthood, that law, and that order and state of things which existed and was in full force before the establishment of the Levitical priesthood and law.

NEW VERNON, N. Y., Dec. 15, 1847.

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(Continued from page 379.)

simulating. The light that shines in the Lord's people leads, in the end, in faith to God, through the Lord Jesus Christ. They have light to see they are quickened by the Holy Spirit, and brought forth from the insensible sleep of death. Life is the entrance of light. They have light to see that they are pardoned; that justification unto life has passed upon them; that, through the mercy of God in Christ Jesus, all condemnation is removed. We read in the text that "the eyes of the blind shall be opened." The eyes of our understanding being opened, we find it as it is written, "The path of the just is as the shining light, which shineth more and more unto the perfect day."

"The ears of the deaf shall be unstopped." It is written in the Scriptures that man, in a state of nature, is like the deaf adder, which listens not to the voice of charmers, charming never so wisely. Now this charmer is a preacher of the everlasting gospel, who charms wisely when the word is faithfully preached, without any mixture of error, and a certain sound is given. Man is like the deaf adder.

We read, "The seeing eye, and the hearing ear, the Lord hath made even both of them." In the New Testament a man was brought to the Lord Jesus who was deaf, and had an impediment in his speech. The Lord led him aside, then opened his ears, and the string of his tongue was loosed. The deaf heard and the dumb spake; and as the deaf heard, and the dumb spake, so it is with the Lord's people; they speak their gracious experience to others, inform them how life and light entered into them, the effects of it, and what was wrought in them. They tell to others what the Lord God Almighty has in mercy done for their souls.

"The ears of the deaf shall be unstopped." When this is the case, what do they hear? Said Christ, "My sheep hear my voice, and I know them, and they follow me." That is, they hear the Lord's voice of love, mercy and grace in the gospel. They hear him in the word proclaiming liberty, righteousness, pardon, salvation and life. "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." "The deaf shall hear the words of the book," the truth of the everlasting gospel; and not only hear, but know so as to understand them. No people can read the Scriptures so as to understand their spiritual meaning unless enlightened and quickened by the Holy Ghost. "I have heard of thee by the hearing of the ear." Christ Jesus by his word and Spirit speaks to the soul; and where the word of God is thus spoken there is power.

"Then shall the lame man leap as a hart." Lame sometimes signifies those who halt between two opinions, which some do a long time, not

knowing what to do. What does the Savior say? "When thou makest a feast, bring in hither the poor, the maimed, the halt and the blind." "The halt." Well, pray, who are they? Those who feel in themselves that they have no power to come to the Lord Jesus Christ. Though there are many sweet promises in the word, they feel, unless the Father puts forth the drawings of his loving-kindness, they cannot come. "No man can come to me, except the Father which hath sent me draw him." Therefore we feel in ourselves no power to come to the Lord Jesus Christ; we are halt ones, whom the Savior has commanded to be brought in. He has said, "I will save her that halteth." A person that is halt is one that is lame. We read, "the lame take the prey." Filled with unbelief, they pass from one thing to another; they cannot rest. They seek to God by prayer; they cannot give up. What they want is to know and feel that the kingdom of God, which stands in righteousness, peace, and joy in the Holy Ghost, is set up in their heart. This was the case with Jacob. The angel said, "Let me go, for the day breaketh; and he said, I will not let thee go, except thou bless me;" and he touched him, and Jacob became lame. If you consider these things, and attend to their spiritual meaning, how beautiful it is. "The lame take the prey."

The bread we feed upon by faith is the Bread of God that came down from heaven. "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Eating his flesh and drinking his blood, we know what a blessed thing it is to believe that Christ Jesus offered himself a sacrifice for our sins. Our hearts being broken, and by faith having our conscience purged, we know his blood is drink indeed. What a prospect lies before us; every day that passes over our heads diminishes the number; every trial we have gone through, that part of the battle is fought. Then that which lies before the soul is immortal, eternal glory. Blessed be God, "then shall the lame man leap as a hart," being filled with joy and rejoicing on account of what he has seen. Our eyes see him. We hear his voice, and our hearts leap for joy, because we are saved in him with an everlasting salvation. We leap for joy on account of what we have received from him. We have received pardon, peace, righteousness, sanctification and salvation. He is made of God unto us wisdom, &c. Christ is in our hearts the hope of glory. So in us the blessed Spirit reveals Christ, and is pleased to grant us more of that grace which is of the operation of the Holy Spirit; and he brings us to live, as Paul writes, "I live by the faith of the Son of God, who loved me, and gave himself for me." Faith, we see, deals not in general terms, but has a special regard to man's salvation. You and I well know how very little these

things are thought of in this day. There is a very great difference in the effect on the mind upon hearing the Word preached. Some seem to be all life. I have seen some persons so lifted up that I have been cast down, and though I knew nothing of the matter. I remember once hearing one of these preachers, and this was the effect. I was filled with joy and light, which left me in a little time where I was before, dry, barren and unfruitful. After a time I heard the Word from another, and the effect it had upon me I shall never, I trust, forget. It communicated meekness, a softening influence, which made me still, quiet, and of a lowly mind. It gave me a meek and quiet spirit, so that I often thought I entered into what Jesus said in the parable, "The kingdom of heaven is like unto treasure hid in a field," which field a man goes and sells all that he hath to purchase. Sometimes I understood by that word purchased, that he would give all he possessed to come fully into the enjoyment of the Lord Jesus Christ, to know him for himself, to have that knowledge and experience of him which is eternal life.

"Then shall the lame man leap as a hart." Such are persons who have seen Christ as God over all, blessed forever, and believed in him as the Lord their righteousness. They have received him in all his offices, characters and covenant relationship; they have realized the pardon of their sins, and his justifying righteousness; therefore they are said to walk in him. They walk after the Spirit of Christ, according to the rule laid down in the word by the Spirit, which is, "As ye have therefore received Christ Jesus the Lord, so walk ye in him." These are the people who run in the ways of the Lord, and do not grow weary; walk, and do not faint. The longer we live the more beauty we see in such as these, though we frequently turn aside and draw back; so it would be if God did not mercifully preserve us and fulfill his word. Well, blessed be God, though in one sense we faint, he keeps us pursuing, following the things that make for peace.

"The tongue of the dumb shall sing." I was once so discouraged about my eternal state, I was dumb with silence indeed. So it is with others; the reigning desire in their heart is that of David's, "Deliver me from all my transgressions." This is what we want, to be delivered from all our transgressions. How frequently it is the case, when under afflicting dispensations, we do not know how the matter will end; we cannot tell what the Lord is about to do. We are frequently exercised with fears that it will end in trouble of the world; that in temporal matters we shall be brought to nothing. These are the trials and exercises which we go through. Here it is said, "The tongue of the dumb shall sing." We begin to sing when we are brought up, as David says, out

of the horrible pit and the miry clay, and our feet set upon a rock. Then a new song is put into our mouths, even praise to God. It is by the blood of the covenant we come forth out of the pit. No person will ever get out of this pit but by an application of the blood of sprinkling.

"He brought me up also out of a horrible pit, out of the miry clay." I was here a great length of time before I understood what this meant. I was brought to understand it by seeing that my sin was laid on Christ; in his flesh it was condemned. Many things every day we feel and greatly lament, yet through the sovereign mercy of God they will never be imputed to us. "Blessed is the man to whom the Lord will not impute sin." If we feel the plague of our heart, the infirmity of our nature, troubled on account of the vanity of our mind, the evil imaginations of the heart, and how to get rid of them, when we feel condemned and much cast down, so that we do not know what is the matter with us, as soon as ever we are brought again to look at the things in a Scripture light, the Lord fulfills his word, confirming the truth in us, then we see all is right. Therefore, "the tongue of the dumb shall sing," being led to Christ Jesus, the Rock that is higher than they.

"The tongue of the dumb shall sing." Of what shall they sing? They shall sing, it is written, in the heights of Zion. The Lord enabling us to see our calling and election sure, we sing the song of electing grace. The blessings of redemption being applied to us, we sing the song of redeeming grace and dying love; which song none can learn but those who are with the Lord on Mount Zion. The Lord favoring us with the remission of our sins, we sing the song of pardoning grace. Being enabled by faith to realize the righteousness of Christ, we sing the song of justifying grace; having obtained help of God, we continue to this day, and sing the song of preserving grace; and having been blessed with the comforting power of the Holy Spirit, we sing the song of sanctifying grace. "They shall come and sing in the heights of Zion."

"The tongue of the dumb shall sing." I will sing of thy power, yea, I will sing aloud of thy mercy in the morning. We sing of the power of God in creation; we sing of the power of God in upholding all things; we sing of the power of God in providence. "Yea, I will sing aloud of thy mercy in the morning." "Thy mercies are new every morning." I dare say we all know something of this, and feel a grateful heart to God for that which his providence has furnished us with in the morning, whether it be little or much. We sing aloud of mercy in a land of special mercies. We sing of the power of God in the covenant of grace, in the pardon of sin, in regeneration, in salvation and eternal election.

We know what it is to sing of

mercy and of judgment. "I will sing of mercy and judgment: unto thee, O Lord, will I sing." We sing not only of mercies we have seen, but we sing of judgment also; because it is with us, according to the word of truth, a day of prosperity, and then a day of adversity. There is a mixture of merciful and afflicting dispensations throughout; therefore we have continually to sing of mercy and judgment; for these things will alternately take place as long as we continue in this life. So the tongue of the dumb is to sing. It is with us as it was with the psalmist, who said, "Thy statutes have been my songs in the house of my pilgrimage." We are only strangers and pilgrims on the earth. This world is not our rest; every day proves it. "Here [as Paul writes] we have no continuing city; but seek one to come." His statutes are our songs in the house of our pilgrimage. Just as a traveler going on his journey sings a hymn, or goes humming a tune, which makes the journey more pleasant and more delightful. Just so it is with us, bless the Lord. In the morning frequently a portion of his word dwells on the mind; and all the day, let our hands be employed in what they may, the word is passing through the mind, very sweet, comforting and refreshing to the soul. Thus his statutes in the house of our pilgrimage are our songs. First one promise, and then another, is brought to the mind, and under divine power it sometimes distills its refreshing comforts into the soul all the day long.

"Waters break out in the wilderness." They do so in the preaching of the everlasting gospel in faithfulness and truth, in those places which before that time had been as a wilderness; the Lord God Almighty fulfilling his word, that it should not return unto him void. Bless God forever, we know something of this. Christ says, "Whosoever shall drink of the water that I shall give him, it shall be in him a well of water springing up into everlasting life." Living waters shall flow out of him, and we are enabled to praise his blessed name. These waters of life flow out, and we are enabled to speak of our gracious experience to others, which is not only refreshing to our souls, but to all who are partakers of his grace. No doubt you know very well what it is to converse one with another; very refreshing, strengthening and comforting. I am sure I know what it is.

These things teach us to deny all ungodliness, all worldly lusts, to live soberly, righteously and godly in this present evil world. As these things are lasting, they abide with us. "Shall be in you," says Christ, "springing up into everlasting life;" continually flowing, according to the words of Jesus, from the heart. This is the view I take of it.

"And streams in the desert." One stream in the desert is pardon. "I

will pardon them whom I reserve." This stream is felt and experienced in a soul being pardoned. Sin shall never be imputed to us. What is once done is done forever. Another stream is peace. Internal peace felt and enjoyed in the soul is the fruit and effect of pardon, because in the conscience it takes the lead. "Follow after peace." Another stream is righteousness, the work of which is peace, and the effect of it quietness. We enjoy this stream when he gives quietness. "When he gives quietness, who then can make trouble?" The mind is stayed on God; the soul is in perfect peace. The gentleness of the Lord makes us great. A few of us at times have been so tried that nothing was looked for or expected but destruction; however, it has been so with me. The Lord's gentleness has brought me through all. Thus spiritual gentleness makes us great. He sets us among the princes of his people. Those people who have passed through this life, and so ever wish him to inherit the throne of his glory.

Another stream is comfort. "Comfort ye my people." That which comforts us is, Christ has overcome every enemy, and makes us the happy sharers of the fruits of his victory. He hath obtained comfort for us! "Comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Her iniquities have been pardoned by Jesus Christ. Another stream is joy, which is a fruit of the Holy and ever blessed Spirit. The Lord Jesus Christ is "God over all, blessed forever." That being the case, all that he did answers the end for which it was done. One thing in which we rejoice is the righteousness of Christ. "We joy in God, through our Lord Jesus Christ." The atonement Christ made; and our faith receives such atonement; a foundation that never will give way. This joy of ours is frequently interrupted, and with Paul we cry, "O wretched man that I am!" But it will return again, and then shall our comfort be increased. "Weeping may endure for a night, but joy cometh in the morning." David, said, "Restore unto me the joy of thy salvation."

Another stream that breaks out of our heart is praise. It is comely to bless and praise God: "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." If we are in trouble, we are told to call on him, and he has promised to deliver us; and then adds, we shall glorify him. "Whoso offereth praise, glorifieth me."

MARRIAGES.

In River View, Ala., Nov. 18th, 1894, by Elder H. J. Redd, Mr. A. J. Williams and Miss Addie Hudgins, both of River View, Chambers Co., Ala.

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"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

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1st Is. 53. 9.		17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, 'I ascend unto my Father, and your Father; and to my God, and your God.'	2nd Pa. 22. 29.
m ver. 31.	CHAPTER XX.	18 " Mary Magdalene came and told	Matth. 28. 10.
	1 Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity, and confession of Thomas. 30 The scripture is sufficient to salvation.		Rom. 8. 29. Heb. 2. 11. 1 ch. 16. 28.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, DECEMBER 5, 1894.

NO. 49.

POETRY.

CONFESSION.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John i. 9.

Son of God, I bow before thee,
Fountain of eternal love!
While the hosts of heaven adore thee,
Draw my wandering thoughts above.

All my sins to thee confessing,
Pope and priest I here disown;
Every mercy, every blessing,
Flows through thy dear wounds alone.

Not by penance, not by fasting,
Can I claim one smile from thee;
All thy gifts are everlasting,
Sovereign, undeserved and free.

On thy faithful love reposing,
Lo, I come with guilt oppress'd;
Ere the evening shades are closing
Give sweet pardon, peace and rest.

Lord, to thee my soul is clinging;
Every faithless hope is gone.
No good works to thee I'm bringing;
Grace must save, and grace alone.

On thy word of truth relying,
On thyself, the Rock, I stand;
Trusting in thy doing, dying,
Who shall pluck me from thy hand?

Death and hell can harm me never;
All my sins were laid on thee,
Cast behind thy back forever,
Lost in mercy's boundless sea.

W. S. ROBINSON.

CORRESPONDENCE.

BLAIR, Neb., March, 1894.

DEAR BROTHER BEEBE:—As the inclosed letters of sister Coddington have done me so much good, I would like to have them published in the SIGNS for the benefit of others. She has told my feelings better than I could, an unworthy worm of the dust.

H. E. PARKER.

FREMONT, Neb., Feb. 5, 1894.

DEAR SISTER PARKER:—I received your very welcome letter in due time, and am really ashamed of myself that I have allowed so long a time to pass without answering it. I had really begun to think you had cast me aside as one not worthy of your christian fellowship; yet I could not murmur or complain at your wise and prudent counsel. You know the wise man says "Counsel in the heart of man is like deep water; but a man of understanding will draw it out."—Prov. xx. 5. O! my sister, why do any of God's beloved condescend to bear me in remembrance at all? In your writings you told me of your rejoicings, and of your sweet fellowship in the con-

gregation of the saints, the living children of the heavenly Father; but, poor me, I am not worthy to come into their assembly, neither do I feel that I am worthy that one of them should ever come under my roof; yet for some reason they continue to come and see me. Last Sunday night Elder McFarland staid with us, and about a month ago Elders Wagner and Bronson were here at different times. They had been at Stanton to preach. Why do I continue to murmur and repine at my lot while it is so much better than I am worthy of? My sister, I do not say this merely for the sake of something to write you, for I truly feel to be one of the most unworthy of all who have ever named the name of Jesus. But can the Ethiopian change his skin, or the leopard his spots? No. Except God gives us wisdom and understanding we shall ever remain among the tombs and in the congregation of the dead. God, be merciful to us. I do feel that I am different from everyone else, and with the poet say,

"Like one alone I seem to be;
O! is there anyone like me?"

Now I have given some expression to my mind; I have told some of the sadness of my heart, and have caused you to think that I abhor sin, and that my greatest desire is to walk softly before the Lord; but listen, sister. Let me go out into the world, and there I meet those who are of the world, who are inclined to jesting, and vain, foolish talking. Where now is that visage that was so lately marred by contrition in the secret tabernacle of my God? O! my sister, is this confessing my Savior before the world? Is it any wonder that one so unworthy the Savior should be cast out where is weeping and wailing. But hope, faint heart: is not the secret of the Lord with them that fear him? What matter is it if the world knows nothing of this secret? It is enough for one poor sinner to know this, and to feel its dreadful weight. Let the world go free. In the secret of my heart I do not envy them. You spoke of sister Mary Parker: I do sometimes feel that it is she I do envy. But that is not right. Let the dear patient one rest in that peace which passeth understanding; while of myself I must say, I will bear the indignation of the Lord, for I have sinned against him. I sometimes feel that you will never again ask me to write you; for I allow my pen to go on in such a woe begone strain

that surely there can be but little if any comfort gathered from the gourd of my own planting, which withers and dies in a night. But I do hope you will consider me and my imperfections and cast over all enough of christian charity to cover my multitude of faults. I think you will find it a hard matter to follow me in my ramblings through the contents of this letter. It seems like a strange way. Hoping to see you soon, I will close with love.

ABBIE CODDINGTON.

FREMONT, Neb., March, 1894.

DEAR SISTER PARKER:—Your precious letter was most welcome to me. I was not expecting one from you so soon. When I had finished reading it, which I could hardly do through blinding tears, of course I was disappointed, yet I could not complain. I was expecting you would fulfill your promise to visit us this month. This earth, which had so long been void and without form, with nothing but darkness upon its face, could not, of course, bring forth fruit. But when the Spirit of God, as we trust, had moved upon the face of the waters, through the medium of your pen, and when one ray of light from the Sun of righteousness had penetrated the gloom, and the light was separated from the darkness, then the fountain of the great deep was broken up. And when I realized that your good letter in which you seemed so hopeful, so trusting, was an answer to my miserable scribble, I could but exclaim, "Beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." My dear sister, could I then have been permitted to sit down, while this hard heart of mine was touched, as it would seem, with fire from off the altar of God's goodness and mercy, then would I have been found declaring his works with gladness. I would make mention of his loving-kindness, his power and mercy to poor, fallen, depraved creatures. He is the embodiment of all truth, and of his fullness have all we received, and grace for grace. He is the way, the truth and the life. But why is it that we do not at all times realize this? We know we do not. It is our own iniquities that separate us from our God. While he is the same unchangeable God, the same yesterday, to-day and forever, ought not Israel to be glad that it is because of his unchangeable perfections they are not consumed? Ought not poor

sinner to rejoice that our God is in the heavens, and knows not the shadow of a turn? The Lord's people have often to mourn their own unstable hearts, being likened unto the stormy deep, which casteth up mire and dirt. Tossed upon the billows of the great deep, like David we cry, "Deep calleth unto deep at the voice of thy waterspouts: all thy waves and thy billows are gone over me." It seems, dear sister, that this is but a transcript of my own life. The world has its times of prosperity and adversity; and are not God's people, in this respect, like other men? They have their ups and downs. If this be not so then I am not one of them.

In your letter you spoke of a passage of Scripture, but did not quote it in full, and remarked that I would know what you referred to. Yes, I am quite familiar with it. It reads, "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." Yes, let him trust. It is written, "Let him that is athirst come. And whosoever will, let him take the water of life freely." But the Savior said to some, "Ye will not come to me that ye might have life." The Lord says, by the prophet Isaiah, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." But it seems that I am as one who will not, even because I cannot. "The spirit is indeed willing, but the flesh is weak." Remember the healing of the impotent man. He said, "Sir, I have no man, when the water is troubled, to put me into the pool." O that the windows of heaven might be opened, and that God would pour out such a blessing upon me, that I might not have almost continually to say to myself, O thou of little faith! I ask, What knows the world of this conflict within? It has rightly been said, "He that soweth to his flesh, shall of the flesh reap corruption;" and mine is a bountiful harvest. When I would do good, evil is present with me. How often do I think that the gracious God has wisely prepared the place of my abode remote from his pleasant vineyard, the garden of his graces, where it is his delight to dwell. He says, "Let us get up early to the vineyards; let us see if the vine flourish." He delights

in the fruit of the vine, and that the tender grapes do flourish.

There is this one thing I am sure of, my sister, that if it were made known to me that this is my last day upon earth, and that at its close, with the setting of the natural sun, my own life would close, and I would be ushered into the immediate presence of my Maker, if my acceptance with him depended upon one good deed performed by me, independent of my God, it would be better for me that I were never born. All our springs are in him. I cannot but hope at times that when I have been tried I shall be brought forth as gold, and that the day of my death will be better than the day of my birth, all through the abounding goodness and mercy of God to the chief of sinners. My health has not been good this winter; my heart has troubled me considerably. Often have I had cause to feel that my weary feet stand almost upon the shore of the eternal river; and O! I am so fearful that an abundant entrance will not be given me into that blessed abode of the just, where nothing can enter that defiles, where sin and Satan can have no dominion over the inhabitants of the eternal city. While here I am annoyed day by day by the cunning and artful devices of the adversary. O! who would live alway? Life is certainly long enough for all the joys this world contains.

You really did surprise me when you asked my consent to send my last letter to brethren Beebe to be published. I cannot recall the contents of that letter; but if it was like my other scribbling, and no doubt it was, I think you must have been in an almost starving condition, to so eagerly devour its contents. If you still think it fit for the King's table, withhold it not.

With abundant love to you and all the household of faith, your sister in hope of eternal life,

ABBIE CODDINGTON.

BRUNSWICK, Maine, Nov. 23, 1894.

G. BEEBE'S SON—DEAR BROTHER:—I send the inclosed letter from Elder Keene, which I have read with pleasure and comfort, and I feel that the brethren would enjoy it with me, if you think best to publish it. It contains the same precious truth the SIGNS OF THE TIMES has clearly set forth all these many years.

May the Lord bless your labors, and make us realize that the will of God is done in heaven and earth.

Your sister in hope,

ATTIE A. CURTIS.

NORTH BERWICK, Maine, Nov. 10, 1894.

TO ATTIE A. CURTIS—DEAR SISTER IN THE SAVIOR OF SINNERS:—May the Comforter, the Holy Ghost, continue to take of the things of Christ and shew them unto you. I know from my own personal experience that this is needful, that we may thus be nourished and thrive in the kingdom of God. The apostle

Peter assures us that Jehovah's "divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue;" and thus I am sure no other power can minister the things that pertain to life and godliness. Every soul therefore that knows in any measure the things of Christ, is manifestly one beloved of God, with whom in our Beloved Emmanuel, who is the Head of the body, the church, God hath made an everlasting covenant, even the sure mercies of David.—Isaiah. v. 3. Transcendently glorious is the hope of the believer in Jesus, the Son of God! Earthly, temporal things, much as many of them are prized as needful for our natural comfort while we are in the world, yet are they infinitely beneath the unseen, eternal things which are the heritage of all the household of faith. Now, while eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for those that love him, yet it hath pleased the Lord of hosts to reveal them by his Spirit unto us; for the Spirit searcheth all things, yea, the deep things of God. As of old the holy prophets were found "searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow," so the saints to-day have an earnest in their hearts of the inheritance and blessedness that is stored up for all the ransomed church of God.—Eph. i. 14; 2 Cor. v. 5.

"And am I blest with Jesus' love?
And shall I dwell with him above?
And will the joyful period come
When I shall call the heavens my home?"

Think, O my soul, what must it be,
A world of glorious minds to see,
Drink at the fountainhead of peace,
And bathe in everlasting bliss.

To hear them all at once proclaim
Eternal glories to the Lamb,
And join, with joyful heart and tongue,
That new and never ending song."

The more I ponder over the grace that has been shewed to me, a poor sinner, in giving me a good hope in Christ Jesus, the more I see and gladly acknowledge that all is of the sovereign favor of Jehovah, the Father, the Word and the Holy Ghost. O! I know it has not been the fruits of my works, nothing that I ever thought or wrought, merited such favors divine. But I have hope that the Lord hath loved and hath saved me, that he hath sought me, and brought me to love him, and to trust him, and to know him as my hope, my salvation and my everlasting all. You, dear sister, I know, can say with me, and we together with the psalmist, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." But, my sister, I am often brought low. Vanity, carnality and various cares oppress my life, and I am called to mourn and sigh before my God over the vexations and vileness

of my life. Ah, Lord, I am a wretch undone without thy sovereign, matchless grace. My hope is in the blood and merits of the Lamb of God, who all our sorrows bore. O! when the Holy Spirit takes of the things of Jesus and shews them to a poor, wayworn, sin-plagued sinner like me, then I lift up my head again, and

"To Jesus, the crown of my hope,
My soul is in haste to begone."

Earthly vanities become trifles indeed when our precious Christ is revealed in his beauty to our souls. "Thine eye shall see the King in his beauty, and behold the land that is very far off." Everything earthly is fleeting, fading, unsatisfying. Earth's choicest mercies in time become marred, they slip from our grasp, and perish with the using. But the Holy Ghost by faith shews to us the unperishable things of that kingdom which cannot be moved. Here we have righteousness, and peace, and joy in the Holy Ghost. Here our Redeemer reigns, and all our foes, sin, death and hell, are discomfited, and in the name and merits of our dear Savior we trample them under our feet.

In the kingdom of Christ everything bespeaks the glory of the everlasting God. All the attributes of Jehovah are magnified by the life, the sufferings, death and resurrection of our beloved Mediator, Jesus Christ. "Surely his salvation is nigh them that fear him, that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth, and righteousness shall look down from heaven. Yes, the Lord shall give that which is good, and our land shall yield her increase. Righteousness shall go before him, and shall set us in the way of his steps." What an unspeakable mercy it is that we are the subjects of Christ's kingdom. That 72nd Psalm describes the reign of our lovely, glorious and gracious King, and I am sure that you, as well as I, can testify to the truth of this Psalm, that Jesus and his people are the substance thereof. "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."—Psalm cxlv. 10-13. Am I a subject of this kingdom? Has the great and glorious God delivered me from the power of darkness, and translated me into the kingdom of his dear Son? Then how unspeakably favored am I! Will our blessed and glorious King suffer any power or thing to harm or to destroy even one of the least or most insignificant of his subjects? Ah, never, O no!

"He shall break in pieces the oppressor." "He shall deliver the

needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence; and precious shall their blood be in his sight." Having such a gracious King, let us not fear. He reigns on high our Savior God. And he must reign till all enemies be put under his feet. The last enemy that shall be destroyed is death. Then we shall triumph, and shall reign in life by one, Jesus Christ. It is true that sin hath reigned unto death—this is the consummation of sin; but how comforting is the doctrine that grace reigns, even the abounding grace of the almighty, eternal God. Grace shall reign through righteousness unto eternal life, through Jesus Christ our Lord.—Romans v. 17-21. This hope of eternal life, how consoling it is to us, poor, needy sinners. It buoys us up amidst the tumultuous waves of the ocean of our mortal life. We taste even now the earnest of the heavenly and eternal things which God hath prepared for them that love him. But there is a looking beyond these scenes of our earthly sojourn; for we long to arrive at the fullness of conformity to our glorious Head, our Lord Jesus Christ. O how blessed the hope of eternal purity and happiness at the right hand of God!

"No more shall we mourn that thy face thou'rt concealing,

No Satan, no sin, base intruders below;
But ever behold thee, fresh glories revealing:

Amen! hallelujah! Come, Lord, even so."

We know, dear sister, that in a little while at the most our frail life in this world will be done, and I feel in my heart to say,

"Now my remnant of days

Would I spend to his praise,

Who hath died my poor soul to redeem;

Whether many or few,

All my years are his due:

May they all be devoted to him."

Many are the things I encounter that would interfere with my devotion to our precious Lord and Savior. To my soul's grief I often find that I cannot do the things I would. Conflicts within, and vexations and temptations from without, are constantly humbling me, that I see I come short of glorifying my God in my body and spirit, which are his. I am straitened in myself, and I only find enlargement when Jehovah in his love and pity administers to me abundance of grace. "My grace is sufficient for thee." We have proved this many times, and it will be true to the end. We are assured of the abiding love of our God, which many waters cannot quench, neither can the floods drown it. "He will rest in his love."—Zeph. iii. 17. Then we may take comfort, and have no fear that the Lord will cast us away and cease to love us.

"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!"

"We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."—1 John iv. 16. "Father, we'll rest in thy love." O may the Holy Spirit enable us by precious faith to do so.

With love and fellowship for you in the kingdom of God, I am, I hope, your brother,

FRED. W. KEENE.

RIVER VIEW, Ala., Nov. 16, 1894.

DEAR BROTHER BEEBE:—As I have not written anything for the SIGNS in a long while I feel like writing a few lines (if for no other purpose) to express my continued love for and appreciation of the paper, and the doctrine still being set forth in its columns. The last number of the SIGNS, November 14th, 1894, has seemed more than usually interesting to me, as it seems to contain some things that I have long been wishing to hear, and some of which I wish to speak in this letter.

First in this number is a letter from brother H. Cox, of Ghent, Ky., on the text, "All things are yours." Brother Cox's articles have long graced the columns of the SIGNS, and his name is familiar to all its readers. He has written well on this portion of the inspired word. O what a comfort to the saints in their pilgrimage upon earth to be assured that all things are theirs, "whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." Do not these grand and glorious words embrace everything, either in time or eternity? Do not the expressions, "Ye are Christ's, and Christ is God's," embrace the eternal vital unity of Christ and all his members? Glorious thought, 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."

The next is a note from sister Susie E. Terry, of Philadelphia, indorsing a good letter from one who has passed away; and in it is fulfilled the Scripture which saith, "He being dead, yet speaketh." It seems that this dear sister was granted a feast of good things among the saints just before she was called hence. I am also reminded by this letter that we never know how to appreciate the glorious blessings of the gospel and its privileges until they are taken away from us.

Brother J. E. Moore, of Catskill, N. Y., comes next, with a good letter expressing his love and fellowship for the saints, and for the doctrine of God's sovereignty and predestina-

tion, and an expressed desire for the peace and prosperity of Zion. Is not a heartfelt desire for the peace and prosperity of Zion a good evidence of being born again? I think it is.

The next on the list in this paper is from an old battle-scarred soldier of the cross whom I know personally, Elder P. J. Powell, of Sandusky, Ala. I always enjoy anything from his pen, whether private or public, because I know him to be sound in the faith, and not carried about with every wind of doctrine. I can certainly join him in saying, "Your father's editorials do have what I understand to be the old-time gospel ring or sound."

Elder Lively, of Opelika, Ala., I am also personally acquainted with. He has always since our first acquaintance, some thirteen years ago, been one of my best friends, and has continuously preached the same old-fashioned doctrine, turning neither to the right nor to the left. He also, like those brethren in Texas he speaks of, has had many hard things said of him because of the doctrine he preaches and believes with all his heart.

I want to say that I am wonderfully pleased with Elder Benton Jenkins' article in this number on the "Sin against the Holy Ghost." This to my mind is the most satisfactory explanation of this subject that I have ever heard or read, although I had held different views before. But I know brethren who hold similar views to those of Elder Jenkins. Elder Lively, I believe, holds substantially the same views as Elder Jenkins.

But now, best of all, comes the editorial of Elder G. Beebe, published November 1st, 1847, one year before I was born, and I am this day forty-six years old. Truly "He being dead, yet speaketh," and that to the comfort and instruction of the saints. What a gracious gift to the church from God the Father, and from our Lord Jesus Christ. How plainly he shows the difference between a wrought out righteousness and a brought in righteousness, which is an everlasting righteousness. How plain it does seem to me that the obedience, suffering and death of Jesus secured to the saints all the blessings of salvation in this life, embracing their redemption from the law and its penal curse, together with all the blessings and privileges of the church; and all this because they were the children whom the Father had given him before the world began. Therefore their inheritance of the blessings and salvation which are in Christ Jesus in this life is secured to them in what Jesus has done for them, connected with their obedience to his commandments, which is carried out in their walk when God works in them both to will and to do of his own good pleasure. But the title of the saints to heaven and immortal glory beyond this life is based upon what Jesus is to them as their life, for they are one with

him. They are members of his body, of his flesh, and of his bones. As Adam's posterity had a natural life standing and existence in him when he sinned, so the saints of God had a spiritual life standing and existence in Christ when he took on him the seed of Abraham; and as the saints, the chosen of God, sinned, fell and died in Adam, they also obeyed the law, were raised from the fall, and restored to life in Christ. Hence, as the poet says,

"And fixed my standing more secure
Than 'twas before I fell."

Let me illustrate a little here. My children are entitled to inherit my possessions after my death by virtue of the relationship which they sustain to me, but the amount of that inheritance depends upon what I accumulate while living, and all that they have and enjoy in this life while I am living is hinged upon my provisions as a parent; but after my death they are entitled to my property because of the relationship they sustain to me. Even so all the children of Adam inherit just what Adam obtained for them by transgression, and this because of the relationship they sustain to him as their natural father; and the ultimate result or wages of sin is death. "But the gift of God is eternal life, through Jesus Christ our Lord;" and this because of the spiritual relationship that we sustain to him as our life, our head and our Redeemer. But Elder G. Beebe has fully explained these things in this editorial, written forty-seven years ago, and why should I continue? Where is the child of God that can consistently and scripturally object to this doctrine, and why object to it? It is true that some may think that even if this doctrine be true it is not worth contending for, or is not essential; but it is, I must say, a great source of comfort to me, and has been for many years. I have been called a "two-seeder" because I hold to this doctrine, but these things do not change my views; "none of these things move me."

I could write more, but will close. I felt that I could not suppress the impression to say something in regard to the things contained in this number of the SIGNS, all of which I submit to you.

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

H. J. REDD.

SOUTHAMPTON, Pa., Nov. 15, 1894.

DEAR BROTHER BEEBE:—I send this letter from brother Chambliss for publication in the SIGNS because the exercises of mind related in it are very interesting to me, witnessing to much that I have felt; and I believe for the same reason the letter will be read with interest and comfort by many others. My family and myself spent a week at his pleasant home last March very pleasantly, were favored with a visit from him and sister Chambliss at our home

the last of August, which we and the friends here enjoyed very much. They are of those with whom it is easy and profitable to talk upon spiritual things.

Your brother in christian love,
SILAS H. DURAND.

OCALA, Fla., Oct. 23, 1894.

DEAR ELDER DURAND:—Since I wrote you last I have been in that dreadful condition called "ease in Zion;" and though I would read the words of the Bible, there came no response from my heart. I could not even keep the mind centred on the story being told. With the same mechanical motions I began Sunday to read Elder Oliphant's article in the last *Messenger*, and to my great surprise there seized upon me a great interest in it; and before I could stop I had read the book of Ephesians, and that with some degree of understanding, such as I once had, but which I felt to be gone from me forever. Though afraid to grasp this as a fresh hope, I was greatly comforted.

Last night, on reading the twenty-eighth chapter of Genesis, there ran involuntarily a thought of myself, paralleling the journey of Jacob to Padan-aram. He seemed to have had a fair day for his starting; but night came on, and he took such a hard thing as a stone for his pillow. His sleep was not restful, so he dreamed; and in it he saw God, and his angels ascending and descending. He had in this dream a promise given, that the land he saw should be his, and that God should be with him until he had done what was promised. On awaking he said, "Surely God is in this place, and I knew it not." This dark night and uncomfortable pillow seem so strange as a meeting-ground for Jacob and his Lord; but Jacob blessed the unpleasant stone, and set it up as a landmark—as Bethel, the house of the Lord. A most significant thing is that on account of only a dream he vowed a vow, promising by the help of God that with only the small provisions of food and raiment sufficient to enable him to reach his father's house in peace, "Then shall the Lord be my God."

With much pain and some pleasure I remember beginning a journey to a far country. With a willing mind and a prosperous beginning I made a day's journey; but some four or five months ago night came on me, and many a sorrow have I used as a stone for my pillow. Though I have been spiritually asleep, it has been a tortuous and unpleasant sleep. My experience at the hospital was as the dream where God appeared; and the voices and angels which were so plain, and the sweet foretaste of heaven which I cannot describe, were as the promise that when I am relieved of this poor mortality I should possess an enduring land. On awakening I thought as Jacob, "Surely the Lord is in this place, and I knew

(Continued on page 390.)

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 5, 1894.

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

EDITORS:

BENTON JENKINS, MIDDLETOWN, N. Y.
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Middletown, Orange Co., N. Y.

TITUS I. 15, 16.

I WOULD be much pleased to see a communication from Elder F. A. Chick from Titus i. 15, 16.

J. E. MOORE.

CATSKILL, N. Y.

REPLY.

THE Scripture referred to reads as follows: "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."

We desire, if the Lord will, to call attention briefly to some things in the above text, according to the expressed wish of our correspondent in No. 46, page 363, current volume. A careful reading of this whole epistle of Paul to Titus, who was his own son in the common faith, and also a preacher of the gospel, will show that it is mainly occupied with advice and counsel to Titus as to what the burden of his ministry should be. He instructs him as to how he shall instruct Bishops, the aged men and women, and young men and women, servants and citizens. He exhorts Titus to be very plain and practical in his teaching, and to avoid foolish and unlearned questions. It is well that we have such a pattern left for our guidance; and surely we ought not to hesitate to preach or write the same things at all times when needed. The apostle Paul indeed wrote with all the authority of a judge in Israel, and by an infallible inspiration, which it is not ours to do. But while this is true, we may present the same things upon the authority of this inspired writer; and as he directly warned, reprov'd and rebuked the brethren, so may we also present the same words of exhortation. Indeed, it is the express injunction of the inspired Paul to Timothy and Titus, who were his sons in the gospel, that they should thus exhort.

Thus far we have presented the general drift of this short letter. In addition we would call attention to the fact that the apostle also did not hesitate to point out the darker side. He felt called upon, in very plain terms, to declare that there were many unruly and vain talkers and deceivers, especially of the circum-

cision (or of the Jews); and in close connection with the text he calls them by some very hard names. He says that they subvert whole houses for filthy lucre's sake. He says that one of their own prophets said that they were always liars, evil beasts, slow bellies; and without further comment Paul simply says that this witness is true. He further says that their mouths must be stopped. Therefore he says, "Rebuke them sharply, that they may be sound in the faith."

The reason we have called attention to this general drift of this epistle is that it may be seen that the whole letter is in harmony with the special truth presented in the text itself to which our special attention is called. In the verse which immediately precedes the text the apostle exhorts Titus that he should warn against "giving heed to Jewish fables, and commandments of men, that turn from the truth." In all things the test is to be the truth revealed in the word of God. If any spoke not according to this word it was because there was no light in them.

From this reference to Jewish fables and commandments of men, in the fourteenth verse, it has seemed to us that perhaps the special truth which the apostle meant to set forth in the text was the same as that presented in the following Scriptures: Luke xi. 39-41; Romans xiv. 14-20; 1 Corinthians x. 23-29; 1 Timothy iv. 3, 4; Romans xiv. 23. In those places, as may be seen by reference to them, the apostle speaks about meats and drinks, and the Jewish claim that some were unclean, and to eat them was a defilement of the conscience and a sin against God. Paul found occasion very frequently to warn his brethren against this Judaizing tendency to count some of God's creatures unclean, in the sense of a defilement of the heart and conscience by eating of them; and to Timothy he expressly says that every creature of God is good, and to be received with thanksgiving. This is a very different feeling and a very different thing from the fact that some things which a man may eat or drink are physically unwholesome or injurious. Somehow, those of whom Paul was here speaking had the impression that by the eating of some things the heart and conscience were defiled. They seemed to still think that the old Jewish ceremonial provisions regarding meats and drinks had been brought bodily over into the order of the gospel; and thus their liberty which they had in Christ was subverted.

In the text under consideration, and in the Scriptures to which we have referred, the apostle earnestly combats this notion, and strives to show his brethren that the ceremonial law is no longer of binding force among Jewish believers, and that it never did have any claim upon the Gentiles. It would be a matter of utter astonishment to us that Paul

should find such difficulty in weaning the churches away from these multiplied forms and ceremonies, and from their superstitious notions about meats and drinks, after they once had received Christ and believed in him, were it not that even to this day millions of professed christians are following hard after Judaizing teachers, and think and speak more of forms and rituals, and fasts and feasts, and meats and drinks, than they do of Christ. The observance of these things but helps feed the pride of men, and lifts them up with a false notion of their superior sanctity; while a simple, humble belief in Christ must always be found coupled with self-abasement and self-abhorrence.

Now, out of all this Paul says, "Unto the pure all things are pure." It seems evident here that the apostle would include believing as one of the characteristics of the pure, because in the next clause he couples the unbelieving with the defiled or impure. The word "pure" here used embraces also the ideas of innocency, sincerity, unfeignedness, uprightness and virtuousness. The apostle means, it seems to us, to teach that to him who believes in Jesus, and trusts in God, who has been brought out into the pure light of gospel truth, and who sees in every creature the handiwork of God, there is nothing impure. There is nothing by which his heart and conscience can be defiled should he partake of it. "Every creature of God is good," and he receives it with thanksgiving. He who sees clearly the truth that Jesus is all and in all as his salvation, has no longer any trust in either eating or in abstaining from eating, in days or times, in fasts or feasts. Nothing in that sense is unclean. To such a man the only unclean thing is sin. This defiles him indeed; but what enters into his mouth does not defile him. What comes out, rather than what enters into his mouth, is impure. Not his food nor his drink is impure, but his words. It seems to us that this is the first and most direct meaning of the apostle in this language.

But it is one of the peculiarities of this great apostle that he very frequently connects in his argument particular, and what might seem to be small things, with broad and everlasting principles of truth; and this it seems to us he has done here. It is a truth as wide as the universe which God has made, that all things seem to us and are to us as we ourselves are. "We see all things through our own glasses." To the selfish man all others are selfish. The man who himself imagines evil devices, always suspects others of doing the same; while the unselfish, the generous, the kindly, the honest man, does not think evil of others. "To the pure all things are pure." This does not mean that any man is in and of himself free from sin, or from fault, or from the impurities that belong to flesh or to the fleshly

mind, but that the motive which actuates the believer is the glory of God and the good of others. The pure in this text are the same characters as Jesus meant when he said, "Blessed are the pure in heart; for they shall see God." We understand that the meaning of the apostle here is not actual freedom from indwelling sin, but that pure and holy principle which God has implanted in the hearts of his people, which gives rise to pure motives, desires, thoughts and feelings in their minds, and to obedience to God's word in their lives. To such all things are pure that God has said or required, or that God has made. But still the special object of Paul in the text, we understand, is to show that meats, drinks and days are all alike holy before God, and therefore pure to all whose hearts God has cleansed.

"But unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." The truth presented here is precisely opposite to that contained in the former clause. However good and pure anything in and of itself may be, to the defiled and unbelieving it is not pure; it can minister no grace nor benefit to them. No ordinance of divine worship, though it may be appointed of God, is pure to the impure. Baptism and the supper, which are sacred ordinances of the Lord's house, when engaged in by the unbelieving are to them no better than unclean things. Religious service of any kind does not sanctify or make an impure man holy. The man must be a believer, a holy man, and then to that man is the ordinance holy. Where the mind and conscience is defiled, all that it has to do with is also defiled. If there be no faith in the heart, all the outward religious service becomes a mockery.

To our mind the next verse, the sixteenth, but sets forth and enforces the same truth in more definite terms, and in a more particular reference to those who seem to be religious, while their conduct shows that they are reprobate. There is a profession of faith in Christ, who saves from sin and from legal forms; but their adherence to an evil life, and to a set of religious forms, shows that they do not believe in him either to save from sin or from their legality. A dependence upon religious forms is perfectly consistent with the most outrageous immoralities in practice; but a humble belief in Jesus, and a steadfast reliance upon him, always leads to careful living and self-denial. Those who trust most in themselves are found living the worst; while those who trust not at all in themselves live the most carefully. It is the grace of Jesus that makes all the difference.

C.

RIGHTEOUSNESS WROUGHT OUT.

"To be more plain, we will now say that the expiation of our sins, by the sufferings of Christ, or the putting away of our sins by the sacrifice of himself, restored us to the state of perfect innocence from which we had, by transgression of the law of God, fallen, and placed those for whom this redemption was effected back upon the ground occupied by Adam before sin entered into the world."

Our grateful acknowledgements are due to kind brethren who have called our attention to the above sentence, which occurred in our reply to a brother in Madison County, Ky., on the 166th page of the last volume. We assure our readers that it was not our intention to express the idea that the obedience and death of Christ had only redeemed his people back to their Adamic state; for such a redemption would not have secured them from falling again under the condemnation and wrath of the law of God under which Adam, and in him all his posterity, fell before. This sentiment has been fully expressed in almost every article we have ever written on the subject of redemption. But in giving our views in regard to the difference between the essential, inherent, eternal righteousness of Christ, as that which he brought in, and that which consisted in his righteous obedience to the law and suffering of its penalty in behalf of his people, we designed to represent that while the obedience and sufferings of Christ so effectually put away the sins of all his people as to make them as innocent as they were in Adam before he sinned, or as perfectly free from the contamination and defilement of sin as though they had never transgressed the law of God, yet that redemption, or deliverance from sin, simply, while it would deliver from wrath, would not prepare the redeemed for the enjoyment of spiritual things; and hence the necessity of regeneration, and an implantation of that spiritual life which was given them in Christ before the world began. That Christ wrought a righteousness by his obedience to the law, and suffering the just for the unjust, we presume none will deny; and that he brought in an everlasting righteousness for all his people, which did not consist in his work or sufferings, we think is equally apparent. Christ is himself "The Lord our righteousness," and the righteousness of his obedience and death is also imputed to his people for the satisfaction of law and justice. The law could not in justice require a higher righteousness, either at the hands of Christ or his people, than that in which they stood as created in Adam; but their Adamic righteousness, if it had been inviolately preserved, would not have qualified us for heaven. The atonement of Christ was commensurate with the demands of law and justice, but could not exceed their demands without infringing both. To exact more of the surety than was due from the debtor would violate both law and justice, instead of

satisfying them; and neither the one nor the other demanded that fallen sinners should be made any more holy or spiritual than they were before the fall. The union of Christ with his church, he in them and they in him, has raised them up far above their original purity as they existed in and stood related to Adam, when he came from the hand of his Maker. We could, and hereafter may, enlarge on this interesting subject; but for the present we only design to explain what we carelessly left ambiguous in a former article. We trust this explanation will be satisfactory to our readers. It was not our intention to start a new doctrine, or to speculate on the old doctrine held by the saints. A remark incidentally made, when preaching at Versailles, led a brother to request of us an explanation, and in giving such explanation we were not clearly understood by several brethren who have written us on the subject; hence this explanation.

No subject can be more vitally important than that of redemption; and certainly none who are enabled to hope that they are redeemed of the Lord, not with such corruptible things as silver and gold, but with the precious blood of Christ, will object to a full discussion of the subject. We rejoice to know that Christ has, in the fullness of time, come into our world, that he has lived for us, and died and risen from the dead, and forever liveth and maketh intercession for us; and it is equally pleasant to know that God treasured up in him life and righteousness with all spiritual blessings for us before the world began.

NEW VERNON, N. Y., Jan. 1, 1848.

WE HAVE

ON our subscription list several hundred new subscribers sent on about a year ago by old subscribers at one dollar for the first year; and as their time will expire with the end of this year, we request all old subscribers who sent new ones to ascertain whether they wish their paper continued another year at the regular rate of two dollars, or wish it discontinued at the expiration of the time paid for, and let us know before January 1st, 1895. We send the first year on trial at one dollar, but cannot afford to continue the paper at that rate. As most of our old subscribers know, we are in the habit of continuing the paper after the time paid for expires, unless otherwise ordered. This fact is not generally known by new subscribers, and they are liable to rely on our discontinuing the paper when their time is out unless they renew their subscription. We print plainly on the little pink slip containing their name the date at which their subscription expires, and if they take the paper from the post-office after that time they are liable for the pay, whether they order the paper continued or not. We never intention-

ally continue the paper to any one longer than they wish to take it, but we cannot adopt the rule of stopping the paper when the time is out without giving offense to most of those whose papers are thus discontinued. We have lost thousands of dollars by thus continuing the paper, but cannot see how it can be avoided without, as we said before, giving offense to many who wish their paper continued. Experience has taught us that many who are sent us at the one dollar rate for the first year are quite indifferent as to whether or not they notify us if they do not care to take the paper after their time is out; and after our continuing it until they become a year or two in arrears they will inform us that they never ordered the paper, and therefore refuse to pay for it. Indeed, our loss from this source is very heavy every year. To protect us from these heavy losses we appeal to our brethren to let us know if the new subscribers they sent us wish their paper discontinued.

While we never force an account, we think that it would be well to disabuse the minds of some of our subscribers as to their liability in taking a paper after their time paid for has expired, viz.: If a person takes a paper from the post-office, whether they ever subscribed for it or not, they are liable for the payment of the subscription. Furthermore, if a person becomes in arrears with his subscription, the publisher can continue the paper to him, whether he takes it from the post-office or not, regardless of his ordering it discontinued, until all arrearages are paid. This may at first thought seem a little severe; but when you take into consideration the position of a publisher, the righteousness of such a law is apparent. It is impossible for a publisher to know who wish their paper discontinued unless they inform him; and if he discontinues it without being ordered to do so he gives offense to many who would otherwise have continued their patronage, and his loss thereby becomes heavier than it would be by extending credit to the wrong parties. As for ourselves, we never go beyond a question of honor with our patrons, and only give the law in the case to let our readers know what is considered equity by "Cæsar."

B.

POSTAL MONEY ORDERS.

By a recent arrangement of the post-office department nearly every post-office in the United States is now a money order office for at least five dollars; and as it costs but three cents additional to obtain an order of not more than two dollars and fifty cents, or five cents for one not more than five dollars, or eight cents for one not more than ten dollars, and so on in proportion to amount of order, we request that all remittances be sent us by post-office money-order. You simply give the money you wish to send to your

postmaster, and he will give you a money-order for that amount. You will inclose the order which he gives you in your letter to us; and if it should be lost in the mail you can get another one from your postmaster without additional charge. Please be sure to have the order made payable at Middletown, N. Y., and never at New York City, as that place is nearly a hundred miles from our place, and it puts us to considerable extra trouble and expense to get them cashed at the New York City office.

As will be seen from the above, an order for five dollars or less can be obtained cheaper than registering a letter, while an order not exceeding ten dollars costs but the same amount; and remitting by money order is a much safer way than sending by registered letter, as the postal department is not responsible for loss of registered letters, but money orders can be duplicated.

ALL NEW SUBSCRIBERS

RECEIVED from now until the end of this year will be entered on our subscription list as soon as received, and the paper sent them to the end of 1895. The remainder of this year we will send them free.

We still continue our offer to send two new subscribers, and credit an old subscriber one year, for three dollars; but we cannot afford to send to one new subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any new subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPLETE.

CHANGE OF RESIDENCE.

BROTHER BEEBE:—Please say through the SIGNS that Elder Garrett Murphy has removed from Nora Springs, Iowa, to Garden City, Minn., where he will be glad to see any of our Baptist brethren or hear from them by letter, and especially those living in Minnesota and north-western Iowa.

GARRETT MURPHY.

(Continued from page 387.)

it not." Yesterday it came to me, "How dreadful is this place!" I could not say positively, as he did, that "This is none other but the house of God, and this is the gate of heaven;" but the very suggestion of it brought me hope and joy. But O the heaven that I find in my poverty and misery when I feel in my heart that if God will be with me, and will keep me in this way that I go, and will give me the bread of faith to eat, and the raiment of righteousness to wear, so that I can come again to my Father's house in peace, "Then shall the Lord be my God." Is this dreadful spiritual darkness of mine to be a landmark in my journey, which I can set up as a meeting-place with the Lord? But Jacob went on with his journey. Shall I go on? May the God of grace and mercy grant it. I feel almost afraid to lay claim to any connection between the chapter and my feelings, but only give you the thoughts as they come to me.

When I think of that scene which I thought to be heaven, as if it were in the presence of God that I stood, it does indeed become a dreadful place. My nature is so conservative that I could never go into ecstasies of joy nor the realization of sorrow that I see in others; and this was the first instance in my life where I could contrast the joy of heaven with the tortures of hell. O how could one bear through eternity the opposite state of mind which I saw? Looking down the road ahead of me I see Unbelief in every dark corner; but for the present, just near by, I see the gracious and almighty hand of God which can remove it, and I hear the loving voice of my Jesus say, though there be the chilling of sins, "Bring forth the best robe, and put it on him." With the assurance of such blessings how can there be fear, and how can there be cold? Whether I be a christian or not has been a great perplexity; but with such feelings inspiring me I am bold to believe that I am.

We are both well, and send love to each of your dear family, and to the many friends at Southampton whom we love.

Yours affectionately,
Z. C. CHAMBLISS.

TEMPTATIONS.

"If thou be the Son of God, cast thyself down."—Matt. iv. 6.

Why should a creature such as I sometimes get comfort out of this kind of language, spoken, as this was, by the devil? It is even as some of the words used by Job's "miserable comforters," which he had to listen to, when they were parading all their theories of good works before him. He, too, like Christ, was enabled to say to them, "I have heard many such things: miserable comforters are ye all."—Job xvi. 2. So this one, who would tempt even Jesus, by taking him up into an exceeding high mountain,

and showing him all the kingdoms of the world, and the glory of them, thought to induce him by false but wonderfully great promises to fall at his feet and worship him. Now, how is it that such a poor creature as the writer of this can sometimes be comforted by reading these things? Yet it is so that comfort seems to flow out of the flinty rock. The first word at the head of this is "if." How does this if comfort us? Only as we can see it after it has so often been presented in so many connections. "If I only could be assured that I know the truth." "If I only could know that my love of the brethren is sincere." "If I could be assured that I am not deceived in my hope in Christ." "If I really could be clear of doubts of every kind." These and many other tempting ifs are presented to my mind. To-day as I lay on a couch that my dear wife had so tenderly prepared for me, as I was somewhat indisposed, these ifs began to annoy me, and my mind was carried back to the fourth chapter of Matthew, to the language used by the devil in offering his temptations to Jesus. I was then given a sweet rest for a time that I, feeble as I am, was only following in a small degree the very footsteps of the dear Savior. If my dear Master was subject to temptations, is it strange that his children should also be? Nay, verily. The One that was tempted in all points like as we are, has said by the apostle Paul, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Cor. x. 13. I also call to mind some others of the words of Jesus, where he was teaching his disciples, when he said, "If they do these things in a green tree, what shall be done in the dry?" If Jesus was led into the wilderness to be tempted of the devil, is it at all strange when we, poor creatures, sometimes feel that we are very high up, and even forgetful of what manner of creatures we are, should fall into the tempter's hands, and that he should then say to us, If you will only do my works I will give you great things? How apt, my dear brethren, are we to fall into the snares and pits that David said were laid for his feet. "The wicked have laid a snare for me."—Psa. cxix. 110. But the psalmist could add, "Yet I erred not from thy precepts." Can we say the same? I fear not. But this same one who was in his life so clearly a type of the blessed Savior, was also, when pursued by Saul, made to say, "I shall now perish one day by the hand of Saul." It seems from these, and many other temptations left on record, that the Lord's people, as well as the Savior himself, have always been liable to temptations. But James tells us, "My brethren, count it all joy when ye fall into divers temptations," and then says,

"Knowing this, that the trying of your faith worketh patience."—James i. 2, 3. This, I trust, is how I draw comfort to-day when under the temptations spoken of while on my couch. The case of Daniel came into my mind. He surely was as literally unable to help himself, as I was to drive back the clouds of temptation I was passing through. You remember that Daniel said he escaped the claws and jaws of the ferocious beasts. "Then said Daniel unto the king, O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me."—Daniel vi. 21, 22. How calmy could Daniel rest, even in the midst of the lions, when he knew the angel of God was with him. So the child of God can sweetly trust in God when the angel of his presence is felt. All ifs flee away when they can be assured that Jesus has said to the devil, "Get thee hence, Satan."

Brother Beebe, having felt some comfort flowing into my soul from the Spirit being given, as I trust, to look beyond these earthly things, and having, as I trust, been made to see with James that the trying of my faith has worked patience, I feel like trying to comfort some other poor, cast down child, with the comfort wherewith I have been comforted.

Before closing this I want to say to Elder Jenkins that his article in the SIGNS of November 14th, on "Forgiveness," was in accord with the teaching of the truth as I have been given to understand the truth. "Be patient therefore, brethren, unto the coming of the Lord." "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."—James v. 7, 8.

JAMES M. TRUE.

KANSAS, Ill., Nov. 16, 1894.

SOUTHAMPTON, Pa., Nov. 17, 1894.

DEAR BROTHER BEEBE:—In reply to many inquiries about the present condition of sister Mary Parker I will send you extracts from letters received this morning.

Sister Rounsavell says: "Mary gains so much that I feel amply paid for the little I do for her. She can bear her whole weight upon her feet now, and can take ten or twelve steps with very little aid. Her limbs have lengthened about six inches. The rubbing has done wonders for her, and should have been done while she was in the Hospital. Had I more physical strength I could do better by her, no doubt. She seems perfectly satisfied and happy."

I cannot help expressing my wonder that one possessing so little physical strength, and with so much other work to do, should accomplish so much. This is certainly one of the dear Savior's many and wonderful gifts to the church, the gift of healing.

Sister Mary writes: "I went out recently in my wheel-chair, when the wind was blowing a heavy gale off the mountain, and took a severe

cold, which brought on a bad attack of bronchial trouble. For nearly a week I felt not nearly so well, and my physical improvement was much retarded. Through the goodness of God I am now much better, and my good Auntie had me taken out in the bright sunshine and refreshing air this morning. I was out once in a closed carriage over a number of the streets and avenues. It was a delightful treat to me, as I had not been in a carriage, except when I left the Hospital to be driven to the Broad Street station, during all these years of my severe affliction. When I left the Hospital I had to be lifted into the carriage; but now I can rise to my feet myself, and, with a little assistance to steady me, can step into a low carriage. O! it fills me with a deep thankfulness and joy that is beyond utterance; and I feel that I can never cease to think and speak of God's wonderful goodness to me, a poor, imperfect and undeserving sinner, nor be grateful enough to dear sister Rounsavell for all that she has done for me and is still doing."

I am sure these extracts will be read with deep interest by the many who have known of the sad condition and extreme sufferings of this dear sister for the past fifteen years or more, and who have known that any radical improvement in her physical condition was regarded by physicians and all her family and acquaintances as absolutely impossible, and not to be looked for at all.

When one comes to such a condition in his soul, as a sinner appointed unto death, when all hope of improvement is utterly gone, we see the wonder of God's power and grace in working that which is impossible with men, and bringing "health and cure" to the soul, and causing the poor sinner, tottering upon the verge of the pit, to return to the days of his youth, and his flesh to be fresher than a child's.—Job xxxiii. 25. And sometimes such wonderful cures are wrought by the power and goodness of God in the body literally.

Your brother,

SILAS H. DURAND.

MANSE, Ky., Oct. 6, 1894.

VERY DEAR BROTHER COX:—It has been some time since I wrote you; but it has not been because I did not want to write, but because I did not feel like I could say anything that would be of comfort to you; and even now I do not feel that I can write you in the way that I ought, unless I have the Spirit of God to take of the things of Jesus and show them unto me. This morning my mind is on the third verse of the first chapter of Genesis. "And God said, Let there be light; and there was light."

My dear brother, we find that in the beginning the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. O what a scene must

this have been! All was darkness, total darkness, a fathomless abyss. But the Spirit of God moved upon the face of the waters. As yet there was no sun nor moon, and even the stars were not hung there with their lights. All was darkness. Let us take notice that darkness was before light. Darkness is always before light. "And God said, Let there be light." What power, what grandeur, what magnificence, in those three words, "And God said." It was the power that moved the universe, that caused the sun to take its place in the heavens, and that caused the moon and stars to shine. It was that which brought Lazarus from the tomb. Blessed be God, it is that which moves a sinner in spiritual life.

What a beautiful picture we have before us. How it makes us think of the time when we were in darkness, without God and without hope in the world. All was darkness. O what a miserable state we were in! But God said, "Let there be light: and there was light." We believed that God was just, and could not see how he could save us, for we had sinned against him all the days of our life. O the horror of darkness! Surely the world could have looked no worse when it was without form, and void. O how awfully we felt! But while in this awful state of darkness, when all hope was gone, when we had tried everything we could think of, tried our own works of righteousness, and everything had failed, and we felt that we were lost, God said, "Let there be light; and there was light." Then what peace of mind we had! Instead of darkness, there was light. Instead of trouble, there was rest, peace and joy in the Holy Ghost.

"When first I believed,
O what joy I received,
What a heaven in Jesus' name."

We rejoiced with joy unspeakable and full of glory. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." O what love! "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not." O! let us praise God for his great love wherewith he has loved us, giving his Son Jesus to die, that we, poor worms of earth, might live. I feel that if I am a child of God I am the least of all. But, dear brother, my hope is in the finished work of the blessed Redeemer. It is in what Jesus has done for me, and not what I am doing for him; for I feel that in me, that is, in my flesh, there dwells no good thing. For to will is present with me, but how to perform that which is good I find not. This makes me cry out, "O wretched man that I am! who shall deliver me from the body of this death?" But I know that Christ is our righteousness, sanctification and redemption, and in him

dwelleth all the fullness of the God-head bodily. In him centers all our hopes. This is the doctrine that I love, and which I have been trying in weakness to preach for years.

Yours in hope of eternal life,
ELDON BARTLETT.

CHENEY, Neb., Nov. 9, 1894.

G. BEEBE'S SON—DEAR BROTHER IN CHRIST:—Inclosed you will find the proceedings of the constitution of Little Flock Church, in Nuckolls Co., Neb., which we desire you to publish in our highly appreciated medium of correspondence, the SIGNS OF THE TIMES, that the brotherhood may know that the Lord is still lengthening the cords, and taking a few of the tender branches of the true Vine and planting them together for a habitation of God through the Spirit, to offer up spiritual sacrifices to the Lord. O that he may water her with the gentle dews of heaven, that she may grow in grace and in the knowledge of the truth as it is in Jesus Christ our Lord. May the great Head of the church rule and reign in the hearts of this little flock, and enable them to see eye to eye in his kingdom; and may all they shall do redound to his name's glory and honor, and to the comfort and enjoyment of his little ones here, in what used to be called "The Great American Desert." Our members are scattered from fifteen to forty miles apart, and all have to drive with teams.

Well, I will not worry you longer with my scribble, but earnestly ask you to remember us in your prayers, that we may walk worthy of the vocation wherewith the Lord hath called us.

Your unworthy little brother in a precious hope,

JOSEPH BRUCE.

CHURCHES CONSTITUTED.

PURSUANT to a call from a number of brethren having in God's providence located near Ruskin, Nuckolls Co., Neb., and desiring to be constituted into a legally authorized Old School Predestinarian Baptist Church of Jesus Christ, to be known by the name of LITTLE FLOCK, the following named churches responded, to wit:

West Union Church, in Shawnee Co., Kansas—Elder A. D. Jones.

Salem Church, in Lancaster Co., Neb.—Elders James H. Ring, John Chapman, Deacon J. N. Berry.

Mt. Pleasant Church, in York Co., Neb.—Elder C. M. Cooper, Deacon Thomas Steavens.

The council met at the house of brother James H. Hammons, on Saturday before the fourth Sunday, being the 27th day of October, 1894.

Praise and prayer by brother Joseph Bruce, and the reading of the Minutes of the August meeting, of the call upon those churches.

Elder James H. Ring was called upon to preach the introductory sermon, to which he responded, using for a text 2 Timothy iii. 16, 17.

1. The council then proceeded to business by choosing Elder James H. Ring Moderator, and Elder A. D. Jones Clerk.

2. Called for the letters of those desiring to be constituted.

After the reading of the same, and due

consideration, all were unanimously received by the council, whose names are as follows:

Brethren James H. Hammons, Joel Hammons, H. W. Gearard, Joseph Bruce, M. F. Atkins, sisters Nora Gearard, Martha H. Simonds, Lovina L. Stratton, Barbary Bruce, Ava B. Swartz and Jane Atkins.

3. Called for the reading of the Articles of Faith.

Two copies were presented, one by brother Joseph Bruce, and one by Elder A. D. Jones.

After reading both, by motion and second, the council left it with the church to choose either of the copies to adopt, they being the same in substance.

4. Called for the reading of the Rules of Decorum.

After the reading, the copy from Salem Church, in Lancaster Co., Neb., was adopted; also the thirteenth article of the Rules of Decorum of the First Kansas Association.

5. Those holding letters were requested to come forward and join hands.

Prayer by Elder John Chapman.

Charge by Elder C. M. Cooper.

The right hand of fellowship was then extended to the church by the council and all the visiting brethren and sisters present, amid much warm feeling.

Adjourned until 8 o'clock Sunday morning.

THE council, and the church called Little Flock, met pursuant to adjournment.

By motion and second, the church chose Elder James H. Ring Moderator *pro tem.*, and Elder A. D. Jones Clerk *pro tem.*

Then proceeded to business.

1. Invited brethren and sisters of our faith and order to seats in council with us.

2. Called for the peace of the church.

Found all in peace.

3. Called for references.

4. Extended invitation for membership, whereupon brother George Hutchinson presented himself to the church without a letter, stating that he had been in Nebraska about twenty-one years, not taking a letter from the church called Zoar, in Illinois, not knowing of any church in this country. On being asked if he had ever called for a letter, he said no, and stated that it had been so long since he left there that he did not know whether he could obtain a letter or not.

The church took brother Hutchinson under her watchcare, and advised him to write to his church and see if he could obtain a letter.

5. Miscellaneous Business called for.

By motion and second, the ordination of brother JAMES H. HAMMONS was called for by the church, and by unanimous voice was presented to the council for examination, and, if thought proper, to proceed with the ordination.

After due consideration, the council being fully satisfied that the gift and call to the work of the ministry were of God, proceeded to set him apart to the full functions of the gospel ministry as follows:

Laying on of hands by the presbytery, with prayer by Elder C. M. Cooper.

Charge by Elder James H. Ring.

Right hand of fellowship by the council and the church, and all the visiting brethren and sisters present, amid much warm feeling.

6. The church chose Elder James H. Hammons Moderator and pastor, and brother Joseph Bruce Clerk of the church.

7. We agree to hold our meetings on the fourth Sunday at 11 o'clock, and Saturday before at 2 o'clock p. m., of each month.

Adjourned until our next meeting in course, to be held at the house of Elder James H. Hammons, at 2 o'clock p. m. on Saturday before the fourth Sunday in November, 1894.

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

A. D. JONES, Clerk *pro tem.*

OBITUARY NOTICES.

DIED—At the residence of his son, Wm. J. Boaz, President of the American National Bank of Fort Worth, Texas, June 28th, 1894, at 9:15 o'clock p. m., brother Samuel Boaz, son of Thomas Boaz, a Primitive Baptist preacher.

Brother Samuel Boaz was born on Sandy River, Pittsylvania Co., Va., March 8th, 1809. When seven years old his father moved to Davidson Co., Tenn., and there he grew to manhood. When that part of Kentucky west of the Tennessee River was bought from the Indians and opened to settlement he (being then twenty-two years old) got a pre-emption, cleared a farm, and settled in what is now Hickman County. In December, 1833, he married Miss Agnes, daughter of Richard Freeman. In the fall of 1859 he moved to Birdville, Tarrant Co., Texas, where he lived many years. His wife died Jan. 6th, 1883. The fruit of their union was five sons and two daughters, all living but one son. After the death of his wife he rented his home for several years, reserving a room which he called home, but the last few years made his home with his sons, Wm. J. and Richard. On June 28th, 1894, he went to bed as well as usual; but after a short time he was heard groaning, and could not be aroused to consciousness. A physician was hastily summoned, but did not arrive until breathing had ceased and pulse was still. Thus passed our dear old brother from time to his home in heaven.

I was well acquainted with him from the time he came to Birdville until his death. He attended our meetings very regularly for many years before the death of his wife, being in sentiment a firm Old School Predestinarian Baptist. He told me that he had determined not to join the church; but after the death of his wife he seemed to take more interest in the cause of Christ and the welfare of the church than before. On Saturday before the second Sunday in May, 1886, we went to meeting together as usual, and he said, "I fear that I am doing wrong, and the people will say that I am a hypocrite." After preaching, and the door of the church was opened, he went forward and told some of the Lord's dealings with him, dating back to early manhood. He was baptized in the fellowship of the Sardis Church, by Elder W. P. Mothershed, on the second Sunday in May, 1886, and transferred to the Denton Creek Church, where my membership is. As we went home and often since he has told me of the sweet peace of mind he felt since he had discharged a long-neglected duty.

I. D. PARKER.

DIED—In the city of Bushnell, McDonough Co., Ill., at two o'clock a. m., Nov. 7th, 1894, after a lingering affliction, our beloved brother, Matthias Prichard, aged 65 years, 8 months and 4 days.

Brother Prichard was born in Muskingum Co., Ohio, March 3d, 1829, and when about nineteen years of age professed a hope in Christ and united with the Lost Run Church of Primitive Baptists, and was baptized by Elder John Fry. He was united in marriage with Miss Mary Ann Evans, March 30th, 1850, who became the mother of one son and three daughters, and who died in Bushnell, Ill., May 26th, 1890. The subject of this notice came to Illinois, and united for awhile with the Copperas Creek Church; and in October, 1870, he united by letter with the New Hope Church of Primitive Baptists, located in Greenbush, Ill., and had the confidence and fellowship of the brethren until he was called away by death. For some years before his death he but seldom got to meeting on account of the insanity of his only son (who is now in the Asylum), his own affliction, and the distance he had to go. He suffered for years with cancer on the face, but the

cause of his death was lung and kidney trouble, which he bore with very remarkable christian patience. The last talk I had with him he was patient and even cheerful, but said that death was not only welcome, but desirable. The deceased was a brother to the well known and gifted Elder John Prichard, of Ohio, who visited him a few days before he was called from earth.

On Nov. 8th, at two o'clock p. m., the citizens and friends met at the residence, and the writer addressed them briefly from Philippians i. 23: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." After which his afflicted body was laid to rest in the city cemetery, by the side of his departed wife and daughter, until God shall call for them. The Lord bless the two surviving daughters and son.

I. N. VANMETER.

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m Is. 53. 9.	CHAPTER XX.	17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, 'I ascend unto my Father, and your Father; and to my God, and your God.'	Ps. 22. 28.
m ver. 31.	1 Mary cometh to the sepulchre: 2 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity, and confession of Thomas. 30 The scripture is sufficient to salvation.	18 " Mary Magdalene came and told	10. Rom. 8. 29. Heb. 2. 11. 1 ch. 16. 28.

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Signs of the Times.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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MIDDLETOWN, N. Y., WEDNESDAY, DECEMBER 12, 1894.

NO. 50.

CORRESPONDENCE.

WILLARD, Va., Nov. 29, 1894.

DEAR BRETHREN EDITORS:—My attention was called to the inclosed article, originally published in *Zion's Landmark* some time last spring, and I have obtained consent of the writer, our esteemed brother, Elder E. Ritzenhouse, to copy and forward to you, and request its publication in the *SIGNS OF THE TIMES*, if it meets your approval. I think it an excellent article on an important subject. Too many of our people, in their thoughtlessness of effects, send or allow their children to go to Arminian Sunday Schools, and it is well that their attention be called to its baleful effects. We certainly do not object to others having any kind of schools for their children which they may see fit; but it seems to me to be inconsistent for Old School Baptists to turn their children over to their religious enemies, to be taught a religion which is the opposite to what they profess to believe, resulting in too many cases in developing an open, avowed enmity to the truth of God, bringing grief to the hearts of the parents, and a continual disturbance to the household.

I rejoice with you, brother Beebe, that you have obtained consent from Elders Chick and Jenkins to assume the editorship of the *SIGNS*. I am sure it will meet the approval of the readers of the paper. We have few better or more popular writers than Elder Chick; and if we cannot have Elder Beebe, I am glad to welcome Elder Chick as one of the editors. May the blessing of the Lord be upon you and the dear old *SIGNS*.

Your brother in the hope of eternal life,

A. B. FRANCIS.

STATE ROAD, Del.

DEAR BRETHREN:—I have been accustomed to hearing people say that we Old School Baptists were opposed to Sunday Schools; and as that is an institution which is idolized by most of the religious denominations, and believed to be an important auxiliary to the church, and a means of saving any that would otherwise be lost, it seems to be utterly unaccountable to them that anybody who was not a heathen or an infidel could object to them. I have not heretofore felt called upon to say anything about schools of any description, either in writing for the press or in public speaking. I have sometimes heard brethren allude to

what are called Sabbath Schools in a way which implies that they did not approve of them. I have wished that when they had anything to say about them they would take time to explain themselves fully, and state the grounds of their objections.

It seems to be regarded as opposition to any and all education, and as an indifference to the proper care and religious training of children. I am not writing for the purpose of disturbing the advocates and supporters of Sabbath Schools, but simply to enlighten honest inquiry with regard to our faith and practice on this subject.

As to the phrase, "opposed to Sabbath Schools," we have no disposition and have never shown the least inclination to disturb any schools of any description that parents provide for their own children. It is their undoubted right to have their children taught in any and all branches of natural science that they believe to be for the benefit of their children, and to provide public and private schools and academies for the purpose; and if they believe they can teach them religion they should be allowed to try it without interference. I remember when the gathering up of poor, neglected children on the first day of the week, in order to have them washed and dressed and furnished with books, so as to be taught to spell, read, write, &c., and get some start in the primary elements, was first introduced. There being no public provision for the support of schools, nor for the purchase of books, and the education of children being very expensive, many were allowed to grow up without ever learning even to read. There was then no objection, and could be none, to this charitable work of kindly-disposed people, who would gather up neglected children and give them some elementary instruction without cost to either children or parents. It was a matter in the hands of citizens, and not of denominations; and all charitably-disposed citizens, whether church members or not, took hold to help along the good work. Sunday morning or afternoon was generally made use of, because in villages the citizens were engaged in business during the week.

The reader need not be told that the "Sabbath Schools" of the present day are entirely another and different institution, and are organized and maintained for another and different purpose. It is the rich, and not the poor, that are sought after;

and each of the several denominations has its Sabbath School, in which the children are taught religion as sciences are taught, and carefully trained up in the faith and practice of that denomination.

This is all, I suppose, natural enough, that denominations would see in the schools a chance to exercise an influence over the infant mind when away from the care and protection of parents, and so secure the plants as from a nursery, to be in due time transplanted within their own pales. The several denominations have each their seminaries, academies and colleges for those farther advanced, but the earlier in life control can be obtained of children the more certain will be the ultimate success. The object being changed, the class and character of the children to be taught must also be changed. The object is no longer to benefit needy, neglected children: it is to benefit the denomination at the expense of the children. As a matter of course the wealthy, and those whose parents are leading, influential citizens, are sought after, and every possible effort resorted to to secure the attendance of children whose parents belong to some other denomination. The charity is all on the other side. As far as the teachers are concerned it is entirely selfish. I have before me the annual report of contributions from the Sunday Schools in one association of what are called Missionary Baptists. It foots up the enormous sum of \$23,887 for a single year. It is probably generally known that the children are required to always carry some money with them to contribute.

Not only so, but there is a rivalry kept up between the different schools as to which shall excel in the size of the annual contribution. I suppose somebody must know who gets this money, and what use is made of it. About all the satisfaction that the children ever get is that it is for the missionaries. I doubt whether there was ever a grosser imposition palmed off upon innocent, unsuspecting people than this missionary enterprise. Even if the millions of dollars that are collected ostensibly for that purpose were all honestly used in that way, what worth while to send men to China or Japan with a princely salary to convert those people? Do we not all know that they cannot convert their nearest neighbor? If they think they can, let them commence on those that we have in our own country. We have Chinese and

Italians and Hungarians and others of almost every nationality, and then we have heathen that are natives.

If people of mature years and with ample means of information see fit to contribute of their own funds to support and maintain this grasping, gigantic fraud, it is their right as citizens of a free country to do so; but to impose upon these innocent children, persuading them that their contributions will save souls that would otherwise be lost, and that heaven and happiness hereafter will be their reward, constitutes a degree in deception and crime that the heathen themselves would hardly be guilty of. We are not given to intermeddling with the rights of others, and we do not as a people wish to deprive any other people of their right to do what they will with their own. They can have as many different schools, on any and all days from first to seventh, and send their children so as to keep them ever learning, if they think proper to do so, and we will not have a word to say. In this sense we are not opposed to Sabbath Schools, nor to any other schools that parents see fit to provide for their own children.

I suppose everybody knows that most of the denominations have each their Sabbath Schools conducted under their own supervision. If we do not see fit to send our children to a Methodist or Presbyterian school, why should we be complained of? Why should it be a matter of reproach that we see fit to care for our own children? We only claim the right that we concede to all others; but why so anxious about our children? If any of our people move into a town or village they are immediately set upon and teased about attending Sunday School, that is, if there are children in the family; and the different denominations one after another will press their suit. They are called "Hardshells" and other hard names, but they are not quite hard enough to withstand the pressure that is brought to bear upon them. I heard a very candid, conscientious man, who had a grandchild in his family, once say that if he were not to let that child attend their Sunday Schools all patronage would be withdrawn from him, so that he could not remain in that city. Is the object of this to press contributions from our children, or is it to enlist them in the Methodist or Presbyterian faith? In either, or in any case, why should we not be opposed, so far as our own children are con-

cerned? We do not believe that religion can be taught in that way; but if we did we would not be inclined to have our children learn it in those schools. I think it is a pet idol with many in our day, and that it is with them the one institution upon which the perpetuity and prosperity of their respective organizations depend, and that to object to supporting and encouraging it is in their view an incorrigible heresy. I do not know but they may be sincere in this, and that they honestly believe that there is no other hope for the rising generation.

I have only to say in addition to this a word to our brethren. Do you take thought what you are doing when you dress up your children on Sunday morning and furnish them with the required funds to attend a Missionary or Methodist Sunday School? Who will be responsible if in the end your worst religious foes are the men of your own house? Do you attend with them even sometimes to see and hear what is doing there? Suppose we all judge between you and your vineyards. What more could you have done that you have not done in it to cause it to bring forth wild grapes?

E. RITTENHOUSE.

BUTLER, Md., Aug. 12, 1894.

DEAR BROTHER BEEBE:—I have often thought of the answer you gave to the request I made when you were here last. At the intermission, while at my mind was meditating on the subject of faith, and I remarked that I would like to hear you upon the two portions of Scripture, James ii. 17 and Jude 20. "Even so faith, if it hath not works, is dead, being alone." "But ye, beloved, building up yourselves on your most holy faith." You replied, "What sort of a building would you have?" I did not answer you, but am now making the endeavor to do so. Taking the inspired apostle's explanation, "Now faith is the substance of things hoped for, the evidence of things not seen," we have faith as both the substance and the evidence of things not seen. Therefore the building must be of things not seen, and also of things hoped for. Unseen yet hoped for things are the only material the beloved are to build themselves upon. This brings us to the eighth chapter of Romans, which is a magazine of christian comfort. It begins with a declaration of no condemnation to believers, and ends with a declaration of no separation from the love of God.

Now, dear brother, methinks this answers your question, "What sort of a building would you have?" I, a poor, weak, vile sinner, yet without condemnation, all washed away by the precious blood of the immaculate Lamb of God. This is the unfolding of the great mystery. All the beloved addressed in Jude's short epistle are one in Christ Jesus, viewed as beloved and chosen in

him. What a solid foundation! And how glorious is the manifestation of Jehovah's justice and holiness! How free and full is the discharge to all the beloved from all condemnation! How it exalts the name of Jesus above every name! And the heart confesses that Christ is all in all. Unspeakable privilege the beloved ones possess, freedom from all condemnation, the blessed effects of the unity of the Head and body, embracing the poor, yea, the destitute, the beggar at the rich man's gate, the one who smites upon his breast, and cries out, "God, be merciful to me, a sinner." Of that whole world that was chosen in Christ before the foundation of the world the psalmist declares, "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."—Psalm xc. 1, 2.

Thus we find that the plan of salvation was drawn in the eternal counsel, founded in the eternal, unchangeable love of the Father, and completed in the death, resurrection and continual mediation of the Son. Every inhabitant of Zion has this stone, "a tried stone, a precious corner-stone, a sure foundation. He that believeth shall not make haste."—Isa. xxviii. 16. O how often we try to make haste, and O what a fearful mistake! for we become exhausted, and give up, crying, "O wretched man that I am! Who shall deliver me from the body of this death?" Then we again learn that "where sin abounded, grace did much more abound."—Rom. v. 20. Also, that we were born sinners, live sinners, and must die because of sin. "So death passed upon all men, for that all have sinned." Though sinners, let us look up our receipts in full, and thus build up ourselves on our most holy faith. As to the sure foundation, how readest thou? "The Lord hath laid on him the iniquity of us all." "Who his own self bare our sins in his own body on the tree." "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

Now, in the conclusion of the evidence given, that we are not our own, but are bought with a price, even the precious blood of Christ, we learn that "all things work together for good to them that love God, to them who are the called according to his purpose." Please read from the twenty-eighth verse to the close of this eighth chapter of Romans, the glorious summary of soul-inspiring, comforting truth; and if there be faith as large as a mustard seed, which is the smallest of all seeds, we will not fail in building up ourselves on our most holy faith; and in doing so we will also have

learned the meaning of the Scripture, "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his own good pleasure."—Phil. ii. 12, 13. Also, that faith without works is dead; for faith reveals the great love where-with God has loved us, "even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us, through Christ Jesus. For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God."—Eph. ii. 4-8.

We, the beloved, embrace all who believe that Christ is the Son of the living God, and that his reward was with him; that is, his bride, his love, his own, whom he declares to be flesh of his flesh and bone of his bones. His work was before him, even the redemption from sin, death and hell; and he has so completely cleansed his fair one that, like the lily, she does not have to work. She, the lovely bride, the church, the called out, toils not, neither does she spin. With a righteous cleansing, whiter than snow, whiter than any fuller on earth can make his linen, she is not only white, but pure, without spot or wrinkle, or any such thing.

This is the sweet rest that remaineth to the sons and daughters of the Lord Almighty. This is our rest, the rest of his beloved.

Dear brother, please accept this hastily written and badly arranged letter. I hope you will not find in it any word or sentence that you will condemn as heterodox. I remain a steadfast contender for the faith that is distributed weekly through the columns of the dear old SIGNS OF THE TIMES.

THOMAS H. SCOTT.

NOVEMBER 25, 1894.

DEAR BROTHER:—You will see by the date of the inclosed letter that it has been a long time written. The reason I did not mail it was because it was so imperfect; but my subscription is past due, and wishing to send it, I thought I would write another letter. But I find that a heavy cloud is enveloping my mind, so I will send what I have written, with a few additional thoughts, hoping you will take up the subject in the near future, that I, with the many readers of the herald of truth, may be made to rejoice in its perusal. I know it will be a joyful proclamation of victory to poor, perishing sinners over sin, Satan, death and hell, through Jesus, who loved us and gave himself for us; proclaiming a free, full and finished salvation by Christ, to the glory of God. Neither the greatness nor the number of sins can expose any sinner to wrath who believes in the Son of

God. No guilt is so great but what it is cleansed by his one offering. No stain is so deep that his blood has not removed it. "The Lord hath laid on him the iniquity of us all."—Isa. liii. 6. "The Spirit itself beareth witness with our spirit that we are the children of God."—Rom. viii. 16. This is the highest pinnacle that it is possible for any to attain to, far above the holy angels; yes, eternal unity with Christ in God. "Heirs of God, and joint-heirs with Christ."

Dear brother, how could I refrain from calling the SIGNS OF THE TIMES the herald of truth, when the editorial of Nov. 1st, 1847, written by the late Elder Gilbert Beebe, contains these words, "Destroy the doctrine of eternal union, and you sap the foundation of Zion, and forever blast the prospect of salvation and eternal glory." Even now we have this heavenly blessing, the heavenly witness to this high and glorious relationship existing between the high and holy One and poor, miserable sinners. In Jesus united, forever we stand. From Jesus, the Head, the Spirit proceeds, and flows to all his members; and faith, the fruit of this anointing, binds us in the one life with him; as it is declared by the apostle Paul, "The life I now live in the flesh, I live by the faith of the Son of God." Now,

"Children of the heavenly King,
As you journey sweetly sing."

Though everything, to sense and reason, may be against you, remember that the Spirit bears witness with our spirit, and not to our senses. The witness the blessed Spirit bears is that we are the children of God by faith in Christ Jesus; for saith Jesus of the Spirit, "He shall glorify me; for he shall receive of mine, and shall show it unto you."—John xvi. 14. May we "ask in faith, nothing doubting," and thereby attain to the high and holy blessedness of children, who can glory only in Christ.

I will close by wishing all a prosperous voyage to the fair haven of rest. Though it be through much tribulation, yet your living Savior says you shall enter the kingdom, and abide above the accusing terrors of the law, the groveling life of sense, the vain life of worldly pleasure, and the distressing life of Satan's accusing. Ah, you are children of God. So would I have you. But, dear child, faith reveals God's beloved Son in us, and we have eternal life. "Lord, increase our faith."

THOMAS H. SCOTT.

THOUGHTS.

JUST where one is in regard to his spiritual condition, whether in the dark or in the light, is not always easy for himself to tell. His own judgment cannot well be relied upon. Sometimes we are in great "heaviness through manifold temptations," and sorely afflicted by a sense of the depravity of our nature, and by a vivid view of our transgressions in

thought and word and deed. We would then be apt to say we were very much in the dark; whereas these acute troubles are because we are very much in the light. "All that is reproved is manifested by the light; for whatsoever doth make manifest is light." "In him was life, and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." If I stand in a flood of sunlight and look downward, I may be in great fear and distress, because I see so very distinctly a great many very dangerous and obnoxious things. But when my eyes are lifted up, and I notice the glorious light itself, and my sight reaches on along that path of brightness till it rests upon the sun, I am filled with wonder and admiration, and forget my fears and distress. "In thy light shall we see light." This is a true figure, but is it true of me? Do I see Jesus in that way? Have I eyes of faith to see him, and are the feelings of confidence and joy and peace I sometimes have, so that for a time I forget my troubles, given me by that view of my dear Savior? I cannot even lift up my eyes from the earth of myself. He must lift them, or I cannot look upward. He only can reveal himself to me. In his light only can we see light.

Sometimes I have a quiet state of mind, free from any sharp trouble or painful apprehension, able to enjoy the blessings of this life, and to talk with interest upon important subjects pertaining to the affairs of the world; and at the same time having a clear view of the doctrine of God our Savior, and able to bring forth some special portion of the word which may be brought to mind, in writing or in speaking, some rich and glorious views of the way of salvation. Then I might say of myself that I am in the light. But I have become very suspicious and doubtful of my whereabouts spiritually when in such a state of mind; for I have often at such a time been, as it were, awakened to find that my quietness was a worldly repose, and not the peace of God; that instead of realizing the presence of the dear Savior, I was very much "at home in the body, and absent from the Lord;" and that the Scripture which was so clear to my mind, was not at the same time felt with power in my heart.

I do not expect to always feel the power of the word upon which I am speaking or writing; nor would I feel justified in refusing to express my views in writing, or to try to preach, when it appears to be my lot to do so, because I do not at the time feel that the portion of Scripture to be dwelt upon is living within me. But I do not want to feel contented when such is the case. It is startling to find myself taking pleasure in building up a scriptural argument for the truth, or in opening up the glorious doctrine contained in some Scripture, and in speaking of

the experience of it, when I have reason to fear that my natural mind only has been engaged in the work.

What a solemn thing it is to have to do with the word of the Lord! What a great work it is to preach the gospel! Well may we say with the apostle, "Who is sufficient for these things?" Truly our sufficiency is of God. We well know when the power of the word is felt in our souls. It does not always produce peace and joy, but more often pierces and cuts through the flesh, and abases us before the holiness and majesty of God, and causes "rotteness to enter into our bones," and makes "our belly tremble," and yet lifts up our souls gloriously in the contemplation of the power and glory of God, and causes a solemn and self-forgetful joy at times in seeing and feeling the wonderful goodness and wisdom and grace and love of our God in Jesus Christ our Lord.

We may not feel like speaking much when we are favored to feel the power of the word, lest we darken counsel by words without knowledge, but to let our words be few. But a few words, a few broken sentences, at such a time, are worth more to the hungry soul than all that could be said at another time with the tongues of men and of angels.

There are times, however, when the effect of the word which the Lord puts in our heart is to make it necessary to speak in order that we may be refreshed. It is easy then to speak, whether we have to confess our own abasement or declare the exaltation of our souls in Christ. It is easy to speak, for the flesh is broken down, and pride is out of sight. It is easy to speak, yet words seem too few and weak to tell of the unsearchable riches of Christ; and that is what we want to tell. We want to exalt his blessed name. For a little we forget the earthen vessel, caring only to exhibit the gospel treasure, "the light of the knowledge of the glory of God, in the face of Jesus Christ," that the excellency of the power may be seen to be of God, and not of men. It is easy to speak, but it is the energy of divine power which makes it easy, breaking down our own strength, and breaking through all of the opposing forces of our carnal nature.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Dec. 2, 1894.

SOUTHAMPTON, Pa., Nov. 22, 1894.

DEAR BROTHER BEEBE:—Please publish this letter from one of the Lord's lonely and afflicted ones, showing how tenderly he cares for them. Sister Himes is one I baptized in August, 1893, with her young brother, at Riddlesburgh, Pa. We had been declared that she could not receive the administration of the ordinance without a fatal result, on account of her frail health; but when the dear Savior says, "Follow me," he gives the strength to obey. She is one of the many scattered ones of

that dear family who love each other as the members of no earthly family ever can. How these lonely ones long to meet in the assembly of the saints, and how dearly they prize the precious privilege when they are favored to have it. It is better that way than to have the privilege weekly and prize it little. How much better to have only affliction in the world, and all our pleasures in the church, than to enjoy all worldly blessings, and have but little or no care for the things of the kingdom of God, and no knowledge of those pleasures at God's right hand which are forevermore.

Your brother in hope,

SILAS H. DURAND.

HOPEWELL, Pa., Oct. 2, 1894.

ELDER SILAS H. DURAND—MY DEAR BROTHER AND FAMILY:—Being alone this evening, the girls in bed, and Mr. Himes gone to town, I felt as though I wanted to talk with some one who could understand and rejoice with me in the way the dear Lord has been pleased to lead and strengthen me; and you seem like a father to me, and to you I come to speak of the joys that have come to me through my dear Lord, for through no one else could I receive them. I know you will rejoice with me, as would every child of our God who knows of his dealings with his people.

Two weeks ago last Saturday I started for Rainsburgh, and when I got off the train at Bedford I felt so bad that I wished I had staid at home. But O, bless the dear Lord, he had great things in store for me. He had a feast prepared which my soul hath never before enjoyed, and one never to be forgotten. Brother John McClellan met me, and we had only driven from town a short distance when a feeling of great joy came to me. I was perfectly happy and perfectly well. I could see no cloud to mar my path. We told to each other the way the Lord had led us, and of his goodness and mercy to us, and I think brother John felt just as I did; he felt the power of God. I scarcely knew we crossed the mountain, the distance seemed so short. After dinner we went to meeting, and heard a grand sermon preached by brother Ahimaaz Mellett. O, my dear brother, words of mine fail to express the joy I received. On Sunday morning came one of those sinking spells that I am subject to, but by the hour of meeting I was ready. What a grand sermon we had! How I wished that I could go often to hear this glorious doctrine preached, salvation by grace. After preaching was over came the communion, something new to me. Yes, it was all new, for this was the first time that I was ever in a Baptist Church. O, my dear brother, is it not good to meet with brethren and sisters here below? Are we not strengthened? I know I was.

I have improved in health so much that many marvel, and want to know

what has come over me. I was down home yesterday. Mother said it did her good to see me come the way I did. The Lord has been pleased to comfort me ever since my return; and many have been the tears of joy that have flowed from my eyes when meditating on his goodness, and why he comes to me as he does. Had any one told me before I went that I would have been so strengthened and built up on his most holy word, my answer would have been, "Impossible." But he tells us that he will bring us by a way that we knew not, and lead us in paths that we have not known. He makes darkness light before us, and crooked things straight. Then, my dear brother, who can we praise? Does it belong to ourselves? No, never. It belongs to him who doeth all things, and none can stay his hand. It was the first time in my married life that I was absent from home without being home-sick. The only thing that seemed to grieve me was that I must be separated from the brethren for a short season at best. When I bade them good-by a burden arose on my heart, a sadness which I cannot describe. The distance seemed as far again as we came for home, and it was all I could do to refrain from crying. After arriving home I gave way, and cried as though some one had been taken from me by death. Is it not wonderful how the dear Lord draws his children together in love? Some day we can meet to part no more. O how sweet the thought!

"There shall we all be at rest,
Leaning on our Savior's breast;
There shall we forever be
Gazing on the Deity;
There shall we the Lamb adore;
There shall we all part no more."

How sad I felt when I read the obituary of sister Boyd. She wrote me such good letters, and now I will not receive her words of comfort any more forever. But we have the blessed assurance that ere long we shall meet to part no more. How glad I do feel that dear sister Mary Parker is improved in health. Is it not truly wonderful? I have thought many times that if she could undergo an operation and recover, why should I dread another one so much? The doctor asked me just the other day if I still thought I would go. My answer was, "Not so long as I feel as much improved as I do now." He said, "You cannot possibly continue in this state longer than the first of December, and perhaps not so long." He said it was the cool autumn weather that caused the change. Perhaps this has something to do, but I praise my dear Lord for giving me these great blessings; for never before hath my soul been fed with such good things. I do not envy those who have the privilege of meeting together and hearing the blessed gospel preached, but I do so long to be with them; and when I think of being far from my kindred, how sad and lonely I

(Continued on page 399.)

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 12, 1894.

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

EDITORS:

BENTON JENKINS, MIDDLETOWN, N. Y.
F. A. CHICK, REISTERSTOWN, MD.
B. L. BEEBE, MIDDLETOWN, N. Y.

All letters for this paper should be addressed, and money orders made payable as formerly, to

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

ORDER.

It is in our mind at this time to present some reflections upon some points of order in the churches of Christ. It is not our purpose at this time to attempt to give anything like a general view of this matter, but simply to answer a few questions which have been proposed to us by a correspondent whose name and address have not been given. We do not desire to take any part in any debate or strife which may exist anywhere among the brethren and churches. It has long been our opinion that if the brethren concerned cannot settle their own difficulties and differences, it is useless for brethren from a distance to undertake it. If the brethren have in them the spirit of love and peace they can come together themselves, without any need of outside help; while on the other hand, if the spirit of strife be uppermost in them, no amount of interference by outside brethren will avail to make peace or settle the trouble. Another thing is true, viz., that no one at a distance can know all the circumstances connected with any given case of trouble; and therefore, in attempting to give counsel and advice, he is likely to render himself liable to the charge of darkening counsel with words without knowledge.

Another thing is also true. It is well-nigh impossible for either one of the parties involved in any trouble to give an impartial account of it. The intention is to be perfectly frank and truthful, but we are all so constituted that in any trouble our own faults do not stand out as prominently in our view as do the faults of others; and this fact is sure to color our view of it, and as a result to make our narrative more or less one-sided. We would not, therefore, be understood as undertaking to give our judgment in any one particular case, but only as desiring to present what seem to us scriptural answers to a few questions.

1st. Is it right for members of a church, either separately or by mutual agreement, to stay away from their meetings for any cause save sickness, or distance, or something providential, over which they have no control? We can feel no hesitancy in answering most emphatically, No. No alienation of feeling, no fancied or real wrong done by

another, no dissatisfaction with other brethren, can be used lawfully as an excuse for so doing. If there be anything wrong in the church, or in any of the brethren, the Scriptures inform us what to do; and it is not to stay away from the house of God. To do so is to forsake the Lord. By such a course we cease to gather with him, and are found among those who scatter abroad instead. There may be wrong-doing among the followers of Christ; but it is better to bear this wrong than on its account desert to the enemy.

2d. Is it right for members, after staying away, as named in the first question, to then attend the meetings for a few times, simply in order to obtain letters of dismissal? Surely this question needs no answer. Such a course from such a motive is unqualifiedly wrong. It is a sort of cunning craftiness which may be practiced in the affairs of the world, but which should have no place among the children of God; and even in the world such a course would earn the scorn of all right-thinking men.

3d. After getting letters of dismissal from the church, have these members a right to bring up accusations against a member of the church? Under the circumstances named above we should say that after withdrawing by letter it would have a bad look to bring up an accusation against a brother. In asking for letters, and in receiving them in full fellowship, it is declared that there is no quarrel or schism in the church. This ought to be true, or else the statement given in the letter of dismissal is false. We wish to add, however, that it is in our judgment unwise and wrong for a church to grant indefinite letters of dismissal. If another organization is in prospect the letter should so state; and if members wish to unite with some other church the letter should be addressed to that church. No letter should be granted on any other terms; and the letter does not dismiss the member until the other church is organized, or until he is received into the church to which the letter is addressed. When once a member of a church of Christ there is no way of getting out of it except by dismission to another church, by exclusion or by death.

4th. Is it right for brethren who stay away from their meetings to be offended with any brother who admonishes them to do so no longer? On the contrary, they should be glad and rejoice that God has loved them well enough to put into the heart of that brother the word of admonition for them. It may seem to them that the brother has spoken severely; but even if he has the admonition is of God, and not of man, and should be heeded, as being designed for their spiritual welfare and growth in grace.

5th. If the letters of dismissal were not granted with the understanding that a new church was to be organized at a suitable distance away, to

organize such a church without consulting the church of their former membership would be, to say the least of it, discourteous, and calculated to stir up dissatisfaction and ill feeling; and the Spirit of Christ always strives for the things which make for peace. A thing of that kind might not be in itself wrong, but it would certainly have the appearance of evil. Perhaps it might be borne with, but yet it ought not to be done.

6th. If the presbytery who are called to assist in the constitution of a church know that there is any trouble, and that those who propose to enter into the new constitution are not in full fellowship with the church which granted them letters of dismission, have they any right to go on with the constitution of the new church? We should say, on the contrary, that their plain duty would be to charge those members to leave their gift before the altar, and go first and be reconciled to their brethren. If the church had reason, in the first place, to believe that all was not right, they sinned in granting the letters. In such a case both parties erred, and both should confess to God and to each other, and ask forgiveness.

7th. Which is the chief thing, church order and discipline, or to know Christ? It seems to us altogether needless to ask such a question, or to say anything that would lead to such a question. Everything in the word of God tends to exalt the name of Jesus above every name; and this very Jesus is King in Zion. The order and discipline of the church is established by his word. To observe it is to obey him. To obey him is to honor him. To him who confesses Jesus from his heart, and not in name only, his slightest word is more precious than gold. The order or discipline of the church is what he has himself ordained. If we love him we shall love it. The test of our love to God is that we love his commandments; but the discipline which he has ordained in his church is the discipline of love. It is designed to save life, and not destroy it. How can a believer then say that he cares nothing for the order or discipline of the church—that he only wants to know Christ? If the church has established any order from her own fleshly judgment which is not of Christ, this indeed should be disregarded; but the law of Zion is from her King, and to disregard it is treason to the King. If we know Christ we shall also love his law. If we know him we shall inquire what is his divine will.

In conclusion we desire to say that without love, real, warm, heartfelt, christian love, in the heart and among the members of the body of Christ, everything is wrong. The very discipline of the church without love becomes but legal formality. Its enforcement in the letter, when destitute of love in the heart as the moving spirit, but kills instead of

giving life. It is to be feared that much of what passes for church discipline has in times past been used as the kiss of peace, which concealed the purpose of him who gave it to stab the offender to death. The form of church discipline may be complied with, when the spirit beneath it is to destroy. It is easy for our poor, human minds to be deceived in our own motives; therefore we have need of daily wisdom from on high to know what is right, and what are our own secret motives in all that we do.

We leave these reflections, hoping that they may do good and not harm, and that all may strive for the things which make for peace, and things whereby all may be edified.

C.

DIFFERENCE BETWEEN OLD AND NEW SCHOOL BAPTISTS.

NUMBER ONE.

ALTHOUGH much has been written and said on the various points of doctrine and the general order and practice on which the Old and New School Baptists divide, there is still a great lack of correct information with many of both parties on the subject. It is important, for the general peace of Zion, and permanent fellowship of the saints, that the real position of the Old School Baptists in regard to the New School, their movements, doctrines, and humanly devised institutions, as in reference to everything else, should be as distinctly understood as possible. Such an understanding will promote harmony and fellowship among ourselves, not only as it will lead to unity of sentiment, but as it will more fully prepare us for resisting those who would palm themselves upon us, whose hearts are not with us. We have no reason to doubt that some have found their way into our connection whose claim to the particular classification is that they are opposed to the missionary operations of the New Order, or that they stand aloof from all the other popular religious institutions which are cherished by the New Order. It should be remembered that all these things may be resolutely opposed from very different motives. As a body the Old School Baptists oppose those institutions because they honestly believe them to be contrary to the spirit and letter of the divine rule which Christ has given us as our only rule; and consequently a reflection and insult upon his wisdom, power, goodness and government as Head over all things to his church, and King of Zion. But we have no good reason to doubt that there are those who oppose the same institutions rather because they find them expensive, oppressive and insatiable. This class in some instances have claimed kindred with the Old School Baptists, and their claims, it is feared, in too many instances have been allowed, where covetousness more than the fear of

the Lord has governed their course. Neither the Old or the New School Baptists have any general or uniform creed or published standard of their faith and order which by general consent must be adopted in order to their being allowed to bear the names by which they are called; both parties profess to regard the Bible as their standard, and generally the churches and associations of both orders adopt such written summaries of their understanding of what the Scriptures teach as they can agree upon; while one church does not require that a sister church shall adopt the same written confession in order to correspond with and fellowship each other. If they are generally agreed in certain leading or cardinal points, they generally leave other points as of minor consideration. Hence, among the New School especially, we find in some cases their adopted articles of faith and their practice are as inharmonious as light and darkness; and yet they all agree in their worldly policy for evangelizing the world, and opposing the Old School Baptists.

The Old School solemnly profess to be governed by the New Testament of our Lord Jesus Christ, in all matters of faith and practice; and we hold that to either add to or diminish from that standard disqualifies for a name and place in any consistent Old School church or association. The Old School Baptist church we hold to be the only apostolic church on earth, and the ground of the fellowship in that church is clearly stated, Acts ii. 42. None can enjoy the fellowship of the apostles, or of the apostolic church, who do not continue steadfastly in the apostles' doctrine. The rejection therefore of any part of the doctrine taught by the apostles, or the reception or practice of anything which the apostles have not taught in Christ's name, must unavoidably mar the fellowship, and disqualify the offenders for the privileges peculiar to apostolic churches and saints. As the New School no less than the Old School claim to be Baptists, the essential matters of distinction between them cannot be too clearly stated nor too strongly marked. We propose to devote a few articles, as we may have time and space for them, in subsequent numbers, to a statement of some of the most prominent and radical points of doctrine between these two kinds of Baptists. The field before us in this undertaking is much more extensive than it may at first appear; for there are few if any points wherein we can consistently agree. It is not our work to make the difference greater than it now is, nor to exaggerate the real discrepancy, but to draw the line in truth and soberness, that all who read may understand more fully on which side of the line they belong. And if it shall be found that we have among us any who do not belong to our common family, every consistent Old School

Baptist will freely give them up that they may go to their own company; and if any captive prisoners among the New School shall find that they belong to us, we trust in God they may be enabled to come out of their captivity, and return to Zion with singing and everlasting joy. Such an interchange of prisoners would promote harmony on both sides; for God's people cannot sing the Lord's song in a strange land, neither can the children of the alien unite in spirit and in truth with the children of the living God. Let them who have no inheritance with the church of God go every man to his tent, while Zion, in the language of the inspired psalmist shall pray, "Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood; that our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace; that our garners may be full, affording all manner of store," &c.—See *Psa. cxliv. 11-15.*

NEW VERNON, N. Y., Jan. 15, 1848.

REVELATION XXII. 19.

"AND if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

The presumption of altering or attempting to alter the things which God has spoken, is set forth in very strong and expressive language, both in the verse under consideration and in the preceding. What God has said by his prophets, apostles or other holy men by whom he has spoken, can admit of no improvement. All that he has spoken is important to make the record complete; and more than what he has said would not only be superfluous, but a corruption of the volume of divine truth. To those who add to what God has spoken, God shall add the plagues written in the prophecy, such plagues as are described in the pouring out of the seven vials of the wrath of God. To take from the words is equally abominable, and must subject the offender to expulsion from the church and privileges of the saints of God.

It seems to have been the opinion of some, that to take from the word, or at least to omit to hold forth, observe or practice some parts of what God has established in his word, is a much lighter matter than to add to his words; hence we frequently hear them say, "I admit that election, predestination, &c., are Bible doctrine; I believe them as firmly as you do; but I do not think it profitable to preach them: indeed my hearers manifest a strong aversion to such sentiments, and if I were to bring them out in preaching I soon should have to preach to unoccupied seats. Besides, such doctrine is so discouraging to sinners, we cannot have revivals, conversions, acces-

sions, &c., if we insist on all that God has said, and there is certainly enough to preach without cramming this old, flinty corn down their unwilling throats." So they take from the words of the book. While others will with equal presumption enjoin such things as God has not required in his word. It is common to witness among the preachers of modern times all the popular religious institutions, inventions and doctrines of men insisted on as equally important with that for which we have a "Thus saith the Lord!" and those who reject the doctrines and commandments of men, and adhere strictly to the words of the book in all their religious course, are denounced as wanting the spirit of true christianity. How insulting to the God of heaven for men to attempt to improve what he has said; to sit in judgment and decide what part of his word is well spoken, and what may be admitted, and what rejected; as though the Holy One were deficient in knowledge or wisdom, or had given his creatures more of both than he has reserved to himself!

But what we presume our brother more particularly desires of us is to relieve the subject from what in it seems to favor the Arminian notion of "falling from grace." The lovers of the doctrine of inefficient grace and precarious hope have seized upon the text with an air of exultation, as though it would feast their very souls if they could make it appear that the regenerated sons and daughters of the Lord Almighty could fall from the favor of God and sink down to hell, after having been written in the Lamb's book of life, and made experimentally the citizens of the holy city, New Jerusalem, which came down from God out of heaven, adorned as a bride for her husband.

In a preceding verse, Jesus personally certifies that he has sent his angel, or messenger, to testify these things in the churches. John was undoubtedly the angel thus authorized, as he had commanded him to write and communicate the testimony to the "seven churches," which were named, and which represent the whole church of Christ, in all her branches, throughout all time. According to his important commission, John testifies to "every man that heareth the words of the book of this prophecy," what shall be the consequence of adding to or taking from them. It is important to know who they are that take from the words of the book, what part they who are guilty have in the book of life and in the holy city, and in what sense we are authorized to understand that these things shall, together with all interest in the things written in the book, be taken away from every man who shall thus offend.

The holy city is described as coming down from God out of heaven; by which, we understand, is set forth the organization of the apostolic church, composed originally of ma-

terials which came down from God out of the old Jewish heaven, when they were gathered under the ministry of John, from Jerusalem, Judea, and all the region round about Jordan. The application of the name *New Jerusalem*, was not only to distinguish the church from the old Jerusalem, which was in bondage with her children, but also to express that the new was the antitype of the old Jerusalem. The book of life here mentioned answers to the register kept in typical Jerusalem of her living citizens, as referred to Isa. iv. 3, and not to the eternal record of God's election in Christ Jesus, which was mentioned *Psa. cxxxix. 16.* Answering to the figure of the record of all the living in Jerusalem, there is a record kept in apostolic churches under the gospel dispensation, of members in good standing and communion; and when, for any departure from the faith or practice of the gospel, any were excluded from fellowship and membership, their names were expunged from the record of the members of the church. Judas Iscariot, Simon Magus, Ananias and Sapphira, with many others, were for a season numbered with the primitive disciples, and written among the living in the church of God, were entitled to all the privileges of the church and consideration of the brethren, so long as their names were recognized among the living or unimpeached members. Their parts in the holy city, or the orderly apostolic church, may vary. The part of Judas was to be numbered with the apostles of the Lamb: others were to occupy the parts of bishops, deacons, private brethren, &c.; but, when expelled, the part assigned to them severally when in the church, is taken from them and occupied by others; as in the case of Judas, "Let his habitation be desolate, and let no man dwell therein, and his bishopric let another take."

From the foregoing considerations we conclude that the admonition of the text is designed to show that no church can be regarded as of the New Jerusalem order where "the words of the book of this prophecy" are not observed without addition or diminution, and that a church scripturally entitled to this distinction will expel from her communion and from the register of orderly members all who depart from the doctrine and order of the gospel; and in the execution of the discipline of the house of God, the names and privileges of such delinquents will be taken from them, and they shall be deprived of all the privileges of an orderly church of our Lord Jesus Christ.

It may be urged that many churches where the doctrine and order of the gospel were once maintained, do now tolerate departures from the divine rule, and still are regarded as apostolic. But by whom are they so regarded? They may claim to be apostolic, and their claim may be

admitted by a majority of those who profess to be of the household of faith; but it is written, "God will judge his people!" The same rule which applies to individuals in this case will also apply to churches. Individuals may have a name to live while they are dead; may be held as members when there is no vital union connecting them with the family of God; and so churches, when they depart from the laws of Christ, and join with the alien, are spued out of the mouth of the King of Zion. The old Jerusalem stood for a short time after God had taken his people out of it, but it stood desolate. So there are instances, like that of the church of Rome, where once the gospel in its beauty, order, ordinances and effects, prevailed; but what have they come to be since God has taken his people from among them! Where is now the church of Rome? The saints to whom Paul wrote, and addressed as the church at Rome, are now with other glorified spirits in the world of glory, and the name is borne by those who know not God!

Although many may, and thousands do, fall from works, for want of grace, none ever did, ever will or ever can fall from grace for the want of works. Grace cannot fail to produce a disposition in those on whom it is bestowed, to live soberly, righteously and godly in this world. The absence of grace may be made apparent by evil works, and the existence of grace in the heart may be made manifest by fruits which are unto holiness; but works cannot produce grace, nor sin destroy it. Where it exists, it invariably reigns through righteousness unto eternal life, by Jesus Christ our Lord.

NEW VERNON, N. Y., Feb. 1, 1848.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPLETE.

HOLIDAY PRESENTS.

THE season for exchanging presents draws near, and we would again call the attention of our readers to our list of publications advertised on last page, and ask that they read them and see if they cannot select therefrom a useful, instructing and lasting present for their friend or brother.

WE HAVE

ON our subscription list several hundred new subscribers sent on about a year ago by old subscribers at one dollar for the first year; and as their time will expire with the end of this year, we request all old subscribers who sent new ones to ascertain whether they wish their paper continued another year at the regular rate of two dollars, or wish it discontinued at the expiration of the time paid for, and let us know before January 1st, 1895. We send the first year on trial at one dollar, but cannot afford to continue the paper at that rate. As most of our old subscribers know, we are in the habit of continuing the paper after the time paid for expires, unless otherwise ordered. This fact is not generally known by new subscribers, and they are liable to rely on our discontinuing the paper when their time is out unless they renew their subscription. We print plainly on the little pink slip containing their name the date at which their subscription expires, and if they take the paper from the post-office after that time they are liable for the pay, whether they order the paper continued or not. We never intentionally continue the paper to any one longer than they wish to take it, but we cannot adopt the rule of stopping the paper when the time is out without giving offense to most of those whose papers are thus discontinued. We have lost thousands of dollars by thus continuing the paper, but cannot see how it can be avoided without, as we said before, giving offense to many who wish their paper continued. Experience has taught us that many who are sent us at the one dollar rate for the first year are quite indifferent as to whether or not they notify us if they do not care to take the paper after their time is out; and after our continuing it until they become a year or two in arrears they will inform us that they never ordered the paper, and therefore refuse to pay for it. Indeed, our loss from this source is very heavy every year. To protect us from these heavy losses we appeal to our brethren to let us know if the new subscribers they sent us wish their paper discontinued.

While we never force an account, we think that it would be well to disabuse the minds of some of our subscribers as to their liability in taking a paper after their time paid for has expired, viz.: If a person takes a paper from the post-office, whether they ever subscribed for it or not, they are liable for the payment of the subscription. Furthermore, if a person becomes in arrears with his subscription, the publisher can continue the paper to him, whether he takes it from the post-office or not, regardless of his ordering it discontinued, until all arrearages are paid. This may at first thought seem a little severe; but when you take into consideration the position of a publisher, the righteousness of such a

law is apparent. It is impossible for a publisher to know who wish their paper discontinued unless they inform him; and if he discontinues it without being ordered to do so he gives offense to many who would otherwise have continued their patronage, and his loss thereby becomes heavier than it would be by extending credit to the wrong parties. As for ourselves, we never go beyond a question of honor with our patrons, and only give the law in the case to let our readers know what is considered equity by "Cæsar."

B.

POSTAL MONEY ORDERS.

BY a recent arrangement of the post-office department nearly every post-office in the United States is now a money order office for at least five dollars; and as it costs but three cents additional to obtain an order of not more than two dollars and fifty cents, or five cents for one not more than five dollars, or eight cents for one not more than ten dollars, and so on in proportion to amount of order, we request that all remittances be sent us by post-office money-order. You simply give the money you wish to send to your postmaster, and he will give you a money-order for that amount. You will inclose the order which he gives you in your letter to us; and if it should be lost in the mail you can get another one from your postmaster without additional charge. Please be sure to have the order made payable at Middletown, N. Y., and never at New York City, as that place is nearly a hundred miles from our place, and it puts us to considerable extra trouble and expense to get them cashed at the New York City office.

As will be seen from the above, an order for five dollars or less can be obtained cheaper than registering a letter, while an order not exceeding ten dollars costs but the same amount; and remitting by money order is a much safer way than sending by registered letter, as the postal department is not responsible for loss of registered letters, but money orders can be duplicated.

BIBLES OF ALL SIZES.

ON our last page will be found an advertisement of some of the sizes, styles and prices at which we can furnish Bibles. The vast variety of sizes and combinations compiled in Bibles is too great to all be given in our space.

The smaller Bibles mentioned in the advertisement are the ones most in demand, and these we will mail postage paid on receipt of price. The larger or Family Bibles, being too large and heavy to go safely by mail, will be sent by express, at expense of party receiving book, or for fifty cents in addition to price of books we will express at book rates prepaid by us, which is much cheaper for long distances.

INDIGENT FUND.

IN calling the attention of our brethren and friends to the necessity of our having assistance in order to be able to continue the SIGNS to those on our indigent list, we wish to emphatically impress on their minds that personally we are not financially profited by their liberality. On the contrary we are, and are willing to be, losers in this matter. The actual cost of supplying the paper to our indigent subscribers always considerably exceeds the total amount of contributions to the fund for that purpose. But were it not for the kindness of brethren and friends in sharing this burden with us we should be obliged to strike from our list many who highly appreciate reading the paper, but who are not able to pay for it.

ALL NEW SUBSCRIBERS

RECEIVED from now until the end of this year will be entered on our subscription list as soon as received, and the paper sent them to the end of 1895. The remainder of this year we will send them free.

We still continue our offer to send two new subscribers, and credit an old subscriber one year, for three dollars; but we cannot afford to send to one new subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any new subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

BOOK NOTICES.

LARGE HYMN BOOK FOR A DOLLAR SIX FOR FOUR DOLLARS AND A HALF

We have had bound in cloth, the same style as the "Editorials" or "Church History," a few hundred of our large type Hymn Books, which we will send post paid at the above prices. These books are especially adapted for aged people, or for pew racks, to be used in churches.

A SMALL ONE FOR SEVENTY-FIVE CENTS, OR SIX FOR THREE DOLLARS.

We also have the small type book bound in cloth, which we will send post paid at prices stated above. These books contain eight hundred pages, and thirteen hundred and eleven carefully selected hymns, together with an index to first line of each hymn.

Cash must always accompany the orders. Address,

G. BEEDE'S SON,
Middletown, Orange Co., N. Y.

PERSONAL.

WE are pained to learn that our dear brother, Elder I. N. Vanmeter, is seriously ill at his home in Macomb, Ill.—ED.

(Continued from page 395.)

feel. But we are the salt of the earth, and therefore the earth would not be seasoned if we were all together here below; but the Lord has promised to be with us. He loves us so much that he laid down his precious life for us, that we through him might live.

This is now October 20th, but I could not do any better were I to write another letter. I have only told you a part of the many blessings which God has given me, and the way he has led me; but now a loneliness, a feeling of sadness, hovers over me, and I am not at all well. I am bowed down in misery; yet through this vale of sin and gloom I see a ray of light, which is enough to strengthen and uphold me with the assurance that there is a bright world beyond.

I will close, for you surely will be weary ere you finish reading this. Love to you and yours, and also give my christian love to sister Bessie. Pray for me when the Lord gives it to you to do so, for I am so sad and lonely. How I do wish I could go to some one, or they come to me. I scarcely feel myself worthy enough to subscribe myself your sister, yet I love you in Christ Jesus my Lord.

Your most unworthy sister,

LIZZIE HIMES.

PINSONFORK, Ky., Dec. 4, 1894.

G. BEEBE'S SON—DEAR BROTHER IN CHRIST JESUS:—I have just received and read the SIGNS OF THE TIMES for November 28th, and words fail to express my feelings and gratitude of heart to see the names of our much loved and highly esteemed brethren, Benton Jenkins and F. A. Chick, as editors of the SIGNS. I was much pained in feeling and had many heart throbbings when I learned of the withdrawal of brother Wm. L. Beebe, who served in that capacity so ably, and as much to the mutual comfort and edification of the Lord's children and to God's declarative glory as any one could possibly have done, it seems to me; and I could not reconcile my feelings in that regard, only that God would take care of his own cause, and that there was some one else whom the Lord had already prepared to fill the vacated position, and that we only had to wait till the Lord manifested who it was. So far as I am concerned, I am satisfied, brother Benton, that your steps and the steps of these editors were and are ordered by the Lord; and I feel this morning while writing that I desire to praise the great and exalted name of our God, who is glorious in holiness, fearful in praises, doing wonders.

When I heard of the withdrawal of brother W. L. Beebe my thoughts at once flew over the wide-spread brotherhood, and it immediately occurred to my mind that brother Chick was the man qualified for the position; and I should have written at once to you, brother Beebe, but I felt too unworthy, weak and sinful

to suggest such things to you. As to brother Jenkins, I had thought he already belonged to the office. I am made to rejoice that the Lord our God has not forgotten us, but has remembered us in his mercy. It gives us great encouragement. May the Lord bless and sustain you all as editors and publishers of our highly prized medium of correspondence, the SIGNS OF THE TIMES. As to myself, I am a poor weakling; but I shall, as the Lord will enable me, use my endeavors to aid in securing subscriptions for the SIGNS, and it may be contribute some to its columns if the dear brethren can bear with me.

Yours in much love,

W. J. MAY.

UTICA, N. Y., Dec. 7, 1894.

DEAR BRETHREN:—As the time has come for me to remit for the SIGNS OF THE TIMES I thought I would try to scribble a line or two to let you know that I am not tired of it, although I have had the great comfort and pleasure of reading it for the last forty-three years, and the last fifteen years I trust the blessed Lord has enabled me to feed heartily on the precious doctrine of the predestination of all things. Truly for many years after I received a hope I was afraid to render unto the one eternal, almighty and everlasting God all that belongs to him; but I trust I have been led to see and believe that he has created all things according to his eternal purpose, and that he created nothing in vain. I cannot see how the purpose of God could have been fulfilled without sin. As dear old John Kent said,

"Sin made the channel for mercy to run,
And all for the lifting of Jesus on high."

I should be glad if brethren Jenkins or Chick would write some on "Fathers, provoke not your children to anger, lest they be discouraged."

Your brother, I hope,

ROBERT ALEXANDER.

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

W. E. Frazier, D. C., 1.35, Mrs. T. V. Richardson, Md., 2.—Total, \$3.35.

MARRIAGES.

OCT. 24th, 1894, by Elder A. B. Francis, at the residence of the bride's parents, Mr. Andrew J. Dolby and Miss Lillie A. Messick, both of Sussex Co., Del.

OCT. 24th, 1894, by the same, at the residence of the bride's father, Mr. Thos. C. James and Miss Emma Tindle, both of Sussex Co., Del.

Nov. 14th, 1894, by the same, at the Old School Baptist meeting-house, Delmar, Del., Mr. Zorah Cordrey and Miss Mamie L. Ellis, both of Sussex Co., Del.

Nov. 28th, at six o'clock p. m., at the house of the bride's brother, Col. Charles H. Banes, 2021 Spring Garden St., Philadelphia, Pa., by Elder Silas H. Durand, Elder Elijah V. White, of Leesburgh, Va., and Miss Margaret B. Banes, of Philadelphia, Pa.

By Elder F. A. Chick, at his residence in Reisterstown, Md., on Thursday evening, Nov. 22d, 1894, Clifton Tansley Ensor and Ada Victoria Ensor, both of Baltimore Co., Md.

OBITUARY NOTICES.

Mrs. Mary Gilbert Fellingham died at the house of her son Gilbert, in Verona, Ill., Oct. 8th, 1894. She was born at Heathfield, England, Nov. 16th, 1825, and came to America in 1851. She was baptized and united with the Ebenezer Predestinarian Baptist Church at Verona in June, 1857, and was married the same year to Elder W. J. Fellingham. Her husband died in 1867, leaving her with four young children. She continued to live on the farm until 1890, when she gave up house-keeping, and has since lived with her children. She was a kind, quiet, excellent neighbor, and a humble, consistent church member, resting alone upon the finished work of Christ and salvation by grace. She seemed to come very near the description of a virtuous woman, in Proverbs xxxi. She left all her children and ten grandchildren, with the church, to mourn their loss.

Her funeral was largely attended, all her children being present. Psalm lxxiii. 23, 24, was used as a text; when her body was laid beside the remains of her husband, to await the great resurrection day.

Mary A. Jackson, wife of Drura Jackson, departed this life Oct. 23d, 1894, after a short illness of ten days, with slow fever. Her age was 81 years, 11 months and 12 days.

She was born in Baldwin Co., Ga., Dec. 11th, 1812. She was the mother of eleven children, of whom only four are living, one son and three daughters. In 1838 she was received into the church, and baptized by Elder Elijah Payne. This shows that she was a member fifty-six years. It was not my happy lot to be much acquainted with our beloved sister, but no doubt she was a mother in Israel to many. Being old and feeble, and very nearly blind, it was her lot to be at meeting but very little for the last few years. Her husband died about twelve years ago. Why should we mourn for those who leave evidences behind that they were taught of the Lord? Is not the war over with them? Are they not at rest, where we at times long to be? Believing that she is far better off, and hoping that her God will be ours, let us say,

When the aged has departed,
And the weary is at rest,
May we then with cheerful hearts
Rejoice that it is best.

J. H. BLYTHE.

MONTICELLO, Ark., Nov. 28, 1894.

SISTER Margaret Dunlop departed this life November 16th, 1894, aged 76 years, 6 months and 3 days.

She was born in Scotland. It would seem that she was given a hope in the mercy of God nearly sixty years ago, for she was baptized by one James Thompson, at Argyshire, Scotland, on the 4th of June, 1836. She was a beloved member of the Ebenezer Baptist Church, in the city of New York, having been received by letter from the old South Baptist Church, of New York, Jan. 6th, 1857. During the many years of her membership in the organized church of Christ she was enabled by grace divine to adorn the doctrine of God her Savior, and as a mother in Israel commanded the love and respect of all. She was a fond lover of the gospel of the Son of God, was fully established in the truth, and filled her place in the assemblies of the saints most faithfully. The ministers of Christ were by her held in high esteem, and her love for and fellowship with her kindred in Christ was marked. Two days before the end came she requested the eighth chapter of Romans to be read, and was much melted at the latter part. She said she longed to depart. She leaves one daughter, Mrs. John Evans, of Brooklyn, N. Y., and four grandchildren.

Funeral services were held in the meeting-house on West Thirty-sixth St., on Sunday afternoon, Nov. 18th, conducted by Elder Benton Jenkins, of Middletown, N. Y., on which occasion 1 John iii. 1, 2, was used as a foundation of the remarks made. The interment was in Greenwood Cemetery.—Ed.

G. BEEBE'S SON:—By request of his parents, James A. and Elizabeth Money, I am requested to write a short notice of the death of their son, **Clarence M. Money**, who died on Sept. 7th last, of typhoid fever, aged about 25 years.

This dread disease first attacked two older brothers of the deceased, the elder of whom was taken first; and this brother never left his bedside and business until he had to take his bed. After about three weeks' illness hemorrhage of the bowels set in, and he breathed his life out like a babe going to sleep. Being in bad health for a short time before, and his efforts in behalf of his brother, made him a fit subject for a fatal termination of this malady. All the nursing that loving hands could tender and medical skill could devise were of no avail.

While not a professor of religion, his life and character made him a host of friends and not a single enemy; and at his funeral, preached by Elder Sawin, of Kentucky, and at his grave, some distance from his residence, there was an attendance that I never before witnessed at a country burial. His parents are Old Baptists, well known in their vicinity; and his devotion to them, being their main stay for several years on the farm, prevented any intention on his part to cause them pain by professing any other faith. As to his private religious opinions I never knew; but I believe that his acts and conduct through life, and the fearlessness and serenity of his emotions when nearing death, are bright evidences that our loss is his eternal gain. May we who are left enter the portals of eternal rest as peacefully as he.

A BROTHER.

LOUISVILLE, Ky., Dec. 2, 1894.

Margaret Smith, the subject of this notice, was born in Wilson Co., Tenn., June 9th, 1814, and died Oct. 31st, 1894.

She was the daughter of Wm. and Margaret Baird, and while young emigrated with her parents to Illinois, where she subsequently married Wm. Smith, and removed to Iowa, locating at Fremont, Mahaska Co., where she resided continuously until her death. Her husband died more than thirty years ago, leaving her with a family of nine children, of whom four sons and four daughters survive her. She united with the Primitive Baptist Church of Cedar Creek, in Wapello Co., nearly forty years ago, of which she remained a consistent and beloved member to the time of her death; and although she lived about eleven miles distant from the church, she was seldom absent unless detained by sickness. She was a tender, faithful, loving mother, a kind neighbor and friend, ever having a word of good cheer and encouragement for all, and a consistent and humble follower of her Lord, dying as she had lived, in implicit confidence and faith of a complete and finished work of a crucified and risen Redeemer.

A token of love and esteem by all her old neighbors and friends was manifested in the large assemblage that met to pay a last tribute of respect to this old mother in Israel. The writer conducted a brief funeral service at her late home, in accordance with her request, and endeavored to minister a word of comfort and consolation to the relatives and friends; after which the remains were deposited in the grave to await the summons that shall awaken all the sleeping nations of earth.

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m Is. 53. 9. n ver. 31.	CHAPTER XX. 1 Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity, and confession of Thomas. 30 The scripture is sufficient to salvation.	17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.	Ps. 22. 22. Matt. 23. Rom. 8. 29. Heb. 2. 11. 1 ch. 16. 28.
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VOL. 62.

MIDDLETOWN, N. Y., WEDNESDAY, DECEMBER 19, 1894.

NO. 51.

CORRESPONDENCE.

PATTONSVILLE, Va., Nov. 19, 1894.

MY DEAR BRETHREN IN CHRIST:

—It has been on my mind for some time to write a few lines and suggest a few thoughts on the subject of the atonement. It will not be my object to define the word atonement as given in our dictionaries, but to give its meaning and application as used in the Bible. It seems to me that the so-called religious denominations of the present day are under a great mistake as to the atonement of Jesus as revealed in the Scriptures. It is the general belief of religionists that the atonement simply made the way of salvation possible, but accomplished nothing definitely; that the salvation of every individual depends upon his own will, or "free moral agency," as they call it. If this be the doctrine of the Bible, then there never will nor can be an individual saved; for man's will is enmity against God, is not subject to the law of God, neither indeed can be. Paul says, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." He here teaches that we are first under the dominion of the law of sin and death. Now, as long as we are under the dominion of the law of sin and death, are not our natures, desires, and even our thoughts, enmity against God, not subject to his law, neither indeed can be? How are we delivered from this state of death? Paul says, by the law of the Spirit of life in Christ Jesus, and not by our own will; because our will is averse to God. Adam failed to keep God's holy law. How can we expect man to keep it to-day, when he is surrounded by all corrupting influences of the world, the flesh and the devil? I would ask those who believe in a general atonement, In what sense did Christ shed his blood in order to make the way of salvation possible to every individual? Christ must evidently have known all his people at the time of his crucifixion; that is, all the members of his body; and if he did, does it look reasonable that he would shed his blood for any others, knowing at the time that they would not be saved? Such a thing would look foolish enough for man to do, and would look unreasonable for God to do such a thing. Christ certainly must have accomplished all that his Father required of him in his life, death and resurrection. If we can find out what that is, we shall have found out the whole secret

of the atonement. The angel said to Joseph, "And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." And Jesus said, when he was about to be offered up, "I have finished the work which thou gavest me to do." What was the work? To "save his people from their sins." Did he do that? He says he did. Men may say that he did not, but that he only made the way possible for man to save himself, or to refuse to be saved. Which shall we believe, God or men? As for me, I will believe God. Jesus says, "All that the Father giveth me shall come to me; and him that cometh unto me I will in no wise cast out." Whom did the Father give to the Son? Did he give the whole world to him? If he did, Jesus says they will all come to him, and he will in no wise cast them out; hence they would all be saved. Again, Jesus says, "I came down from heaven, not to do mine own will, but the will of him that sent me." What was that will? He says, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Was the Father's will accomplished in Christ? Christ says, "I have finished the work which thou gavest me to do." Then, if he has finished the work, he evidently saved all that the Father gave him. Again, he says, "Every one therefore that hath heard, and hath learned of the Father, cometh unto me." "No man can come to me, except the Father which hath sent me draw him." It is written in the prophets, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." If anyone will read and examine these Scriptures impartially, and compare them with other Scriptures of the same nature, they certainly must be convinced that a universal atonement is not the doctrine of Christ and his apostles. Jesus says, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." He certainly did not mean that the whole world of mankind should hear the voice of the Son of God; because he says, "Every one therefore that hath heard, and hath learned of the Father, cometh unto me." "And they that hear shall live." If the "dead" in this Scripture means everybody, then every person will hear the voice of the Son of God and

live. How contradictory such a sentiment would be to the plain word of God. We are forced to come to one of two decisions, that man is totally depraved or dead, or that he is partially quickened. If he is totally depraved or dead, there is no power in heaven or earth that can give him life, save God, through Christ Jesus. If partially quickened, then Christ and his apostles were certainly mistaken in the plan of salvation. Can a man be partially quickened? He cannot. Yet this is the theory taught by a great many at the present day. If a man is dead naturally, he knows nothing. If God quickens him, he puts life into him, and he becomes a living soul. If a man is dead spiritually, he has no knowledge of spiritual things; but if quickened, God has breathed into him spiritual life, and that life is everlasting life.

Paul says, "If it be by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise is work no more work." Man is totally dead in sins, and unless quickened by the grace of God he must forever remain in that dead state. Paul says, "You hath he quickened, who were dead in trespasses and sins." Paul not only says that they were dead before they were quickened, but he goes on and proves conclusively that they had no knowledge of spiritual things, "and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." If they were not totally dead, they would not need to be quickened, but that imaginary spark of divine grace would only have to be fed and nourished in order to grow up to a perfect man in Christ. But such a theory cannot be sustained by the word of God. Jesus says, "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." That is, as the Father quickens a man naturally dead, even so (that is, in the same manner) the Son quickens one spiritually dead. How does God quicken a man naturally dead? By putting life in him. How does Christ quicken a dead sinner? In the same way that God quickens a man naturally dead; that is, by putting life into him; and that life is everlasting life. Paul says, "To be carnally minded is death; but to be spiritual-

ly minded is life and peace." So we see that the one state of man is death, while the other state is life and peace. Thus we conclude that a man in his natural state is totally depraved, and is incapable of doing anything that would bring about his eternal salvation; neither can he bring about his eternal salvation after he is quickened by the grace of God, for the eternal salvation of an individual is the work of the Lord from first to last. The Scriptures teach that Christ Jesus came into the world to accomplish a definite work, and that work was the eternal salvation of all the elect of God, or the church, the bride, the Lamb's wife. And he said to his Father, "I have finished the work which thou gavest me to do." That work was to "save his people from their sins;" not to make it possible that they might be saved, but to save them. The Scriptures declare that Christ is exalted a Prince and a Savior, to give (not to offer) repentance unto Israel and the forgiveness of sins. It would be unreasonable to say that God offers salvation to the dead sinner. Salvation in the Scriptures means the giving of life to the dead. How can you offer a thing to a dead man? God can give life; that is, he can quicken the dead. But he does not give the dead the choice of life and death. But some will say that there is life enough in the dead sinner to choose eternal salvation. If there is, then the sinner is not dead, and Paul's arguments are all false. The sinner must be quickened unto a new life before he can hear the gospel; and as no being save God can give life, it follows that it is all the work of the Lord, independent of anything that man can do. God says in his covenant with his people, "I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." What part has God assigned to man in this work? When does God put his laws into the minds and write them in the hearts of his people? When they are regenerated and born again. If God will put his laws into their minds and write them in their hearts, he certainly will not consult man's will in the matter; for he says he will do it. He further says in that covenant, "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." That is, all his chosen people shall know him

for it is written in the prophets, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." Jesus says, "All that the Father giveth me shall come to me." All who believe these Scriptures must believe that the eternal covenant is as immutable as the eternal God himself; that all God's people were included in this immutable covenant before the foundation of the world; that their eternal salvation was complete in the life, death and resurrection of Jesus Christ. The writer of the epistle to the Hebrews says, "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." That is, Christ by his death and resurrection has forever delivered his people from the bondage of sin and all its penalties. If this work of redemption was accomplished in the death of Christ, was it left for the creature to decide whether he would be redeemed or not? It could not possibly have been left to the creature, because a very small portion of the human race lived during the days of the Redeemer. We believe that every person that ever has been saved, or that ever will be saved, was redeemed by the blood of Christ, in his death and resurrection. But some say that redemption only made the way possible, and that now it is left to man's choice whether he will be saved or not. But how can one eternally redeem a thing, and yet leave it conditional whether that thing will be redeemed or not? Then how could Christ redeem the church with his own blood, and set her free from sin and all its penalties, and yet leave it conditional with her whether she would accept that redemption or not? Paul could not possibly have meant that Christ obtained eternal redemption for the whole world, because the whole world cannot possibly be saved. "For by one offering he hath perfected forever them that are sanctified;" and thus implying that he perfected none others. If this does not teach the finished, complete, eternal salvation of every heir of God, language cannot teach anything.

Let us examine Paul's testimony a little farther. He says, "As in Adam all die, even so in Christ shall all be made alive." Adam represented the whole human race, and when he fell the whole human race fell in him; that is, all that were in Adam fell. Even so all that are in Christ shall be made alive. But who are in Christ? Some say that the whole human family were in him, and that all in some degree are made alive by him. But is that what Paul means to convey by the above language? No. Paul answers the question himself. He says, "But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." Then we have no promise of anyone being made alive except those who belong to Christ. Now

let us examine the Scriptures a little farther, and try to find out who does belong to Christ. Paul says that Adam "is the figure of him that was to come." When Adam was created, his wife was created in him. Adam's wife sinned and went into the transgression. Even so Christ's wife sinned and went into the transgression. Adam's wife being separated from him, for the great love he had for her he followed her into the transgression. So, inasmuch as Christ's bride had sinned, he likewise came under the law where she was, partook of the same flesh and blood, in order that he might redeem her from under the law. How could Christ give himself for the church, unless he knew who the church was at the time of his death? And if he knew who would compose the church at the time of his death, why would he give himself for any others? The apostle says, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." Can anyone say that the apostle meant the whole world when he said that Christ gave himself for the church, that he might sanctify and cleanse it, and present it to himself a glorious church, not having spot or wrinkle, or any such thing? If Christ did not mean any others except the church, in what sense could he have died for any others? The apostle said to the elders of the church at Ephesus, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

Many other passages of Scripture could be produced to prove that Christ came to earth to redeem his bride only, and to forever set her free from sin and all the penalties thereof. We read in Hosea ii. 19, 20, where God is speaking to the church, "I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord." He says he will betroth the church unto himself forever. Does God consult the will of any member of his church? Is it even left to her to yield obedience to his commands, in order to become his bride, or did he choose her independent of her will, or anything she could do? He certainly did not consult anyone in this matter; because this was all settled before the church had any manifest existence in the world. Hence Isaiah says, "The redeemed of the Lord shall walk there. And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrowing and sighing shall flee away." The prophet spoke this hundreds of years before Christ came into the world; and he spoke of it as all being in the past at that time. The apostle Peter said, "Of which

salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ, and the glory that should follow." How could Christ Jesus have redeemed the church unless he knew every member of that body, and exactly the amount of debt she owed? If he possessed such knowledge as this, would it be reasonable to suppose that he would have shed his blood for any save the members of his own body? And if he did not possess such knowledge he is not an all-wise God. John says, "And all that dwell upon the earth shall worship him [the beast], whose names are not written in the book of life of the Lamb slain, from the foundation of the world." This Scripture teaches, as plainly as language can teach anything, that all God's people had their names written in the book of life from the foundation of the world, and compose the church of Christ, which he redeemed with his own blood upon the tree of the cross, and that the remaining portion of the race of mankind are to worship the beast, which, I think, represents all false theories and religious orders of the world. Hence the only reasonable and Scriptural conclusion is that Christ died for his church only, and that by that death he saved her with an everlasting salvation; and in the dispensation of the fullness of time the God of peace, who brought again our Lord Jesus from the dead, through the blood of the everlasting covenant will make them perfect in every good work, working in them that which is well pleasing in his sight, through our Lord Jesus Christ. We may search the Scriptures through, and we will never find a passage that even intimates that Christ Jesus redeemed any others save the church; and he always speaks of it as composed of a definite number, separate and apart from the world.

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me." We are told in the above Scripture that Jesus "should taste death for every man." In the verses that follow we have an explanation of the "every man;" for the apostle says,

"Both he that sanctifieth and they who are sanctified are all of one." That is, Christ and the church are all of one. Then, when Christ died he tasted death for the sanctified only; "for by one offering he hath perfected forever them that are sanctified." And Jesus calls them the children which his Father had given him. Does not this plainly show who the children are for whom Christ died? We have the same doctrine taught in the first chapter of Colossians: "And he is before all things, and by him all things consist. And he is the head of the body, the church." "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."

We see then in what sense Jesus "by the grace of God should taste death for every man." But he in no wise redeemed every man. If anyone should read this, and still hold to a general atonement, in the sense that Christ redeemed every one of the human family alike, or simply made the way of salvation possible to every person who will accept it, they will please read the following quotations of Scripture, and harmonize them with such a theory. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."—Rom. viii. 28-30. "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."—Rom. xi. 5-7. Also read the ninth chapter of Romans. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will;" and not ours. "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. 3-5, 11. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit,

unto obedience and sprinkling of the blood of Jesus Christ."—1 Peter i. 2. Who were elect? Those to whom Peter was writing. Read the first verse. How were they elected or chosen? Peter says, "unto obedience." Then how was this obedience brought about? By election, and not by any choice of their own. "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 9. This language carries our mind back to a period before this world or any natural object or being had any natural existence, even before man was created. Where were we at the time this language refers to? Paul says we were in Christ Jesus. How are we saved? According to God's own purpose and grace, given us in Christ Jesus before the world began. Then Paul was justified in saying, "Not according to our works;" because we then had no natural existence. Hence we are forced to the conclusion that the salvation of all God's people was secured in Christ Jesus before the world began; and in the dispensation of the fullness of time this great and wonderful plan of salvation was carried out; and all God's children will be called by his grace, justified, glorified, and safely housed in that building not made with hands, eternal in the heavens.

ROTEN HURST.

THE HIDDEN LEAVEN.

DEAR BRETHREN BEEBE:—It is with a feeling of reluctance that I take my pen to write a few lines for the SIGNS OF THE TIMES; and I would not now do so if I did not believe that you do not intentionally admit anything to its pages that is unsound in doctrine or in experience, or not of general interest to your readers. Hence I feel sure that if my poor scribble should lack in any or all these essentials, it will find its way to the waste-basket. Therefore, notwithstanding my feeling of reluctance, I will offer a few thoughts upon the parable of the leaven as recorded in Matt. xiii. 33, and also Luke xiii. 20, 21, and trust you not to let it crowd out better matter. To be as brief as possible, I will try to come to the subject without further preamble. I wish to say, however, that I do not think any one of the parables, figures, metaphors or symbols used by our Lord and his apostles were designed to set forth the subject referred to in more than one or two particulars.

The word leaven is used by our Lord in this parable to symbolize the kingdom of God, and the three measures of meal to symbolize the quantity and attributes of the subjects affected by the leaven; but the woman does not seem to be intended to symbolize anything; at least she is not likened to anything in the parable. I am aware of the diffi-

culty that presents itself here, and that is, that the word leaven, if we do not except this case, is always used in the Bible in a "bad sense," or to represent something bad; and why, say some, should we except this instance? My answer would be, because our Lord has done so.

I call to mind now that the word beast is almost always made use of to represent some political or ecclesiastical power that is opposed to God and his people; but there is one exception to this use of the word beast; for in the revelation of Jesus Christ to his servant John the word is used to represent something near to and in sweet harmony with the throne of God and the Lamb.

Another difficulty seems to be to determine in what sense the kingdom of heaven, or the kingdom of God, is used in this parable. Can we not arrive at the truth in this matter by carefully noticing the properties of leaven? Matthew's record is, "The kingdom of heaven is like unto leaven." Luke's record is, "Whereunto shall I liken the kingdom of God? It is like leaven," &c. This is very plain language, and sets forth to my mind that the kingdom of God is the active agent represented by the leaven. It will now be seen that I understand the kingdom of God, spoken of in this parable, as being that kingdom referred to by our Lord when he said, "The kingdom of God cometh not with observation [outward show]; neither shall they say, Lo here! or Lo there! for, behold, the kingdom of God is within you," or among you. It is true that this language was in answer to a question of the Pharisees, Jesus' disciples composing a part of the audience; and hence if we admit that Christ was formed within them (the disciples), then truly the kingdom of God was within them, and hence among the Pharisees. The kingdom of grace set up in the hearts of God's people is the kingdom referred to in this parable; and the soul-comforting and God-honoring attributes of the kingdom are righteousness and peace, and joy in the Holy Ghost.—Rom. xiv. 17.

There are only two properties of leaven that can symbolize this glorious kingdom of grace as set up in the hearts of God's people. First, its enlarging nature. Second, its diffusiveness. First, it enlarges the bulk of the meal. In this it fitly represents the heart which David so much desired, and of which he surely had a measure, but desired more, when he said, "Remove from me the way of lying, and grant me thy law [the law of love] graciously. I have chosen the way of truth; thy judgments have I laid before me. I have stuck unto thy testimonies: O Lord, put me not to shame. I will run in the way of thy commandments, when thou shalt enlarge my heart."—Psa. cxix. 29-32. O what wonders this leaven works in the hearts of God's dear children! O what enlargement of heart! It is so large that it con-

tains love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. I have witnessed so much of the working of this kingdom in the children of the kingdom that it humbles me, and makes me feel willing to subsist on the crumbs of the Master's table. I can attribute the love and forbearance which the dear brethren have exhibited toward me, a poor, vile worm, for lo these almost three score years, to nothing but the effect of this kingdom which is like unto leaven. They have borne with me when I have erred, cautioned me when I have stumbled, and lovingly taken me by the hand when I have fallen, and assisted me to rise again. It is from the effect of it that I am now a paid up subscriber to the SIGNS, our dear old family paper.

I have thus far been speaking of the family in general; but we can also see its effects in the preparation of the different gifts in the church for their places in the church. It caused the apostles of our Lord Jesus Christ, and it causes all his true and faithful ministers now, to be willing to forego all worldly pleasures and emoluments, and to go out through heat and cold, sunshine and rain, fire and flood, to proclaim the unsearchable riches of Christ to the dear sheep of the fold. I have no doubt that the faithful servants of to-day are in fellowship with the apostle when he said, "O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompense in the same [I speak as unto my children], be ye also enlarged." This kingdom not only works in every member of the body of Christ as individuals, but it also has an enlarging effect upon the church as a body. Isaiah, in prophetic view of the setting up of the gospel church or kingdom, uses this sublime and beautiful language, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." "Thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see [together] and flow together, and thine heart shall fear and be enlarged."

Secondly, leaven is very diffusive in its nature. It effects the whole lump, all the three measures of meal, and every particle of it. I must be brief here, as I have already anticipated this part of the subject in what I have said. It is said that the leaven was hid, put out of sight, in the three measures of meal, until all were leavened. Very diffusive truly, and wonderful in its symbolic meaning. The number three is used in the Scriptures to represent a fullness or completeness; as, "the fullness of the Godhead," "the Father, the Word, and the Holy Ghost;" the fullness of the record or testimony in heaven. The complete full-

ness of the witness in earth, the Spirit, the water and the blood; and these three agree in one. The other three are one. The embodiment of the faith of God's elect is also represented numerically thus, "One Lord, one faith, one baptism." I conclude, from this use of the number three, that it was used in this case to set forth more particularly the fullness or completeness of the lump or quantity leavened, rather than any distinct attributes of the lump or measures affected. But, as before intimated, as the three measures represent the whole body of Christ, and every member in particular, they may also set forth the three fold nature of the lump, as body, soul and spirit. This is what Paul seems to refer to, after giving the brethren such a pathetic exhortation, as only a father could give, with regard to how they should conduct themselves, and closes with this benediction, "And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." O! my soul, what a sublime, what a glorious mystery, what a precious secret, which none possess but those who fear God; and they cannot reveal it; human language is too weak to express it. It is the white stone with the new name, which no man knoweth but he that receiveth it. O what joy to know that we are of God, to know that the Son of God is come, and that he hath given us an understanding, that we might know him that is true, even his Son Jesus Christ. "This is the true God and eternal life," who "hath wrought all our works in us," and who works in us to will and to do of his own good pleasure. This is the eternal life given us in Christ before the world began, with power also given him over all flesh, that he should give eternal life to as many as the Father hath given him. Eternal life given by him, Christ in you the hope of glory, the Spirit of Christ which is in us, and the kingdom of God is within you, are all expressions meaning the same thing, and all have the effect symbolized by leaven in its diffusive and expanding qualities, hid or concealed in three measures of meal. We can see the effect of it in others, and admire it, and sometimes feel it in our own poor hearts, and rejoice in it with joy unspeakable. We know but little of its mysteries; but this we do know, that "when Christ, who is our life, shall appear, we shall be like him; for we shall see him as he is." So may it be. Amen.

Yours in hope of eternal life,

A SUBSCRIBER.

PINSONFORK, Ky., Nov. 28, 1894.

G. BEEBE'S SON—ESTEEMED BROTHER IN CHRIST JESUS:—I have recently learned that there are some precious, able and influential brethren who seem to be somewhat
(Continued on page 407.)

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 19, 1894.

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LUKE XV. 7.

DEAR BROTHER CHICK:—Will you please give your views upon Luke xv. 7, especially upon who the ninety and nine are? Your sister in Christ,

JULIA N. TROTT.

WALDRIP, Texas.

REPLY.

WE desire, whenever we can do so, to comply with any requests which are made by our brethren and sisters, but always feel our great incompetence to write or speak as we would like concerning any portion of the word of God. This feeling of inability is such a constant one with us that it does not seem worth while to refer to it very often at least, but sometimes it seems impossible to avoid doing so. We also realize that a whole page of apologies will not make what we may write any better worth reading. We desire also to say that we have no doubt that very often those who prefer such requests are better prepared to answer them to edification than we are ourselves; still it is our duty and our right to present such views as we have, and leave them to the judgment of our correspondents and the other readers of the SIGNS. We feel especially willing to try to comply with the request of our aged sister Trott, because she is almost entirely cut off from association with her brethren, except by interchange of letters. Without further preface we will try to write concerning the Scripture proposed by our sister.

It reads as follows, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Before speaking particularly of this Scripture we wish to refer to similar expressions of the Savior in other places. One is in Luke v. 29-32. The language there was spoken under very similar circumstances to those which gave rise to the words of the text referred to by sister Trott. Also in verse ten of this fifteenth chapter the same thought is repeated. Matthew xviii. 13 presents the same thought in somewhat different language. Besides, there are several similar expressions of the word like these, "I came not to call the righteous, but sinners to repentance;" and, "The whole need not a physician, but they that are sick." These Scriptures, it seems to us, all teach

the same general truth as is presented in the words to which attention is called by our sister.

These words are the conclusion of the parable of the lost sheep, and, as the word "likewise" in the text shows, were intended to set forth just what the parable was meant to teach. Many lessons might be drawn from the various parts of this parable, but these words contain the one certain lesson which the Savior had in view. Also, the first and second verses of this chapter set forth what was the immediate occasion of this parable, and serve to limit its meaning, and show to whom it was addressed, and its design. We cannot feel at liberty to seek out meanings for the parable beyond what its immediate connection will justify. The first two verses of the chapter are the text, so to speak, the next four verses are the sermon upon this text, and verse seven contains the application of the sermon.

The first two verses read as follows, "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them." Unto whom? Beyond question unto the Pharisees and scribes who had found fault with him. Let us consider the whole matter for a little time. He had been preaching to the people who chose to hear him, as recorded in the preceding chapter. The Pharisees and scribes heard him, but simply as a matter of idle curiosity, or, when he said anything humbling to their religious pride, with enmity and reproaches. There was nothing in Jesus nor in his teaching to draw the self-righteous to him. His words to them were always sharp words of rebuke. His doctrine was such as cut off all their good works, whether in ceremonials or in morals. There was nothing in Jesus or his teaching, nothing in the whole temper and tone of his life, that could be pleasing to men who felt and thought as they did. Not only then, but now also, the man who thanks God that he is better than publicans and sinners has no use for Christ; and Christ has in his kingdom no use for them. The self-righteous man, as long as he is self-righteous, can never have any use for Christ. Such an one and the blessed Lord are as far asunder as darkness is from light. The Christ who would suit such as they is not the Christ of the Bible—is not a Savior at all. These same Pharisees were hoping for the coming of the long-expected Messiah, and at the first they had seemed to hope that Jesus might be he for whom they were looking; but they soon found out their mistake. This Jesus was not the one for whom they were looking, but an altogether different manner of man. They were disappointed and angered against him. As they were hoping for a Messiah who should bestow upon them great

material glory, they had no patience to hear him when he discoursed of spiritualities, of truth and righteousness, of sin and salvation; and especially were they angered and disgusted when publicans and sinners drew near to hear him, and they at the same time saw no signs of displeasure on his part, but rather a cordial approval.

But publicans and sinners drew near to hear him. That which repelled the one drew the other class nearer to him. There must have been something in his doctrine and in the manner of his teaching which attracted these classes of men, who were so obnoxious to the Pharisees. Jesus upon one occasion told the Pharisees and scribes that publicans and harlots went into the kingdom of God before them. There is something in the doctrine of God our Savior which causes it to be more abhorrent to the Pharisee than it is to the publican and sinner. To condemn the sins of men does not begin to arouse their anger to the extent that it is aroused when their self-righteousness is condemned. Men may simply turn away carelessly when their sins are condemned, but they will hate the man who attacks their fancied goodness. The man who to-day thanks God that he ever "started on the road," that he has "chosen the Lord," who says that he is determined to persevere and to hold out faithful to the end, is thanking God that he is not as other men are, and is saying in spirit that he has no need of Christ. To such an one the doctrine of the cross is hateful, and the atonement has no charms; and when the doctrine of Christ is preached, excluding as it does his own merit, he cannot bear it. But to the publican and sinner such blessed news comes as the power of God unto salvation; and these are gladly compelled to draw near to hear it. There is something in the doctrine of Christ that suits poor sinners; but the Christ who receives sinners, and eats with sinners, and saves sinners, is incomprehensible to the Pharisee, and his words have no charms for them. As it was then, so it is now; the chief objection of the religious world to the doctrine of grace is that it saves sinners. We ought, they say, to preach a doctrine that puts a premium upon goodness, but instead our doctrine encourages badness. When publicans and sinners come near and rejoice in salvation by grace, Pharisees still find fault. This cannot be the true Christ nor the true doctrine, they say, because sinners are saved by it, and not good people. Human nature has not changed. Men think and feel to-day as they did in the days of the Savior's flesh; therefore men are still self-righteous, and the doctrine that saves sinners is hated of Pharisees as much now as it was then.

Now, to those Pharisees and scribes who murmured he spake the parable of the lost sheep which follows.

Also, we would here say that the parable of the lost piece of money and the parable of the prodigal son, which immediately follow, were aimed in the same direction. All of them were uttered upon the same occasion, and all set forth in substance the same thing. The parable of the lost sheep called up to their minds a familiar illustration. It was, they knew, true to the life. It presented what pity and self-interest would cause any man to do. It would be unaccountable if a man would not leave the ninety and nine safely-folded sheep to seek after the lost one. They all knew this. If a shepherd loved his sheep he would not let any perish among them. The one thing that all men would do in such a case would be to leave the flock, which were safe and warm and fed, and seek to find the lost one. We need not enlarge upon this, for all who read will at once admit its truth. They to whom Jesus spoke were compelled to admit it.

Now, we wish to say that this whole parable would be meaningless, under the circumstances which led to its utterance, unless the one lost sheep means the publican and sinner, while the ninety and nine sheep mean the Pharisee and scribe; and so in the seventh verse, to which sister Trott called our attention, the one sinner refers to the publicans and sinners of the first verse, while the ninety and nine just persons mean the Pharisees and scribes of the second verse. The parable makes no mention of Jew and Gentile, and we can see no reference to them, nor to the different ground which they occupy; but the parable does treat of the self-righteous and of the sinner, whether they both be Jews or both be Gentiles, or whether one is of one race and the other of another. Let us keep this in mind. This parable, like those which in the same chapter follow it, is meant to condemn those who found fault with him for eating with publicans and sinners. He shows that they would be more merciful to a sheep than they would be to a poor, penitent, returning sinner. He condemns them out of their own mouth. Is not a sinner of more value than a sheep? If they themselves would take such pains to find and bring back a wandering sheep, how much more should he seek out his flock when they are scattered and bring them home.

Jesus would say to them, "It is true that publicans and sinners draw near, and I receive them; but why should you find fault? These are my sheep, my straying sheep; why should you be grieved and angry when they return? Should you not rather rejoice that one who has strayed has returned to the fold of the Master? As you would rejoice over your one restored sheep, brought back to you, so before God there is rejoicing to see a poor sinner come home."

The ninety and nine just persons in the parable represent the Phari-

sees and scribes. Not that they were just, but they thought themselves so; and Jesus takes them on their own ground. Granting that they were holy and just and good, as they claimed to be, yet still they ought to be glad that these sinful, unholy publicans and sinners were manifesting repentance and coming to the fold. What a thoroughly fleshly, selfish spirit they were manifesting! "We who are righteous ought to have all that is good. Jesus should not receive such vile persons as these." Thus in their vainglorying because they were righteous they showed that they did not possess even the first principles of true righteousness. Love and humility were both wanting in them; and without love and humility there is no true religion. To sum the matter all up, the Pharisees and scribes were not really just, but they thought themselves so, and despised others; and in this parable Jesus takes them upon their own ground, and shows how contrary, even to reason and our ordinary habits of feeling and life, their course was in objecting to his receiving and eating with sinners. If they were indeed the just persons they thought themselves to be, should they not rejoice that some crumbs of mercy should be extended to those who were yet so much worse off than they were?

This seems to us to be the substance of what these words mean, as spoken to the Pharisees and scribes then; but the question arises now, Have these words no meaning now, no lesson for us? Is this parable a presentation simply of a sort of self-righteousness which then existed, but which earth does not harbor now; or have we to-day need to learn and heed the lessons of this parable? Is there no such thing as trusting in ourselves that we are righteous and despising others to-day? Are believers, children of God, themselves free from the same principle that is here rebuked? It seems to us that all who have made a profession of faith in Christ have need to watch unto prayer, lest they also should enter into temptation—this temptation to think that if our walk is orderly we are therefore superior to those who have erred. Brethren, there is a pharisaical spirit in us all that needs to be watched all the time. This spirit is always envious when another is praised or exalted in any way. The true root of envy and jealousy in our hearts is always that we judge ourselves to be holier and wiser and better and more spiritual than others. O for more and more of the spirit of meekness and littleness among us! Then shall we rejoice when others are received and blessed and exalted.

We leave these thoughts, We trust that our sister and others who may read what is here written may find some food for reflection in them, and that we have not here perverted the truth.

C.

MATTHEW XXIV. 28.

I WOULD like to have Elder Jenkins' views on Matt. xxiv. 28, as the world is full of carcasses. Yours truly,

T. J. BALDWIN.

PACIFIC CITY, Iowa, Dec. 3, 1894.

R E P L Y .

While we have no special light upon the portion of Scripture on which our correspondent calls for our views, yet we cannot truthfully say that we have had no thoughts in connection with the words. Such thoughts as we have had, and such as may be given us while writing, he, and the readers of the SIGNS in general, are welcome to.

In the third verse of this chapter we are told that as Jesus sat upon the mount of Olives, his disciples came unto him privately, and asked him to tell them when the destruction of that wonderful temple in Jerusalem should take place, what the sign of his coming should be, and of the end of the world. In answer to their inquiries, Jesus said to them, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." But the exact day and hour was not known by any man, nor to the angels of heaven, but by the Father only. It should be as the days before the flood, when the people were eating and drinking, marrying and giving in marriage, when suddenly, at a time they were not expecting, the flood came and took them all away, except Noah and those who were in the ark with him. "So shall also the coming of the Son of man be." "As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." The wrath of God was to be poured out upon that Jerusalem which had killed the prophets, and stoned them which were sent unto them, when they should have filled up the measure of their iniquities in the rejection and crucifixion of Jesus. Said Jesus unto that wicked generation, "Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation." But sudden as the destruction of that city and temple should be, it was not to take place until certain signs should be given by the God of heaven, which Jesus commanded his disciples to diligently look for, and when they should see them, hasten their departure from the place devoted to destruction, lest they be involved in the terrible calamities to be visited upon the ungodly inhabitants, which calamities

should be exceeded by those experienced by Sodom and Gomorrah, Tyre and Sidon. Of course these were but temporal judgments, in which even the disciples of Jesus might and would be involved, should they not watch for and heed the signs which were to precede the calamities. The same is declared to be true of the Lord's people who shall be found in Babylon when God shall pour out the plagues upon her. "And I heard a voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."—Rev. xviii. 4, 5.

When the iniquities of the Jerusalem that had killed the prophets of God, and finally had killed the Son of God, had been filled up, when God ceased to regard them as his people, when he withdrew his residence from them, truly was their house left unto them desolate, and they were as a carcass, or a body without life. What greater desolation can possibly be conceived of than the desolation of a place where the God of heaven had formerly chosen and maintained his residence, but from which he has now forever withdrawn himself? No more would God gather the children of that Jerusalem, for his covenant with them was at an end. "Behold, your house is left unto you desolate," said Jesus.

In the terrible judgments of God which fell upon that Jerusalem, when, according to the declaration of Jesus, not one stone of their beautiful temple was left upon another, was fulfilled that wonderful prophecy of Zechariah, "Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl, fir tree; for the cedar is fallen; because the mighty are spoiled. Howl, O ye oaks of Bashan; for the forest of the vintage is come down. There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled." "For I will no more pity the the inhabitants of the land, saith the Lord; but, lo, I will deliver the men every one into his neighbor's hand, and into the hand of his king; and they shall smite the land, and out of their hand I will not deliver them." "Then said I, I will not feed you; that that dieth, let it die; and that which is to be cut off, let it be cut off; and let the rest eat every one the flesh of another. And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day." The covenant between God and that fleshly, typical people being thus broken, their generations having come to an end, they are represented as a body without life, a carcass, and the eagles or vultures (the Roman armies under Titus) are gathered together to devour it. The history

of the world does not furnish a parallel to the calamities and miseries of that forsaken people at the time of their visitation by the judgments of God. Jesus himself wept over the city at the thought of their calamities. They had said to Pilate when Jesus was accused before him, "His blood be on us, and on our children." At Jerusalem alone it is said that over one million of the Jews during the siege perished by the sword, famine and pestilence. They ate the flesh of one another; and even the women are said to have broiled their infants, and to have eaten them. Truly the blood of the murdered Jesus was on them, and also on their children. Away from God, and God away from them, truly is their house desolate, and they a carcass, a body without life, and there the eagles were gathered together to devour.

This now rejected, dead people, who had formerly existed as a type of the spiritual Israel of God, the Jerusalem which is above the law, are henceforth to be looked upon as a type of "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth," in whom "was found the blood of prophets, and of saints, and of all that were slain upon the earth."—Rev. xviii. 24. And as God put it into the hearts of the Romans to fulfill his will in gathering together to destroy the carcass, as mentioned in Matthew xxiv. 28, so shall he put it into the hearts of men to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. "These shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."—Rev. xvii. 16, 17. Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth, with all her children, which "is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird," the wine of the wrath of whose fornication all nations have drank, shall finally with violence be thrown down, and shall be found no more at all. "Her plagues shall come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God, who judgeth her." She is but a carcass, a body without spiritual life. How unlike the body of Christ, the church, of which Christ is the life, and which is the only living spiritual body of worshipers to be found upon earth. As our correspondent suggests, the world is full of carcasses, religious bodies without spiritual life, disowned by Jesus Christ, and feeding upon their own flesh, depending for salvation upon the works of their flesh. As a judgment upon them God has declared that he will feed them with their own flesh, "and they shall be drunken with their own blood, as with sweet wine."—Isaiah xlix. 26. Those who are in love with themselves, who have more confidence in their own works than in

what Jesus has done, who have no appetite for spiritual things, but who prefer to live upon the "dead works" of the law, who seek for the dead carcass of antichrist, are like the eagles or vultures in nature, which gather together wherever the carcass is found, because their appetites can only be satisfied while feasting upon such dead and putrid matter. How different from this lifeless body is the church of Jesus Christ, who are the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. These can be satisfied only with the provision of God's house. These feed not upon their own flesh, their own doings, but live by faith upon the Son of God, who loved them, and gave himself for them. To them his flesh is meat indeed, and his blood is drink indeed. They feed upon him who was dead, but is alive forevermore, and has the keys of hell and of death. Said this living Jesus, who lives in all the members of his body, "I am the bread of life." "This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." The living, spiritual people of God are the only ones who do or can live upon the living Jesus, and find in him all that their capacious souls can wish or desire. In living alone by faith upon Jesus, upon what he has accomplished by his sufferings, death and resurrection, they eat his flesh and drink his blood, and thereby have the evidence that Jesus dwells in them, and are sealed as the heirs of heaven and of immortal glory. Where the living body or church of Jesus is, there they desire to be gathered together, to speak of his glory and talk of his power, and in sweet harmony sing,

"Jesus! my God! I know his name!
His name is all my trust;
Nor will he put my soul to shame,
Nor let my hope be lost."

And O how sweetly sounds the charming voice of the risen and living Jesus in their souls, as he says to them, "Eat, O friends; drink, yea, drink abundantly, O beloved." How striking the contrast between the gatherings of the religious vultures or eagles of this world, feeding upon carrion, and that feast of the true Israel of God, in the mountain of God's holiness. "And in this moun-

tain shall the Lord of hosts make unto all people [his people in all nations] a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. xxv. 6-9.

J.

DIFFERENCE BETWEEN OLD AND NEW SCHOOL BAPTISTS.

NUMBER TWO.

In pursuing this subject, as proposed in our last, we commence our illustration by a brief exhibition of the various views entertained by the parties on the being and perfections of God. Professions of harmony in doctrine and practice are but mockery where antagonistic views are held of the great object of veneration and worship. Christians and pagans, for this among other reasons, cannot worship together. Nor can this difficulty be obviated by a mere profession of christianity, nor even where a mechanical conformity to the practice of ordinances and rites is strictly observed, if the parties differ in the gods they worship, or in their conceptions of and confidence in the God of Israel. In tracing the discrepancy between the Old and New kinds of Baptists in their views of God, we do not intend to examine the doctrines known as Trinitarian, Unitarian, Arian, Socinian, Sebelian, &c., at this time, as it is not on these points that the difference between them consists.

The Old School Baptists, being taught only of God in their knowledge of him, have much more exalted views of his being and perfections than they can have who have only learned a theory in the schools of those who "teach every man his neighbor, and every man his brother, saying, Know the Lord." So far as our information extends, the Old School Baptists are the only class of professing christians on earth who answer to the provisions of the covenant which God has made with his people under the gospel dispensation, in this particular respect. The New School Baptists differ as widely from us on this point as do the Roman Catholics or the pagans. The gods they profess to worship, according to their faith and practice, may be "found out by searching," and "known" as the sciences of this world are attained, by schools, books, tracts, missionary labors, &c. On the other hand, the Old School Baptists hold that to know God, and

Jesus Christ whom he has sent, is eternal life; that no man by searching can find him out; that he can only be known by revelation, and that he is never revealed to any until they are quickened by the Holy Ghost. In what the Old Baptists know experimentally of the true God, they are affected very differently from those who have learned what they profess to know of him from their doctors of divinity, or rabbis of their theology. The more the Old Baptists know of God, the more deeply do they feel abased before him. In some instances in which he graciously reveals himself to them, they are constrained to cry out, like the prophet, "Wo is me, for I am undone! because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts."—Isa. vi. 5. Like Daniel, and like John, they fall down before him "as dead men." But those who learn the science of modern divinity at the schools, like the proficients in the schools of mythology, the more they learn the greater conceit they have of themselves, the more inflated with pride (which frequently discovers itself in not only their priestly habiliments and gold spectacles, but in the high sounding titles of reverence which they assume, and the strange ambition they discover for the school-boy playthings of A. M., D. D., and whatever is calculated to make the ignorant stare, and the wise man smile.)

We believe that God is immutable, of one mind, and none can turn him, and that his purposes are as unchangeable as his nature, and consequently it is as impossible that he should yield any design or alter any plan as it is for him to cease to be God. In these exalted views of God we are opposed by the New School. They hold that God can be moved by our prayers; hence they appoint concerts of prayer, in which it is arranged for thousands at the same moment to send up their prayers for some particular object that they have agreed to insist upon, in the vain expectation that such prayers will act upon God as steam acts upon a locomotive; hence the quantity, concert, zeal and earnestness of their prayers are relied on by them, rather than the Spirit's work teaching them to pray in harmony with the sovereign and eternal will of the unchanging God.

The Old School Baptists believe that God is omnipotent; that he never failed to accomplish his pleasure for want of ability to execute his will; but the New School believe there are thousands in hell whom God has labored for years to save, by wooing, pleading and knocking at the door of their hearts; that they resisted, until the Lord gave them up, as too obstinate to be subdued. The balance of power is, in their theory, with men; for they represent that God has labored unsuccessfully for ages to convert the world; but

this work they have undertaken to do, and feel an assurance that they shall succeed. They will laugh us to scorn if we either tell them that God can, or that men cannot, evangelize the world.

In their revival making operations they talk of dead sinners storming heaven and taking the kingdom of glory by violence, as of a common business transaction. They not only claim to be co-workers with God, but deny that he can work successfully without them and the means they furnish him to work with. How truly is it written that wicked men wax worse and worse, deceiving and being deceived; for in ancient times the error of their fathers was in thinking that God was altogether such an one as themselves; but now, forsooth, they affirm that God cannot save sinners, but that they save the perishing heathen and christianize the whole world.

Having glanced at some of the many particulars in which the Old and New Baptists differ in their views and testimony of God, we will in our next endeavor to show how widely they differ on the doctrine of Election.

NEW VERNON, N. Y., Feb. 1, 1848.

INDIGENT FUND.

IN calling the attention of our brethren and friends to the necessity of our having assistance in order to be able to continue the SIGNS to those on our indigent list, we wish to emphatically impress on their minds that personally we are not financially profited by their liberality. On the contrary we are, and are willing to be, losers in this matter. The actual cost of supplying the paper to our indigent subscribers always considerably exceeds the total amount of contributions to the fund for that purpose. But were it not for the kindness of brethren and friends in sharing this burden with us we should be obliged to strike from our list many who highly appreciate reading the paper, but who are not able to pay for it.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPLETE.

(Continued from page 403.)

opposed to associations, and my mind has become so exercised on the subject that I have concluded to write a few lines this evening and send them to you. If you shall deem them worthy you may give them a place in the SIGNS, after making all due corrections.

I shall not at all presume to enter into a discussion of this question, for I am not competent to discuss this very interesting subject; neither do I wish to do so. However I will show my opinion in a very concise way.

We know that associations are either scriptural or unscriptural; and if they are scriptural they are right; but if they are not scriptural they are wrong. I will not assume the prerogative to say that I know they are right, or scriptural; but there is one thing I do know, that I tremble and quake at the thought of able and precious brethren writing and preaching against them; yet I am well aware that our associations oftentimes do things which are unscriptural and wrong; but this is not *prima facie* evidence that they are unscriptural, nor evidence at all that they are unscriptural and wrong. If so, upon the same principle we would have to do away with our church meetings; for they sometimes do things, in transacting business, which are unscriptural and wrong. These wrong doings do not prove at all that either churches or associations are radically wrong, but have only erred in their transactions of business, which should be avoided as much as possible. We are too weak, sinful and short-sighted to do business perfectly while we are here in this mortal state of existence. I am well aware that if we hold our associations as constituted bodies separate from the church, they are wrong; and I know also that this is sometimes done. And associations sometimes legislate, and infringe upon the internal rights of churches. These are some of their wrong doings, and these things we should solemnly protest against. I look upon an association as being only the church from different places assembled together to inquire after the welfare of Zion; and forasmuch as it is the church associated together from different portions of the country, it is properly an association. The church appoints a three days meeting. Some call them conference meetings, some call them quarterly meetings, and some call them union meetings. We (Mates Creek) call them union meetings. The name is according to the nature. We are commanded in the Scriptures, "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." Now, shall we construe this to mean that just the members of one individual church, as a local body, shall assemble themselves together, and not the church

from different places to assemble together? "Behold, how good and how pleasant it is for brethren to dwell together in unity," &c.—Psa. cxxxiii. Now, if we leave off our associations we know we are forsaking the assembling of ourselves together in that manner. Why not also our union, three days and yearly meetings, and finally and lastly, our church meetings? For it seems obvious to me that the day is fast approaching, and the love of many is waxing cold; that is, the love of duty of many of God's children is waxing cold, and they are forsaking the assembling of themselves together. When we begin to draw back, and to leave off our duties, none but God knows where we will land. It is our love that waxes cold; cold and delinquent as to our duties. God's love knows no change, never waxes cold, but is ever the same. I know in my own experience the more duties I leave off the more I want to leave off, the colder I am, and the less interested I feel for the good cause. So far as has come under my own notice, where churches meet regularly each month, and also have their yearly meetings, associations, &c., the cause of God flourishes, the brethren are warm and alive in the fellowship of the Spirit, and fervent love and charity toward each other abounds. I have been at so many associations, and have met with so many able ministers of the gospel, and heard them so wonderfully proclaim salvation by grace, and have witnessed such an outpouring of the Spirit of God, and such a manifestation of his love, that I was then, and am yet, bound to believe it was good to be there in an associated capacity; hence an association.

It does seem so very plain to me that the Scriptures justify the idea that the church has a right to convene at any time or place, and on any day of the week, or every day of the week if she choose to do so, and to appoint one, two, three or more days of meetings, call them union meetings, yearly meetings, three days meetings, or associations, and conduct them as such, provided they are carried on in a scriptural manner, to the glory of God and the welfare of Zion; and, so far as I have ever experienced, Old Baptist associations are generally to the honor of God, and to the comfort and edification of his people; and that greatly, too; so much so that I am a warm advocate for them.

May God enable us to not forsake the assembling of ourselves together.

W. J. MAY.

INQUIRIES AFTER TRUTH.

WILL Elder Wm. P. Tolley please give his views through the SIGNS upon what is the antitype in the gospel dispensation of which the Jewish Sabbath was the type?

Oblige an earnest inquirer.

J. W. BENSON.

GRIFFON, Md.

EDITORIAL NOTICES.

WE HAVE

ON our subscription list several hundred new subscribers sent on about a year ago by old subscribers at one dollar for the first year; and as their time will expire with the end of this year, we request all old subscribers who sent new ones to ascertain whether they wish their paper continued another year at the regular rate of two dollars, or wish it discontinued at the expiration of the time paid for, and let us know before January 1st, 1895. We send the first year on trial at one dollar, but cannot afford to continue the paper at that rate. As most of our old subscribers know, we are in the habit of continuing the paper after the time paid for expires, unless otherwise ordered. This fact is not generally known by new subscribers, and they are liable to rely on our discontinuing the paper when their time is out unless they renew their subscription. We print plainly on the little pink slip containing their name the date at which their subscription expires, and if they take the paper from the post-office after that time they are liable for the pay, whether they order the paper continued or not. We never intentionally continue the paper to any one longer than they wish to take it, but we cannot adopt the rule of stopping the paper when the time is out without giving offense to most of those whose papers are thus discontinued. We have lost thousands of dollars by thus continuing the paper, but cannot see how it can be avoided without, as we said before, giving offense to many who wish their paper continued. Experience has taught us that many who are sent us at the one dollar rate for the first year are quite indifferent as to whether or not they notify us if they do not care to take the paper after their time is out; and after our continuing it until they become a year or two in arrears they will inform us that they never ordered the paper, and therefore refuse to pay for it. Indeed, our loss from this source is very heavy every year. To protect us from these heavy losses we appeal to our brethren to let us know if the new subscribers they sent us wish their paper discontinued.

While we never force an account we think that it would be well to disabuse the minds of some of our subscribers as to their liability in taking a paper after their time paid for has expired, viz.: If a person takes a paper from the post-office, whether they ever subscribed for it or not, they are liable for the payment of the subscription. Furthermore, if a person becomes in arrears with his subscription, the publisher can continue the paper to him, whether he takes it from the post-office or not, regardless of his ordering it discontinued, until all arrearages are paid. This may at first thought seem a little severe; but when you take into

consideration the position of a publisher, the righteousness of such a law is apparent. It is impossible for a publisher to know who wish their paper discontinued unless they inform him; and if he discontinues it without being ordered to do so he gives offense to many who would otherwise have continued their patronage, and his loss thereby becomes heavier than it would be by extending credit to the wrong parties. As for ourselves, we never go beyond a question of honor with our patrons, and only give the law in the case to let our readers know what is considered equity by "Cæsar."

ALL NEW SUBSCRIBERS

RECEIVED from now until the end of this year will be entered on our subscription list as soon as received, and the paper sent them to the end of 1895. The remainder of this year we will send them free.

We still continue our offer to send two *new* subscribers, and credit an old subscriber one year, for three dollars; but we *cannot* afford to send to *one new* subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any *new* subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

PLEASE BE SURE

IN sending remittances for renewals of subscriptions to give us the same name that the paper is already coming to. If the party is married, and the paper is coming to 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, 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.

HOLIDAY PRESENTS.

THE season for exchanging presents draws near, and we would again call the attention of our readers to our list of publications advertised on last page, and ask that they read them and see if they cannot select therefrom a useful, instructing and lasting present for their friend or brother.

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SPECIMEN OF TYPE.

Jesus appeareth to Mary		St. JOHN, XX.	and to his disciples.
Anno DOMINI 33.	42 "There laid they Jesus therefore "because of the Jews' preparation day; for the sepulchre was nigh at hand.	16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.	Anno DOMINI 33.
m. Is. 53. 9. n. ver. 31.	CHAPTER XX.	17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to "my brethren, and say unto them, 'I ascend unto my Father, and your Father; and to "my God, and your God.	
	1 Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity, and confession of Thomas. 30 The scripture is sufficient to salvation.	18 "Mary Magdalene came and told	Ps. 22. 22. Matt. 28. 10. Rom. 8. 29. Heb. 2. 11. 1 ch. 16. 28.

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"THE SWORD OF THE LORD AND OF GIDEON."

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CORRESPONDENCE.

CHENEY, Neb., Jan. 4, 1894.

DEAR BRETHREN IN CHRIST:—Another year is numbered with the past, and a new one is ushered in, with all the fates of men unknown to us; but unto our God are all things known, even before the creation of all worlds, or ere time its race began. His power and wisdom are equally perfect. "Known unto God are all his works from the foundation of the world." "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." It pleased him to speak this world or earth into existence by the word of his power. "The earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light." After God had created all manner of beasts and creeping things of the earth, the fishes of the great deep, and the fowls of the air, last of all he formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. And God gave to Adam a law, saying, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die."

Now, dear brethren, I will try to comply with a request from brother J. S. Ham, of Iowa, for my thoughts upon the portion of Scripture recorded in 1 Cor. xv. 22. I know my weakness and ignorance in the things pertaining to the kingdom of God, and it makes me fear and tremble. I know that if I am guided by the Spirit I can say nothing that will be of comfort or consolation to any of God's humble poor. Brother Ham has requested me to write through the SIGNS, and I will present such views as may occur to my mind, and leave them to your better judgment.

"For as in Adam all die, even so in Christ shall all be made alive." We read in the preceding verse, "For since by man came death, by man came also the resurrection of the dead." God created man in his own image, formed him of the dust of the ground, breathed into him the breath of life, and gave him a law, saying, "In the day that thou eatest thereof thou shalt surely die."

We find that Adam did violate God's holy and righteous law, and fell under the just sentence of that law, in death. But before Adam and his wife partook of the forbidden fruit Satan paid them a visit and preached to them his first sermon, saying, "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." How ready and quick the natural mind is to fall in with Satan, with his malicious arts and craftiness, wherein he lies to deceive and lead astray, down into the dark chambers of death. Yes, the nations of the earth are willing to pay large salaries for a perverted gospel, of which Satan is the author, in preference to the gospel of our Lord Jesus Christ free of charge. They not only pay large sums for it, but they love it, and drink it down as the ox drinketh water. They spurn the doctrine of God our Savior, and hate it with a perfect hatred.

"As in Adam all die." Brother Ham asks, "How much difference is there in these two alls, or do they embrace the same number?" According to my understanding one all is just as large as the other. If in Adam all die, how are any exempted from death? Remember that Adam is the father of all the human race. We are all sons and daughters of Adam, multiplied from generation to generation, and have no higher claim by nature than Adam, our earthly father. All the nations of men were created in Adam; just as the stalk of corn, blades and tassel, the husks and silks that grow around the ear of corn, with every root and fiber that spread out from the stalk, to minister nourishment to the stalk, and the stalk to the ear of corn. All were encouched or folded up in the germ of the grain of corn; and when it fell into the ground it sprang forth and grew; and every parcel of the corn stalk, the blade, and all that was encouched in it, was made manifest, and brought to maturity. Just so are all the nations of the earth; they are only Adam multiplied. His whole posterity fell in him. Adam was of the earth, and so are we, his offspring; therefore we cannot rise above our earthly head. All are sinners, "dead in trespasses and sins." None are exempt. "Death passed upon all men, for that all have sinned." If a law had been given whereby we could have been redeemed from under the curse of that law, verily righteousness would

have been by the law. But without the shedding of blood there could be no remission of sins. And notice, it must be a holy and sinless offering. Nothing but the life blood of God's dear Son, who was ever with him from the creation of this sin-cursed world, could make atonement for the sins of his chosen people, whose names were written in the Lamb's book of life from the foundation of the world. "But God, who is rich in mercy, for his great love where-with he loved us, even when we were dead in sins, hath quickened us together with Christ." Yes, he loved us with an everlasting love, which was so great for us even when we were in open rebellion against his goodness and mercy toward us. It pleased God to lay hold upon one that was mighty and able to save, and sent him forth, not as a royal king of this world, in pomp and splendor, endowed with all the riches and comforts of this world's goods, and honors of the great and noble of this world; but we see Jesus, who was made of a woman, made under the law, to redeem his chosen people from under the law and its curse. "And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."—Matt. i. 21-23. Jesus being both God and man, he was able to make a complete atonement for the sins of his people, being made sin for them. He who knew no sin was made sin for us, taking our sins upon himself, and clothing us with his righteousness, that he might present us holy and without spot to God, his Father. "That we might be made the righteousness of God in him."

"Even so in Christ shall all be made alive." God has given all power into the hands of Jesus. Hence we see that Jesus had power to lay down his life, and he had power to take it again. We hear him say, "I am the resurrection and the life." "But every man in his own order: Christ the first-fruits, afterward they that are Christ's at his coming." Who are here spoken of? Let Jesus declare who they are. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the

Son of God; and they that hear shall live."—John v. 25. "Every one that hath heard, and hath learned of the Father, cometh unto me." Again, "The words which I speak unto you, they are spirit, and they are life." When the life-giving power of Jesus' voice enters the chambers of the dead sinner's heart, he is quickened into life, and for the first time is enabled to see the deep corruptions of his own heart; for it hath pleased "God, who commanded the light to shine out of darkness, to shine in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv. 6. It will be remembered that Jesus says, "No man can come to me, except the Father which hath sent me draw him." "I came down from heaven, not to do mine own will, but the will of him that sent me: and this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Now, dear brother, these are they who "are Christ's at his coming," out of every nation, kindred, tongue and people. It was because of that great love wherewith the Father loved us that he sent his only begotten Son into this sin-cursed world, to suffer, bleed and die for just such hell-deserving sinners as we are. "As the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John v. 26-29. Now, my dear brother, can there be any difference in the number of the two alls? I feel assured there is no difference. "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 now, dear brother, if these few lines should find their way into the columns of the highly prized SIGNS OF THE TIMES, my prayer to God is that you, nor any of the lovers of the truth as it is in Jesus, will accept them unless they set forth the truth; for nothing but the truth will do us any good.

Dear brethren Beebe, this is submitted to your better judgment for disposal; do with it as you desire.

JOSEPH BRUCE.

SELECTED.

EBENEZER.

"THEN Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us."—1 Samuel vii. 12.

One of old said, "What one nation is like unto thy people Israel, that thou hast chosen and confirmed to thyself to be thine inheritance?"—2 Samuel vii. 22. There was not another nation upon the face of the earth so led, so fed, and so protected as that one. There were no people who had the Lord so near them as God's Israel; for he was over them in the cloud by day which covered all the people, and he was with them in the fire by night to be a light unto them. He led them into the wilderness, and he wonderfully provided for them there, and blessed them abundantly. But we read that "Jeshurun waxed fat," and then began to kick.—Deut. xxxii. 15. His people turned from the statutes, commandments and testimonies of their God, went after idols, followed and worshiped Baalim and Ashtaroth (these were their gods); they departed from the living God, and chose idols. How often we ourselves, friends, are like this. However good, gracious, merciful and long-suffering our God may have been to us, yet our foolish hearts are prone to wander, and as the hymn-writer says, "Prone to leave the God we love." But when Israel chose these idols, and set them up in preference to the God of Jeshurun, the Lord chastised them for their idolatry; and they generally found that he punished them with the sword of their enemies. At this time they were attacked by the Philistines; and not only did they cut off from Israel thirty thousand men, but they took from them the ark; so Ichabod was written on that favored nation. But you find, when God had so chastised them, they were brought to repentance, and lamented what they had done; and when Samuel saw this in the people, he said, "If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only, and he will deliver you out of the hands of the Philistines." Then the people were gathered together, and Samuel said, "I will pray for you unto the Lord;" and they said, "We have sinned against the Lord." Then, "when the Philistines heard the Israelites were gathered together," the Philistines came up against them to battle; but God defeated the enemy.

O what a God is the God of Israel! When he arises, however numerous his enemies may be, he can scatter them; and this he did once more for his rebellious people; for "the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel." Then, when

God had appeared for the people once more, so that they gained a victory over their enemies, Samuel took a stone and set it up, and called it "Ebenezer."

Now, leaving God's ancient chosen people literally, we come to notice the spiritual Israel, God's circumcised people; and the stone that was raised up may be looked upon as setting forth stones set up by them.

In speaking from our text briefly we will, if the Lord be pleased to help us, notice,

First.—The stone, as having a special reference to God's chosen Stone, which he himself has set up, and of whom he said, "I have laid help upon one that is mighty; I have exalted one chosen out of the people."—Psalm lxxxix. 19.

Second.—We will notice that God's people have their stones set up as well in the wilderness; and we may notice, if the Lord will help us, what they are—the interpositions and appearances of the Lord on their behalf, so that they are enabled to set up their stones and say, "Hitherto hath the Lord helped us."

We will look at this stone as having special reference to the Lord Jesus Christ. He is God's Stone, chosen and set up from everlasting. "Behold, my Servant," saith Jehovah, "mine Elect, in whom my soul delighteth."—Isa. xlii. 1.

Then notice, my friends, this stone has been set up from everlasting, or ever the earth was. You find the Lord Jesus Christ, speaking in the name of Wisdom, as having been set up from everlasting, as the covenant Head and representative of the whole election of grace; set up as the Mediator between God and man; set up in the purpose, counsel and unalterable decree of God, to be the Surety, Redeemer and Savior of the people, that the Father loved and chose in him. Hence I say, you hear him, speaking under the name and character of Wisdom, saying, "I was set up from everlasting, from the beginning, or ever the earth was."—Prov. viii. 23-31. Then you see, my friends, that Jehovah, the Father, had an infinite delight in his Son before the foundation of the world, and he set himself to be a representative person for the whole election of grace; and this glorious One of whom I am speaking is spoken of as the foundation laid in Zion: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste."—Isa. xxviii. 16. And Peter, having an eye to this stone, speaks of him as being "a chief corner-stone, elect, precious," "disallowed indeed of men, but chosen of God."—1 Peter ii. 4, 6.

Well, then, I say, this is the stone that was set up of old for a foundation in Zion; and when God gathers poor sinners by his blessed Spirit out of the quarry of nature, and from the ruins of the fall, he brings them

all to this living ROCK, to this well laid Foundation, and they are a living people; so there is a living union between a living people and a living foundation; and the building is still going on; stones are being put upon the "foundation that was laid," and by-and-bye the topstone shall be brought with shoutings, crying, "Grace, grace unto it."—Zech. iv. 7.

But now to be as brief as possible upon this part of our subject, let me notice, in the next place, this stone is set up in the gospel of the grace of God. There is no salvation without Christ for poor sinners. O what is that worth which is called the gospel, if it has no Christ in it? My dear friends, the gospel of the grace of God rests on this stone, this living Rock. This precious Christ is its divine substance, its divine source, its divine sustainer; every part and every branch of this blessed gospel of God meet at this glorious centre, the Christ of God. Take away Christ from the gospel, and what have we left? Take away the sun from our firmament and what have we left but darkness and gloom? And if you take away Christ, what have we left? Darkness, bondage, misery and death. But, no; there he remains, the all and in all, the Alpha and Omega, the beginning and the end, the first and the last. In the gospel of the grace of God Christ is all and in all; and when this is proclaimed, revealed and made known to the hearts of poor sinners as a blessed solid reality, it is good tidings indeed; it is the opening of the prison doors to them that are bound, the comforting of those that mourn, and the binding up of the broken-hearted. Christ only is the sum and substance of the glorious gospel of the blessed God. Then, when our God commissions his servants and sends them out to preach, they set up this stone in their ministry. How few there are that do set forth and exalt the precious Christ and the glorious gospel of the blessed God ministerially. Many people preach a Christ in the day in which we live, but do they preach the Christ of God as being the way of salvation to his people to all the ends of the earth? Do they preach the glorious Christ as being a light to lighten the Gentiles, and the glory of his people Israel? Every faithful minister proclaims him as being the Savior of his church, the Redeemer of his inheritance, the High Priest that ever liveth to make intercession and to save all that come unto God by him. But there are those, and I thank God there are a few, that exalt the precious Christ, and hold him forth as Alpha and Omega, the first and the last, in the matter of a sinner's salvation. He is exalted in the ministry of the word as a living stone. "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious," says Peter.—1 Peter ii. 4.

Then notice again, this precious

stone is set up in the hearts of his people, and in their affections and love. O! my friends, when Christ was revealed in your heart, when Christ was formed in you the hope of glory, when Christ was made known to you as being your Savior and Redeemer, did you not find the love of your heart going out to him? Yes; the whole affections of your heart centred upon him. Ah! did you not love him, exalt him, and lift him as high as possible for a poor sinner to exalt his precious Savior? I believe you did. I know I did, if I know anything of the revelation of the Son of God in my heart. If ever I did love the precious Christ it was when my sins were forgiven, and he was revealed to me as the Rock of my salvation. If ever I did sing of the loving-kindness of the Lord, and of manifestations of mercy to my heart, it was at that time. Therefore he is exalted in the hearts of his people, and set up there as their Savior and Redeemer.

But now let me just endeavor to notice briefly that the Lord's people set up their stones at different times; and it is called "Ebenezer;" and they say, "Hitherto hath the Lord helped us." I sometimes notice when the Lord puts his people into the way of life, and they begin to go in the path he has appointed for them, he speaks to them as he did to his children of old; and he said to every one of them, "Set thee up waymarks; make thee high heaps." And as they traveled on they reared a stone here, and another there. I remember when I could and did rejoice in Christ Jesus, having no confidence in the flesh. Neither have I now. When the Lord is pleased to bring a poor sinner into the liberty of the gospel of his grace, seal pardoning love and blood upon his conscience, take away his burden, and relieve him of his distress and soul trouble, that dear man sets up his stone at every manifestation of God's favor to his heart. As a waymark, there it is: "Ebenezer; hitherto hath the Lord helped us." "I was brought low, and he helped me." I shall never forget that memorable season at times, when I was first enabled to set up a stone for a waymark.

Sometimes, you know, friends, these stones are set up in the house of prayer; sometimes they are set up in the workshop; sometimes they are set up in the secret watches of the night, on their bed; sometimes as they are traveling by the way or sitting in their own room meditating upon the things of God. I remember the time well when I was enabled to set up a stone in the town of Leeds. I went to chapel with a bowed down soul, sinking under a load of guilt. No soul could be sunk lower than I felt to be, wondering whether mercy would reach me, whether the blood of Christ would be sprinkled upon me and cleanse me. While the minister was preaching the glad tidings of salvation to poor, needy, repent-

ing sinners, ministerally he picked me up as the poor out of the dust, lifted me as the beggar from the dunghill, and set me among princes; and the Lord appeared and proclaimed liberty to my captive soul, and brought me forth into the blessings of the gospel of Jesus Christ, revealing God's dear Son in my heart as my Savior, and making known his pardoning love to my heart. So I felt, as I said, all the love and affections of my heart going out to Christ as my Redeemer, my Savior, my Surety, my Friend. Then did I set up my stone in the wilderness, "Ebenezer." Then I could say, "The Lord hath done great things for me, whereof I am glad." I felt then as I have told you before, as if I never should be brought down again into a low place, and should never more know misery, darkness, bondage or soul trouble. But, dear friends, I find, as I pass along through life, these pleasant times do not last very long. That sweet, precious season did not last very long; I was brought down again into the depths of trouble and sorrow, and had to walk in darkness, and under the powerful hand of temptation, for nearly three years, thinking that after all my enjoyment of his mercy God had forgotten to be gracious for evermore. His promise seemed to fail, and the enemy said, "You are not a child of God. If you were, you would not sink down into that low place; you would not have to walk in darkness; the Lord would not hide his face from you. His people walk in the light of his countenance." The troubles of my heart were enlarged till the Lord appeared again, and enabled me to set up another stone in the wilderness. He spoke these words with power to my heart, "Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee."—Jer. xxxi. 3. Then I was enabled to set up another stone, and say, "Hitherto hath the Lord helped me;" and for a little while I went on my way rejoicing in him, that had done wonderful things for my soul. But by-and-by darkness seemed to come over all my path again, and to hide the Ebenezers from my view. Then, as I have told you, when the people of God are walking in darkness they see not their signs; so I feared I never had any signs, never had been favored to set up a stone in the wilderness.

I remember, when I seemed to be at the ends of the earth, and could see no light on my path, again God appeared and spoke this blessed word to my heart, "I have made with thee an everlasting covenant, ordered in all things and sure." "Why," I said, "this is all my salvation, and all my desire;" and I was enabled to set up another stone in the wilderness, saying, "Hitherto hath the Lord helped me." Perhaps there are some of you, my friends, who have been enabled to set up your stones in the way; because,

when a poor, dear child of God is wading through deep waters of distress, the Lord often remembers him, comes where his poor, dear child is, and seals a word home, and with the word of a king there is power. You remember the time, and the place where you were, when the Lord said, "Fear thou not." Why? "For I am thy God; I am thy salvation; I will not leave thee; I will never forsake thee." When this is the case, the child of God sets up his stone in the deep waters of darkness, distress and trouble, saying "Hitherto hath the Lord helped me."

There are times when the people of God are passing through the fires of affliction, at which the Lord appears for them, brings some word suited to their state and circumstances, and applies it with power to their heart; and then he says, "Fear not; I am with thee; the flame shall not hurt thee." O no!

"I only design Thy dross to consume, and thy gold to refine."

And in his own time he brings forth the tried one as gold seven times purified. Job was enabled to say, "When he hath tried me, I shall come forth as gold;" thus setting up a stone in the midst of his fiery path; and in the fire you have been enabled to set up your stones, and say, "Hitherto hath the Lord helped me."

It may be that in a time of darkness your hope has seemed to be removed, and you have felt to be empty of all good things. The cry of your heart then has been, "Leave not my soul destitute. Do not leave me, Lord, like this. O! when I come to die do not leave me destitute of God, destitute of Christ, without a hope in his mercy. Do not leave me destitute of him in his grace. How destitute of grace I feel to be; but do not leave me like this, Lord. Appear for me, heal me, give me another testimony of thy love in my heart." Do you not remember how the Lord was pleased to break into your poor, burdened heart with some word? Or he may have led you to his footstool, giving you a little nearness to himself, and blessedly sweet it has been if you have poured out the sorrows of your heart at his throne, feeling you have still a little hope in his mercy. Do you not remember that thought springing up, "Who can tell but God will be gracious to me again, and lift up the light of his countenance upon me, that I may walk before him in the land of the living, exulting in his righteousness? Do you not remember, I say, those times and seasons when the Lord favored you, and blessed you, and enabled you to set up your stone in the wilderness, saying, "Hitherto hath the Lord helped me?"

"Ah, but," say some, "I have not set up stones like those. They are very large and high. Those people are greatly favored that have been enabled to set up stones like that in

the wilderness." They are, friends, a very highly favored people; but our God said to his people, "Set thee up waymarks;" and when they are set up they cannot be removed. All the darkness that hides them does not touch them; there they remain. It may be compared to the country. If a person is standing on a high place, on a clear day, he can see all the beauties of the country, and all the landmarks; but by-and-by there may come on a dense fog, and then everything is enveloped in that mist, and all the beauty of the scene is hidden from his view. He cannot see it; but does the darkness remove anything that he saw in its beauty around him? O no. All remains there; but darkness hides everything from his view.

I look upon the child of God as standing high. Yes, upon the Rock of ages. Then he can see how God has loved him and chosen him, Christ redeemed him, the Holy Spirit quickened him, making it manifest he is a joint-heir with Christ, while the sun shines. But darkness comes over the scene, and covers all these waymarks and blessed evidences, so that he cannot see them. He can see nothing; but that does not alter God's love to him, does not alter what Christ has done for him, or what the Holy Spirit has wrought in him. That does not alter the loving-kindness God has towards him. O no. That remains the same. God is unchanging in his love; he never regrets what he has done for his people. The work of grace is the same; the work of the Holy Ghost is the same; those promises God has sealed on their hearts are not removed; the waymarks are not taken away. When darkness hangs over the soul it does not destroy one; they are built upon a firm foundation; our God cannot be removed. Then, when the Sun arises, and the darkness begins to lift, you see where the evidences are; you see how God appeared for you at that time, and what he did for you at the other time of trouble and distress. Then you can see signs, and waymarks, and Ebenezers, and can say, "Hitherto hath the Lord helped me."

Now, I say, these are the great stones. Then dear Zion was commanded, also, to make her high heaps. Well, high heaps, you know, would not be made of great stones only; there would be many small ones. There are those traveling heavenwards who cannot say they have great stones, but who yet have little ones—sometimes just a touch of grace, it may be; so, like a traveler who gets to a certain point and leaves his mark, they can say, "Hitherto hath the Lord helped me." What is a small stone? A little evidence of God's mercy is a precious thing. A little light shining in your dark mind, a little nearness at the throne of grace, are precious things. A solemn realization of the Lord's word applied to your heart is a precious thing. The Lord remembering

you in his providence is a good thing. The making of a way here and there, where it seemed impossible for a door to be opened for you, and when everything seemed dark, the Lord appearing for you, what do you call these things, friends, but stones cast up? You have said, "The Lord is good, and faithful to his word." You see how he has made his goodness pass before you in the way; these are stones he has enabled his poor, dear people to set up when travelling onward and heavenward. You have seen that some of the dear saints of God, when brought to tread in the swellings of the Jordan of death, have stood firm as when Israel was about to cross the river. When the feet of the priests that had the ark were dipped in the river, the waters divided, and the priests stood firm with the ark, while Israel passed clean over; so you have seen, when the dear saints of God have been brought into the river of death, their feet have stood firm upon the Rock, Christ. He has been at their side, and they have exalted him, and with their lips given praise to his name, and crossed the river telling the triumphs of their King, looking back on the way he has led them, and saying, "Not one good thing of all God promised me has failed."

O may the Lord grant we may be enabled to set up this stone, and to bear this testimony; and when we come into the river of death, may we cross the waters telling the wonders of our God, and saying, "Hitherto hath the Lord helped us." May he add his blessing. Amen.

EDITORIAL NOTICES.

INDIGENT FUND.

IN calling the attention of our brethren and friends to the necessity of our having assistance in order to be able to continue the SIGNS to those on our indigent list, we wish to emphatically impress on their minds that personally we are not financially profited by their liberality. On the contrary we are, and are willing to be, losers in this matter. The actual cost of supplying the paper to our indigent subscribers always considerably exceeds the total amount of contributions to the fund for that purpose. But were it not for the kindness of brethren and friends in sharing this burden with us we should be obliged to strike from our list many who highly appreciate reading the paper, but who are not able to pay for it.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPLETE.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 26, 1894.

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

EDITORS:

BENTON JENKINS, MIDDLETOWN, N. Y.
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All letters for this paper should be addressed, and money orders made payable as formerly, to

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

2 CORINTHIANS II. 7, 11.

"WILL Elder Jenkins please give his views on 2 Cor. ii. 7, 11? "Lest perhaps such a one should be swallowed up with overmuch sorrow." "Lest Satan should get an advantage of us."

J. W. BENSON.

GRIFTON, Md., Nov. 19, 1894.

REPLY.

The person whom the apostle here tells the church at Corinth they ought to forgive and comfort, lest he should be swallowed up with overmuch sorrow, is doubtless the same that is spoken of in his first epistle to them, of whom it was commonly reported that he was guilty of fornication, in having his father's wife. The apostle reproved the church for not dealing with the "wicked person" according to the order of the gospel, and cutting him off from membership with them; or, as he states it, "might be taken away from among you." The sin was so heinous, and so "commonly reported," that the apostle commanded the church, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." It does not appear from the record that the apostle would have the church to labor with this wicked person who was guilty of this scandalous conduct, in order to see if they might convince him of his wickedness; on the contrary, they are commanded to put him away, and this by the authority of the Lord Jesus Christ. This was not a "trespass" against an individual member of the church, but was a sin against the whole body, and did not call for that labor commanded by the Redeemer in the case of individual trespasses.—Matt. xviii. 15-17. If one is a stumbling-block (for that is the meaning of the word "offend" in Matt. xviii. 8, 9) to the body, the church, Jesus says, put such away. "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather

than having two eyes to be cast into hell fire," or confusion and distress, as the word hell evidently signifies. The church of Christ should insist on keeping a clean house, and her members walking in the order of the gospel. To be slack in this matter, as the apostle says, is to be "puffed up," which shows the presence and action of leaven, or sin. "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. I wrote unto you in an epistle not to keep company with fornicators; yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat. For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person."—1 Cor. v. 6-13.

The object or design of discipline in the church is not the destruction of the transgressor, but their salvation. "For the destruction of the flesh." God dealeth with his people as with sons. As surely as they are his sons, and not bastards, he will discipline them. He will visit their transgressions with his fatherly rod. "When we are judged, we are chastened of the Lord, that we should not be condemned with the world."—1 Cor. xi. 32. Whom he loveth, he chasteneth. Under the chastening of the Lord the saints will surely be humbled, and will learn the meaning of the words, "For the destruction of the flesh." Says the apostle James to the saints, "Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." Says Peter, "God resisteth the proud [that is, sets himself against them in the way of judgment], and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

When the church, in the spirit of the gospel, puts away from her any of her members which are in disorder, it is not done in wrath or hatred, but in love and tenderness, and in obedience to the law of her King; and such action of the church, which must always be painful, will result in good to the one put away, as well as to the church; for, as in natural surgery among men, when

portions of the natural body are amputated, cut off, taken away, it is done because in the judgment of the operator the good of the individual requires it, and it is a kindness to the body or individual. One diseased member of the natural body, if not cut off, may result in the death of all the members of that body. So it is in the body of Christ, the church. So the apostle says, "Therefore put away from among yourselves that wicked person."

When the apostle writes his next epistle to the church at Corinth, and who had been obedient to his apostolic command in putting away from them the wicked person, having himself learned that the transgressor was greatly distressed in mind because of his scandalous, wicked conduct, he says to the church, "Sufficient to such a man is this punishment, which was inflicted of many." As the excluded person, under the chastening hand of God was sufficiently humbled, it was now as much their duty to restore him to membership, to forgive him, and to comfort him, as it had been their duty to cut him off, put him away, by the authority of the Lord Jesus and his inspired apostle. The godly sorrow that the wicked person had experienced was from God; and that was necessary for the destruction of the flesh; and the apostle tells them it is "sufficient," without their adding "overmuch sorrow" to him by a refusal to restore him, or a refusal to forgive and also comfort him. Whenever and wherever it is manifest that God has humbled and forgiven one of his erring children, it is not only the duty of the church to forgive such, but also to comfort them, and to confirm their love toward them.

Peter himself, by a very painful experience, had learned the meaning of Paul's words, "Deliver such a one unto Satan for the destruction of the flesh;" for "the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted [not born again, but converted], strengthen thy brethren." Above all others, those who, like Peter, have been in Satan's sieve, and have been converted from errors, experienced "the destruction of the flesh," are able to comfort their brethren, by the comfort where-with they themselves are comforted of God.

In the tenth verse of this second chapter the apostle says, in substance, I have forgiven the offender, for your sake, for his sake, and for Christ's sake. It is by the authority of my Lord and Master I forgive him. "For your sakes forgive I it in the person of Christ." If forgiveness under the circumstances of this case had not been extended by Paul and the church, Satan might have gotten an advantage of all concerned; and we are not ignorant of his cunning devices. Satan is called the accuser

of the brethren; their adversary. Time and space would fail us to enumerate his cunning devices. He began his cunning work in the garden of Eden. In the time of Job, "when the sons of God came to present themselves before the Lord, Satan came also among them to present himself before the Lord." He moved, persuaded, provoked David to number Israel, and so got an advantage of David and Israel. "And David said unto God, I have sinned greatly, because I have done this thing." "I have done very foolishly." And David and Israel suffered for it. Had the church at Corinth refused to forgive and restore the penitent one, Satan might have harassed, distressed and tempted him, suggesting to him that while he had felt and professed that God had forgiven him, he was evidently much mistaken, else the church would be as ready to forgive him and restore him; that he certainly was not a child of God, a subject of God's grace, for now the evidence was that he was disowned and forsaken by God and the church. Under such trying circumstances as these, Satan might so far get the advantage as to suggest to him that there could be no more comfort for him in this world, and that therefore it would be better for him to take his own life. This is not a too highly colored statement, for it has more than once, to our own personal knowledge, been the experience of the tried and tempted children of God. "Swallowed up with overmuch sorrow!" "Satan get an advantage!" Alas! in how many ways does Satan get an advantage of us, even though we are not altogether ignorant of his devices. Behold him working in Balaam of old, "who saw the vision of the Almighty." Balaam saw the people of God dwelling alone, not reckoned among the nations, abiding in their goodly tents, with no enchantment against them. But with Satanic craftiness he sought to injure this favored people, being assured that he could not destroy them. He did indeed get the advantage of them, seducing them by Midianitish women, so that the judgment of God fell upon them, and there died in the plague twenty and four thousand.

Realizing as we do, when tried and tempted, that no man can care for our soul, with David we cry, "But as for me, my prayer is unto thee, O Lord, in an acceptable time. O God, in the multitude of thy mercy hear me, in the truth of thy salvation. Deliver me out of the mire, and let me not sink. Let me be delivered from them that hate me, and out of the deep waters. Let not the water-flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me." "Thou knowest my reproach, and my shame, and my dishonor: mine adversaries are before thee. Reproach hath broken my heart, and I am full of heaviness: and I looked

for some to take pity, but there was none; and for comforters, but I found none." In God alone is our help.

May the Lord be graciously pleased to deliver us out of the hand of our strong enemy, and grant us grace to walk in humility and godly fear before him, till all our conflicts end in everlasting rest.

J.

INTERCOMMUNION.

EDITORS SIGNS OF THE TIMES:—Will you please answer fully, and give reasons and Scriptures bearing on the same, the following questions? Is intercommunion of churches right and scriptural? That is, is it right and scriptural for members of one Baptist Church to commune with another Baptist Church, all of whom are scriptural and in order? An early reply will be appreciated by yours in Christ,

MRS. A. L. TILSON.

MERIT, Texas, Nov. 15, 1894.

R E P L Y .

THE question proposed by our correspondent suggests what is to us a comparatively new theme. We have only recently learned that any such question has been raised among professed followers of Christ. As it has been raised, and especially as it has become a matter of interest to our correspondent, and as we suppose to others also, it seems right to consider it with such light as we have. In this, as well as in all that pertains to that "order" which God has established in the churches, the final court of appeal must be the judges in Israel; that is, the apostles of the Lamb. We cannot pretend to be able to cover all the ground nor to exhaust all that may be said upon the subject in the brief time which we can devote now to its consideration, or in the limits of a reasonable editorial. We would be more than glad for others to write upon the subject.

The question is not, Have members of Methodist, Campbellite or New School Baptist Churches a right to commune (that is, partake of the Lord's supper) with Old School Baptist Churches? This, upon the face of it, would be so plain as scarcely to demand an answer, because between them and us there is no fellowship, and the supper sets forth the highest fellowship between those who partake of it. But the question is in substance (and to make the matter simple) this, Have the members of one Old School Baptist Church any right to commune at the Lord's table with another Old School Baptist Church where they are not members? For instance, if our correspondent, who as we suppose is a member of some Old School Baptist Church in Texas, should visit Middletown, N. Y., and attend the meeting of the church there at the time when they administer the supper, would it be scriptural for her to eat the bread and drink the wine with her brethren of that church?

Of late we have seen and read some quite able arguments sustaining a negative answer to this question. They were written by a minister of

the New School Baptist denomination. With his arguments we were not satisfied, however, though, as we said, they were able and very forcibly stated. In the course of what we may here write we desire to briefly consider a few things that were presented in the above mentioned argument, though we shall not refer to it again by name. We do so because we suppose that our correspondent has probably heard some of the same arguments used.

From what consideration we have been able to give the subject, and from our understanding of the Scriptures which bear upon it, we are constrained to believe that it is right and scriptural for churches who are in fellowship with each other in Christ to practice what our correspondent calls intercommunion; but before entering directly upon what it seems to us the Scriptures have to say upon the subject, there are one or two suggestions which we wish to make. First we would say this, that whatever the practice of the churches may have been for the past generation, or for the past centuries, or ever since the days of the apostolic churches, that is, those churches which the apostles organized and had a personal supervision over, after all, for authority, we must go back to the teaching and practice of the apostles themselves. Second, we would say that while the above is true, yet the fact that the churches of Christ have almost without a word of protest or any interruption practiced intercommunion in all the eighteen centuries that are past, should cause us to be very slow to give weight or credence to any argument that may now be urged to the contrary. Their universal and continued practice may have been wrong; but the Spirit of God has always been with his people, as well as now, and therefore we should at least be slow to change the practice. Third, we would suggest that the free, spontaneous desire of all who love the Lord will be to come together in the service of their common Lord; and so from their own minds the idea would never arise that it was wrong to come to the Lord's table with their brethren wherever they might be. If it be wrong, then there must be some plain text of Scripture in prohibition of it. Is there any such? We have not been able to so discover. Fourth, as there is one Lord, one faith, one baptism, and one God and Father of all, it would certainly seem to be only a reasonable conclusion that there is also one communion among all the members of the churches of Christ, and that therefore they all have a right to come to that supper, which is the outward expression of that communion which we have in Christ. As all spiritually eat the true bread and wine, the body and blood of Jesus, it would on the face of it seem to be a just conclusion that they all in like manner have a right to the bread and wine which are the sym-

bols of the true. Fifth, while for the transaction of business it is needful that churches should have in each locality a separate and independent existence, and each must attend to its own internal affairs, yet it is also true that the church of Jesus Christ remains one. "There is one body." Unless we can find in the Scriptures some direct command or example to the contrary, it would follow that the members of this one body, who are really one in faith, hope, love and life, ought also to come to the Lord's table wherever it is spread for any of them. Each member of the one church has a right with all the members to share in every ordinance of the Lord's house. We mean to say this, that this would be the irresistible conclusion, unless there be some express precept or apostolic example to the contrary. The burden of proof would fall upon those who oppose intercommunion, not upon those who practice it, if there be any force or any truth in what we have just now said. We admit that these considerations in themselves are not sufficient to outweigh one single Bible testimony, either by way of teaching or by example to the contrary; but is there any testimony to the contrary in the Scriptures?

It has been argued that there is some analogy between the Lord's supper and the institution of the passover, by those who oppose intercommunion, and that whatever force there is in this analogy would show that intercommunion was wrong, from the fact that each Jewish family was commanded to keep the passover feast by itself; but this is a mistake. We do not here think it needful to discuss the question of analogy between the two, that is, the supper and the passover feast; but if there be anything that bears upon intercommunion in what was commanded concerning the passover, it is all in favor of it; for in Exodus xii. 4 we are told that under certain conditions one family had a right to join with other families in the observance of the passover feast. Now, so far as this has any bearing at all, it would show incontestibly that there are conditions in which others have a right to the supper besides the members of the particular church or family which have met to observe it.

Again, we would say that we think the weight of the Savior's own example in instituting the ordinance of the supper would be altogether in favor of intercommunion among all of the same faith and order. It has long been our view that the first gospel church was organized upon the day of Pentecost. It is entirely a gratuitous assumption that the Savior and the apostles present with him constituted an organized gospel church. Every presumption is against this assumption. We have always understood that the church as a local body was first organized upon the day of Pentecost. If the apostles constituted a church by

themselves, they were a traveling church. Did they always remain a church? If not, when were they dissolved as an organization? If they continued an organized church, what local name did they bear? Were they the church at Rome or Corinth or Jerusalem, or what name did they bear? Did they as a body ever exercise any of the functions of a church, such as receiving or excluding members, &c.? If it be admitted that they were not an organized gospel church, then the whole force of the example set by the Savior is for intercommunion among all who have a right to the supper at all. If they were not an organized church, then all the arguments about the supper being limited to any one church which may be observing it fall to the ground. We think we could claim, with far more show of reason than is found in the arguments of those who oppose intercommunion, that instead of this example of the Savior being a proof that only the members of a given church have a right to the supper administered in that church, it is rather a proof that the supper is not to be so restricted, since here were eleven individual believers, who without any church organization at all were given the supper by the Savior himself.

The reasoning that we have seen by those who oppose intercommunion concerning the example at this first observance of the supper could be utilized with equal force to prove that women had no right to the supper. None were present at the institution of the supper; and we do not recall that it is ever directly said that they ever were present or partook of the supper in all the New Testament. A line of argument that proves too much proves nothing.

We turn to call attention to what we can gather concerning this matter from the account given in the second chapter of the Acts of the organization of the first gospel church. Here, we have long believed, is a pattern for the organization and order of all gospel churches to the end of time. Verse 42: "They continued in breaking of bread." Verse 46: "And breaking bread from house to house." It seems to us that the example of this church, so far as it bears upon the matter at all, would seem to show that the supper was not limited to the members of that particular church, for the people then gathered there were from all quarters of the known world; and these devout men, Jews from all countries, who were gathered at Jerusalem upon the occasion of this great Jewish feast to observe it, believed and were baptized, and continued in the apostles' doctrine and fellowship, and in "breaking of bread." Whatever force there is in this narrative that bears upon the question of our correspondent is all in favor of intercommunion.

It has been argued that the teaching of Paul in the tenth and eleventh

chapters of First Corinthians would restrict the supper to the particular members of this church; but the arguments in this direction seem to us far-fetched. Paul was not there discussing or laying down rules concerning this matter at all. There is nothing in these two chapters for or against intercommunion except by inference. The main object of Paul in these chapters is to warn this church against divisions, and against the practice into which they had fallen of making a heathen feast out of the supper. The apostle teaches that the church is to see that the supper is administered in decency and order; but how all this can be used as an argument either for or against the practice of intercommunion we have wholly failed to see. The church at Corinth, the church in any given place, is the executive, if we may so speak, to administer the affairs of the kingdom of God in that place; but this does not prove that any who are of the one visible body of Christ, that one church which is built upon the "Rock," and which is the pillar and ground of the truth, can lawfully be kept away from the table of the Lord. The table is the Lord's. The church in any given place sets the table according to his command; and all whom he recognizes as his disciples on earth ought, when gathered on such an occasion, to join in showing forth his death. The first supper at Jerusalem seems to bear this out.

It has been asked, Why invite members of our sister churches to partake with us of the supper if it be already their right and duty? It is inconsistent, it has been said, so to do. We would say that perhaps the word "invite" is not the best nor the most consistent word to use. Perhaps it would be more consistent to say that it is the right of all who are in good standing in the churches of Christ to come to the table of the Lord. In the beginning there was no need of anything of the kind being said, for then there were no schisms nor divisions. All were continuing in the apostles' doctrine and fellowship. Afterward some arose who claimed the name of Christ falsely. There must of necessity be a guard thrown around this ordinance against these. Thence would naturally arise some form of what we have been calling invitation; but, as we have said, perhaps the term "invite" is not the best. Indeed, of late we have been saying it is the right of all who are members in good standing in sister churches to take a seat with us at the Lord's table.

We will briefly recapitulate what we have said, and leave our remarks for the consideration of our correspondent and our readers. The whole presumption from the one experience and fellowship of believers would be in favor of intercommunion. The circumstances connected with the passover, so far as the passover has any bearing at all, are in favor of it. The circumstances attending

the institution of the ordinance are all in favor of it. The practice of the first church ever organized sustains it; and there is nothing in all that Paul says to the church at Corinth against it, because that was not his theme. The objection based upon the word "invite" has no weight except against the use of the word "invitation" itself; while the fact that the church is but one body tells with overwhelming force in its favor.

We leave these reflections. May our minds be led still more into the truth. May we have grace both to know and do the will of God in all things. We would be glad to see something from the pens of other brethren upon this matter.

C.

CLOSE OF VOLUME SIXTY-TWO.

WITH this number we complete the sixty-second year of the publication of the SIGNS OF THE TIMES, and an eventful year it has been. For the second time we were left with our name alone at the head of the paper, which to us is the most discouraging of anything that we have been called to pass through in publishing the paper. But God is good, and we were blessed with the christian forbearance of the brethren, and the manifest providence of the Lord in raising up two of the ablest brethren in the ministry to assist in the editorial work of the paper; and so blessed have their labors been that we are daily in receipt of letters expressing the gratitude of the writers that the SIGNS has been so highly favored of the Lord as to have their valuable assistance.

Sixty-two years ago, when the SIGNS was first started, comparatively few of its present readers were yet born. A glance at the columns of names in our index of obituary notices will show how many of the old veterans of the cross are being called home each year. Yet the Lord will not leave himself without witnesses, and is daily adding to the church such as shall be saved.

For many years after the paper was started our enemies consoled themselves with the vain hope that "They will soon all die off;" but to their chagrin the Old, Despised Baptists are more numerous in this country to-day than when the SIGNS first started. Therefore, brethren, let us praise God and take courage.

B.

CHANGE OF ADDRESS.

MY correspondents will please address all communications to me hereafter at Massey, Accomac Co., Va., instead of New Church, Va.

T. M. POULSON.

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

Charity Armsworth, Ill., 50c, Mrs. J. S. Ater, Ill., 50c, D. S. Elliott, N. Y., 50c, Henry Ayers, N. Y., 1, Mrs. M. Craven, Pa., 1, Ruth Adamson, Va., 1, M. B. Nivin, Pa., 2, John Downey, Ill., 2.—Total, \$8.50.

MARRIAGES.

DEC. 12th, 1894, by Elder Silas H. Durand, at the house of Mr. Asa Shepherd, Hopewell, N. J., Mr. Ira S. Bainbridge, of Lawrenceville, N. J., and Miss Emma K. Hixson, of Titusville, N. J.

DEC. 12th, 1894, by the same, at the house of the bride's father, Mount Rose, N. J., Mr. Charles L. Maple, of Lawrenceville, N. J., and Miss Lizzie M. Blackwell, of Mount Rose, N. J.

DEC. 13th, 1894, by the same, at the house of the bride's father, Rosedale, N. J., Mr. Martin Kintner, of Mount Rose, N. J., and Miss Anna M. Van Dyke, of Rosedale, N. J.

OBITUARY NOTICES.

DEAR BROTHER BEEBE:—Please state in the next issue of the SIGNS that our dear father, **Elder I. N. Vanmeter**, passed peacefully away at 1:30 o'clock Thursday morning, Dec. 13th. A more extended notice will appear hereafter.

SARAH E. RUNKLE.

MACOMB, Ill., Dec. 14, 1894.

DIED—At her late residence in South Wilmington, Del., on the 9th instant, **Mrs. Lizzie Green**, wife of Samuel Green, aged 45 years.

Sister Green was one of our highly esteemed members of the Bryn Zion Church. It is not many years ago that she knew nothing of us nor we of her. The family knew little or nothing of the Baptists. Visiting at a place where the SIGNS was found, she read more or less in it, becoming interested, and soon after arranged to go a trip of twenty miles to our Saturday meeting. Since then there has been but one kind of meeting or preaching for her. Not long afterward she made her way in the middle of winter to that same place spoken of above to offer to the church. The weather was bad, and I was sick at the time, so that another trip of more than twenty miles became necessary. It is not yet quite three years since she found a home and a place in the love and fellowship of the church. A few months afterward she was stricken with paralysis; and though since improved enough to go about, and get out to meeting sometimes, yet renewed shocks continued until the end came. More steadfast and constant devotion to the church and to the cause we seldom see. The last time I saw her in life she told me calmly that her time to go was near, and told of the text that she wished to be used, viz., "Yea, though I walk through the valley of the shadow of death I will fear no evil," &c. The Lord is not leaving himself without witness that it is his work to build up Zion, and gather together the outcasts of Israel. We like to see his impress upon all the work going on among us. A devoted husband is left alone to mourn.

E. RITTENHOUSE.

STATE ROAD, Del., Dec. 18, 1894.

DEAR BROTHER BEEBE:—By request of the bereaved parents I send you a notice of the departure of **Edna Parsons**, aged 34 years, at her father's home, Cherry Flats, Pa., August 31st.

Her father and mother have long been members of the Old School Baptist Church at Cherry Flats, which I served for some years. At the last part of that time I noticed a marked attention to the preaching on the part of Edna; and it is a number of years since she first spoke to me of her hope. A few years ago she went to the city of New York to engage in business, and wrote me to know of the church there, which she wished to attend. She was a graduate of the Mansfield Normal School, and had a two years' course in the New York Post-Graduate Training

School for Nurses, when failing health compelled her to return home. I had a pleasant and gratifying interview with her at the Chemung Association in June last, and at that time she told me it was her desire and intention to offer herself to the church as soon as a convenient opportunity offered; but the Lord has been pleased to take her from this world of sorrow and trouble to his eternal rest. It is a blessed change for her, I fully believe; but it is a sad bereavement and a sore affliction to our dear brother and sister, and also to an only brother. The pleasant home must be very lonely now. Her mother says, "She was the light of our home and the companion of our old age. Though heart-broken and desolate, we have no desire to murmur at the Lord's dealings with us, but would ever wish to be reconciled to his will."

It is not in mortal power to be reconciled to such great and heart-rending afflictions; but the Lord is able to give the spirit of resignation, and to enable them to feel and say, "Thy will be done." May this be their experience.

Edna was greatly esteemed and beloved by those who knew her. Better than all, she was beloved of the Lord, and his love was shed abroad in her heart.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Dec. 15, 1894.

DIED—At the residence of her brother-in-law, George Church, in Geneva township, Nov. 18th, 1894, **Sybil E. Church**.

The cause of her death is very sad. Herself and husband were returning from a neighbor's in a buggy. The horse started to run, and her husband was unable to hold him in check. Near a deep rut in the road he moved to the side of the buggy on which his wife was sitting, to keep it from being overturned, when a sudden lurch threw him out, taking the reins with him. The horse, free from restraint, ran with great speed. She jumped out, striking the ground on her feet, and fell over backward and struck on her head. When her husband reached her she was unconscious. The horse stopped at his brother's, who, seeing the buggy with no one in it, ran to their assistance. She was taken to the house, and a doctor was sent for, but he did not arrive until a few minutes before she died. She never became conscious.

The accident happened at half-past three p. m., and she died at half-past five p. m. I was sent for, and arrived there a few minutes before ten o'clock. It was seven miles from this city where she lived. I thought I could not bear it. She lay on the bed, cold in death. I have passed through many hard trials, but this seems the hardest to bear.

Sybil E. Norton was born in La Fayette Co., Wis., Nov. 3d, 1859, and was the eldest daughter of E. A. and Elizabeth E. Norton. When an infant eleven months old she was taken by her grandparents, Elder A. J. Norton and wife, to raise. She came to Hampton with them in the spring of 1859, and was reared to womanhood. Here, on October 5th, 1880, she was married to Walter A. Church, who is left to mourn, with two children (one son and one daughter), father, mother, three brothers, three sisters, and her aged grandparents.

Her funeral sermon was preached at the Congregational Church, conducted by B. F. Snook, of the Universalist faith. She never made a public profession of religion, but held to that faith. She was a dutiful child to me in my long illness, being by my bedside, attending and nursing me.

She is gone, we hope, to a better world than this. Pray for me, brethren, that I may be given grace to bear this deep affliction.

Your brother,

E. A. NORTON.

HAMPTON, Iowa.

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